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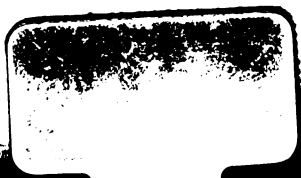
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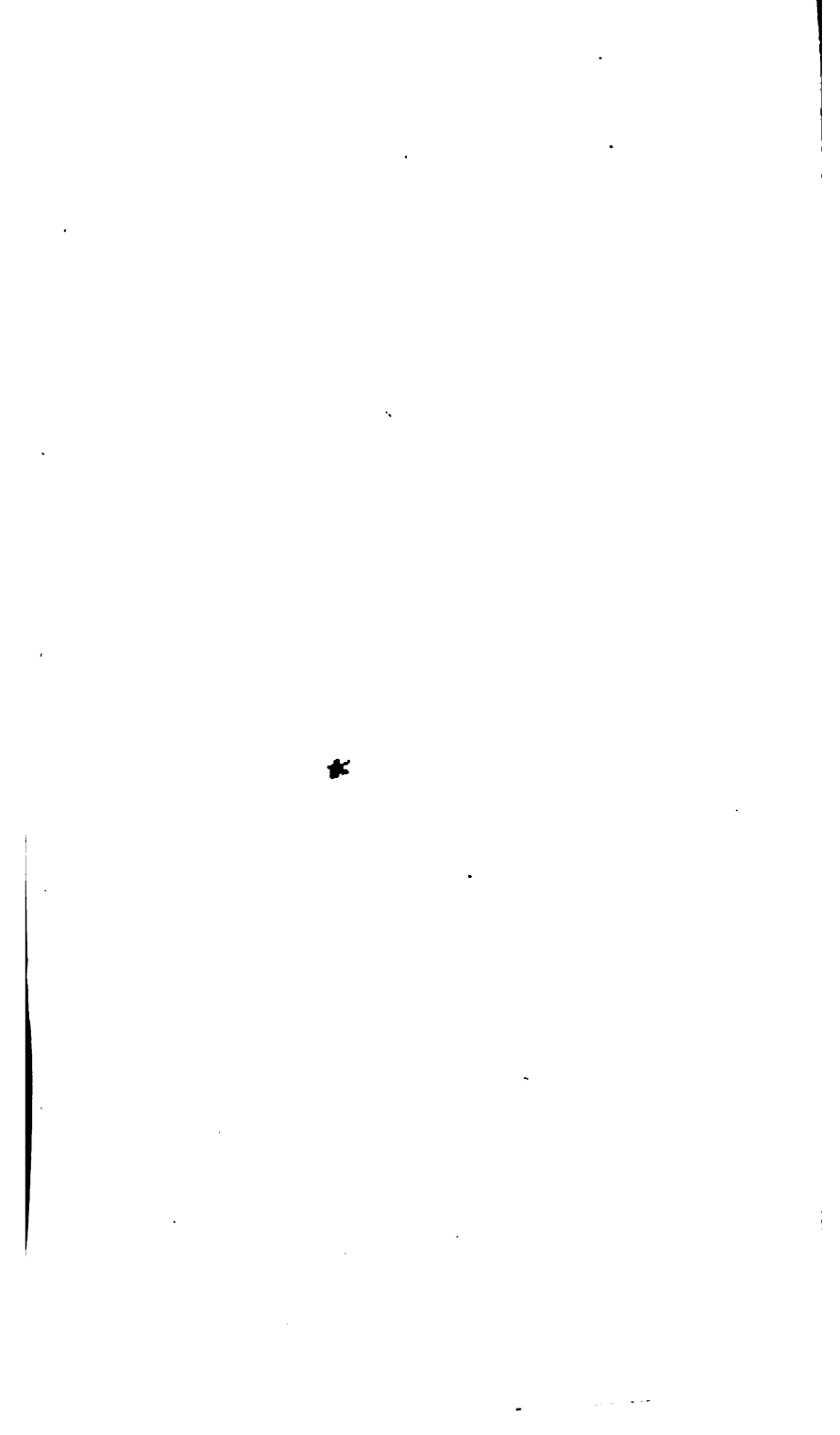
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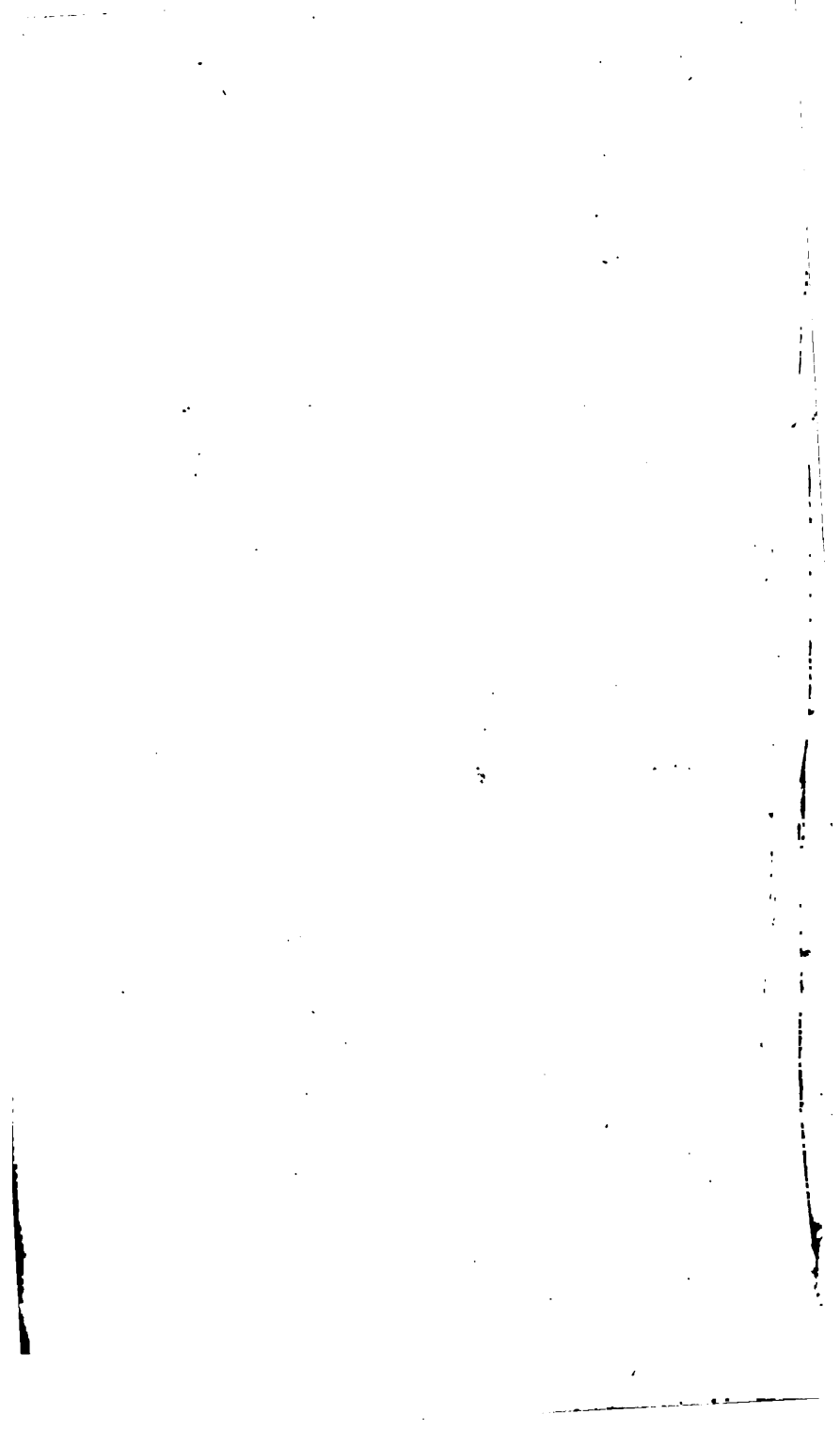


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T H E
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W I T H

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Explain'd, and an Alphabetical Index of Matters.

V O L. I.

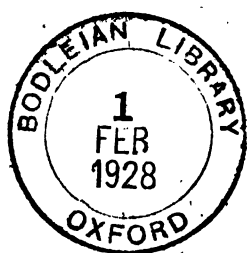
Containing the Four Gospels, and the Acts of the Apostles.

By *FRANCIS FOX*, M. A.
Late Vicar of St. Mary's in Reading.

The SECOND EDITION.

L O N D O N :

Printed for THOMAS PAYNE, in Round-Court in the Strand,
against York-Buildings. 1748.





T H E

P R E F A C E.



H A T the *holy Scriptures* are the *Rule of Faith*, the Measure and Standard by which we are to try and judge of all Doctrines propounded to be believed by us, is a *Truth* universally acknowledged by all *Protestants*. Some Writers of the *Church of Rome*, to support the groundless and usurped *Authority* of their *Church* over the Minds and Consciences of Men, have indeed denied this; but the *Primitive Church*, and the *ancient Ecclesiastical Writers*, are as (1) unanimous in asserting this Truth, as the *Protestants*. It is likewise acknowledged, That the Scripture is its *own best Interpreter*, in all Instances where it reflects *Light* upon its self. I will add, That the diligent *comparing* of one place of Scripture with *another*, will often clear up an *obscure* and *doubtful* Text, and give greater Satisfaction to the Mind, than the Perusal of many *critical Notes*, and the (2) *voluminous* Writings of *Commentators*.

Were

(1) See this proved in A. Bp. *Tillotson's* Discourse concerning the *Rule of Faith*, against Mr. *Sergeant*, &c. particularly Part 4. Sect. 2. See likewise Dr. *Lloyd*, the late Lord Bishop of *Worcester*, his Sermon on Act. 2. 42. preached at *Whitchall*, Nov. 24. 1678. In which he gives a short, but faithful History, confirm'd by unquestionable Authorities, of the corrupt Doctrines brought into the Christian Faith by the Church of *Rome*. I do not remember, that this Sermon was ever so much as pretended to be answered by the Writers of that Communion.

(2) I remember a Saying of *Erasmus*, that when he first read the New Testament, with Fear and a good Mind, with a purpose to understand it, and obey it, he found it very useful and very pleasant: But when afterwards he fell on reading the vast Differences of Commentaries, then he understood it less than he did before, then he began not to understand it. Bp. *Taylor's* Sermon before the University of *Dublin*, on John 7. 17.

Were Christians more generally sensible of their great Need of *Divine Assistance*, in order to their attaining to a *saving Knowledge* of the Scriptures; did they by *earnest Prayer* apply themselves to God through Jesus Christ, for the *Aids* of his *holy Spirit*, to enlighten their *Minds*, to purifie their *Hearts* and *Affections*, to sanctifie their *Wills*, to reprove them for their *Failings*, to teach them, and to lead them into all Truth, and to set home the Scriptures on their Consciences, they would questionless become wise unto Salvation, and ready to every good Work. Did Christians spend more Time in *reading* and *comparing* the *sacred Writings*, than in searching after the different and disagreeing Opinions of Expositors, I am perswaded the Way to *divine Knowledge* would be both easier, and shorter, and more satisfactory, the *Disputes* among Christians fewer, and those which should remain, would be managed with a Spirit of Meekness and Love, the *Practice* of Religion would become more universal, and the World would feel the Benefit of the Religion our Blessed Saviour taught Men, and be (i) convinced of its divine Original.

To facilitate the *comparing* of one Place of Scripture with others, *Parallel Texts* have from Time to Time been collected and placed in the *Margin* of the *Bible* by learned Men. The first who seem to have done this, were the *Translators* of the

(1) Notwithstanding the many strong and admirable Discourses to prove the Truth and Certainty of the Christian Religion, it is to be feared, that Infidelity spreads and gets ground apace. To satisfy therefore in this important Point such as are *willing* to receive *Satisfaction*, I will set down some Books, any of which, by the Blessing of God, are sufficient to convince a reasonable, unprejudiced, and uncorrupt Mind. Bp. Gastrel, Bp. Bradford, Dr. Clarke, their, and several other Sermons at Mr. Boyle's Lecture. Dr. Hammond of the Reasonableness of the Christian Religion. Sir Charles Wolfeley Bart. of the Reasonableness of Scripture-Belief. Grotius on the Truth of the Christian Religion, (particularly the Second and Third Books) translated both by Bp. Patrick and Dr. John Clarke. The Lively Oracles, by the Author of the Whole Duty of Man, Sect. 2, 3. Mr. Nelson's Discourses on the Festival of Easter, concerning the Resurrection of Christ, the Immortality of the Soul, and the Resurrection of the Body; also his Discourses on Monday and Tuesday in Whitsun-Week of the Truth of the Christian Religion, in his Festivals and Fasts of the Church. A. Bp. Tillotson's Sermons published by Dr. Barker, particularly the 5, 12, and 13 Vol. To omit many others, see the Short and easie Method with a Deist, and its Defence, in a Book intitled the Truth of Christianity demonstrated, both by Mr. Lisle, who seems to have made an Abstract of Dr. Allen's Reflections on the Books of holy Scripture to establish the Truth of the Christian Religion,

the *holy Scriptures*; afterwards many more were added by Dr. *Scattergood*; last of all, some *References* of that admirable *Textuary*, Dr. *Lloyd*, the late learned Bishop of *Worcester*, were added. So that sometimes to *one single Verse* there are *eight or ten*, and sometimes *many more* *References*. Now the turning to all these, not to mention the Difficulty of keeping open the Bible in several Places at once, requires much Time, and is a great Stop in reading. For which Reason, except on some particular Occasions, I am ready to think, they are but seldom consulted. I have therefore often thought, That the placing these *References* under the Text in Words at length, so that they might be *seen at one View*, would mightily conduce to the understanding the Scriptures, and to fix the important Truths delivered in them in the Mind of the Reader, who will be naturally led to think those *Truths* of the *highest Consequence*, which are frequently inculcated in the sacred Pages. Thus when we read the *References* under *Matt. 16. 27.* and observe how frequently it is declared, both in the *Old and New Testament*, that *God will render to every one according to his Works*, one would think it could not fail to make us *circumspect* in our Ways, and diligent that our *Works and Actions* may be such, as will give us a *reasonable Hope*, that we shall not only escape Punishment, but, through the Mercy of God, and the Merits of Christ, be entitled to a Reward from him. If such a Consideration will not inspire us with Zeal, and make us *fruitful*, and *abound in all good Works* to the Glory and Praise of God; if it will not convince us of the Fallacy of that *common Delusion*, namely, that a few cold and ineffectual *Wishes*, and a little Sorrow on a sick or a *Death-bed*, though we have omitted to do those good Works we might and ought to have done, and done many evil and wicked Works which we might and ought to have left undone; I say, if this *express declaration* of Almighty God, so often repeated, will not rouse and awaken us out of our *Delusion*, it is hard to say what will. Nor is it necessary to confine this Declaration wholly to *Rewards and Punishments* in a future State; for tho' it chiefly refers to that, yet it may be extended, and I doubt not but it is in part often made good to many even in the *present Life*.

Before I proceed to give the Reader an Account of what he is to expect in this Work, I would beg leave to premise one *caution*, namely, That upon reading the *References*

he would not in any *Matter of Moment* be too *quick* in forming his Judgment, lest he be led into Mistakes and Errors, by the meer *Sound* of Words. For unless he has *so* read the Scriptures, as to be *able* in some Measure to recollect the Context, (which it were to be wished many had done) he will often find it necessary to turn to the Places themselves.

The Things I would advertise the Reader of, are these following:

First, That the *Chronology* here used is that of *Bishop Usher*, which is put in some of the latter Editions of the *English Bible*. I have placed it at the Top of the Page, and in the Margin where the Year alters.

Secondly, The *Marginal Readings* are put between Brackets [] with the Text, the *Clause* or *Word* to which the Reading belongs, having an Asterisk * before it. Those which were too long to be placed thus, I have cast at the Bottom of the Page among the Notes, which I have marked with a double dagger, thus †.

Thirdly, The References are placed in *two Columns*, immediately under the Text, and referr'd to by the Letters *a*, *b*, *c*. &c. And the Notes are put under them, and referr'd to by Figures. In transcribing the References, tho' only a *Part* or *Clause* of the Verse is referr'd to, I have sometimes set down the *whole Verse*, especially when it contains some weighty Doctrine or Duty. And when I have taken only a Part of the Verse, I have often intimated it to the Reader, by putting a short Line thus —. Where the References under any Head are many, they do for the most Part stand in the Order they lie in the Bible. And if the Convenience of placing them so had been sooner observed, they should all have been put in that Order. But a great Part of the Work was printed before this was considered.

Fourthly, The References here set down are not *all* of them *strictly parallel*. Some are *verbal*, and give some Light to the Words, others are *real*, and treat of the Matter it self, which is proposed in the Words. Thus some are *Instances* and *Examples* of the Practice of the Duty enjoined, &c. others are, it may be, *Motives* to engage to the Practice thereof, or to dissuade from the Commission of the Sin, and the like. For Example; under *Matt. 4. 17.* are several Texts respecting *Repentance*; some of which express the *Duty*, as *Matt. 3. 2, 8. Mar. 1. 15. Mar. 6. 12. Luk. 24. 47.*

Act. 2. 38. *Act.* 17. 30. Some describe the *Nature* of Repentance ; as *1 Kin.* 8. 47, 48, 49. *Job* 42. 6. *Ezek.* 18. 30. *Luk.* 3. 8. *Act.* 26. 20. Others contain *Motives* to Practice ; as *Matt.* 9. 13. *Luk.* 13. 3. *Luk.* 14. 7. *Act.* 3. 19. *Rom.* 2. 4. *2 Cor.* 7. 10. *2 Pet.* 3. 9. The Reader, by casting his Eye over the References under any Text, will soon see to what *Heads* they are to be reduced. Sometimes one Text expresses both the *Duty*, and the *Motive* to practise it ; and therefore for this and other Reasons, it was not practicable to set them in distinct Paragraphs. I might have mentioned other *Heads*, as the *Parts* of Repentance, &c. but these are enow to illustrate what I am saying, and likewise to shew what Use may be made of this Book, by Christians in their private Retirements. Sometimes some *Scriptures* are set down by *Way of Opposition*. For Instance, under *Matt.* 5. 3. are some Texts respecting the Sin of *Pride*, and under *Rev.* 2. 17. are placed the Passages which speak of the *Worshippers* of the *Beast*, who had his *Mark* on their Foreheads and in their Hands, as well as those which mention the *new Name* given to, and the *Seal* set upon the Servants of God.

Fifthly, I have for the *most Part* set down *all* the References in the last and fullest *Edition* of the *Bible*, having corrected several Mistakes in the Print. Some few I have omitted ; but whether they were Mistakes in the Print, or in me not being able to discern their Relation to the Text they reffer'd to, I cannot determine.

Sixthly, The References which have an Asterisk * before them, are supposed to be put by the *Translators* of the *Bible* ; those which have a Dagger †, by Dr. *Scattergood* ; those which have three Points ∴ before them, by Dr. *Lloyd* the late learned Bishop of *Worcester* ; those which have no mark before them were added now, being partly collected from my own Observation, partly from the *Octavo* Edition of the *Greek Testament*, printed at *Amsterdam* in the Year 1711, which is said to contain more than even Dr. *Mills's* Edition of the *Greek Testament* ; and partly from the *Folio* Edition of Mr. *Sam. Clark's* Annotations. But tho' I turn'd to most of the Texts reffer'd to by these Authors, yet I made Choice but of some of them. For I could not discern the *Relation* of some to the *Text*, others did not seem of any *great Moment*, others seemed to be *purely critical*, and not to answer the End I propos'd ; which was

not the Benefit of the Learned, but of such common Christians as diligently and frequently read the holy Scriptures, and are desirous to understand them; of which Number there are, God be praised, not a few. It is sometimes surprizing to observe, what a Progress in divine Knowledge some make, who are not learned, but who (1) *diligently and constantly* read the Scriptures with an *upright and honest Mind*, and with a fervent Desire *not only* to know but to *do the Will of God*, which sometimes extends to obscure and difficult Points in Divinity.

Seventhly, I have often put the *Scriptures* reducible to one Head under one Text of Scripture, and as often as the Matter recurs, I have refer'd to that Place. For Example, the Texts relating to the Love of each other, which the Gospel lays such a mighty Stress upon, and without which neither the most *Orthodox Faith*, nor any other Pretension to Religion, are of any Value in the Sight of God; these Texts I have put under *Joh. 13. 34*. In all those Places therefore where this *comprehensive duty* is mentioned, I refer to this Place, setting down first the Texts in the Margin of the Bible. For Instance, in the Bible with References against *Matt. 22. 39*. are these following Texts, * *Lev. 19. 18*. † *Mat. 12. 31*. † *Rom. 13. 9*. † *Gal. 5. 14*. † *Jam. 2. 8*. after which is added, See on *Joh. 13. 34*. that is, you will find these Text in Words at length under *Joh. 13. 34*. and so in many other Instances. In such References the Reader will observe, that the Text refer'd to, as well as those set under it, generally relates to the same Subject. As in the Instance above, *Joh. 13. 34*. relates to the Duty of loving each other, as well as *Lev. 19. 18*, &c. I have since thought, that if this Method had been more generally followed, it would have been better but the Consideration of the Objection I shall presently speak

(1) The Church of Rome, sensible how little the Writings of the Apostles make for the Doctrines peculiar to their Church; as Purgatory worshipping Saints and Angels, the Communion in one kind, &c. hath forbid the Laity to read the Scriptures. But the Ancient Ecclesiastical Writers required All Men to read the Scriptures, commending those who did so, and condemning those who neglected it. They advise them to get Bibles for the Cure of their Souls, that they not only might have enough for themselves, but be able to help others, and instruct Wife, and Children, and Neighbours. They ascribe all Evils to this Cause, that Men do not know the Scriptures. See Dr. Lloyd's Sermon p. 35. which is refer'd to above.

Speak to, prevailed with me to omit it in many Instances. When there are no Texts set down before that referr'd to, the Reason is, either there are none, or it may be not more than one, in the Margin of the Bible at that Place. I therefore mention this, because sometimes I have referr'd in this Manner, when it may be, there is but one Text besides the Place referr'd to; which was necessary to bring the Work within compass.

Such kind of References being in some Places frequent, especially in the *Gospels*, in the *Beginning* and *Conclusion* of some of the *Epistles*, and towards the *latter end* of the *New Testament*, the Trouble of turning to them may be an Objection. To this therefore I answer, I have in this Matter taken no other Liberty, than all Expositors of the holy Scriptures make Use of, That had there been *no new References*, it would have been easier for me to have set them down in Words at length, as they lie in the Margin of the Bible; but considering the *great Number* of *new References*, the Work would have been too large; or if those had been omitted, it would not have been so useful. Besides, the Reader will sometimes find so many more Texts relating to the same Subject, as will make him amends for the Trouble in turning to them; to lessen which, I have set not only the *Name* of the *Book*, but the *Chapter*, at the top of every Page. These References, if considered with Respect to those in the *Margin* of the *Bible*, are not so frequent as they may appear to be; for they are sometimes set down, when there is not any Reference in the Margin of the Bible.

Eighthly, When a *Reference* is either in the *Chapter* before or following, I have, to shorten the Work, sometimes omitted the *Words*, it being easie to turn to it. And if any *Reference* is set down without the *Words*, the Place being neither in the *Chapter* before nor after, it denotes that the *Words* are the same, or very near the same, with the Text under which it is set. For Instance, under *Joh. 12. 19.* is set *Joh. 11. 47.* but the *Words* being in the former Chapter, they are omitted. Again, under *Joh. 12. 38.* are set *Isa. 53. 1.* and *Rom. 10. 16.* but the *Words* are omitted, because they are very near the same with *Joh. 12. 38.*

Ninthly, The *Notes* are for the most Part on difficult and mistaken Places of Scripture, and designed for the Use of such as cannot consult larger Volumes. For which Reason I have, as much as I could, industriously avoided the Use

Use of all *Terms of Art*, and all *Latin* and *Greek Words*. In drawing of them up, I have consulted such Commentators as my own or my Neighbours Studies would furnish me with ; and, which I believe will not be unacceptable to the Reader, I have often set down the (1) *Interpretations* of some of our most *eminent Divines*, to whom I frequently refer. I have the rather done this, to bring those to whom they are not known acquainted with them. I have likewise made Use of an *Essay* for a *new Translation* of the *Bible*, which was translated from the *French*, and contains many useful and curious Observations, tho' it may have a few, which some will be ready to style, bold Conjectures.

In drawing up the Notes, I may possibly have had too much Regard to Difficulties which occur'd to me, when I first began to read the Scriptures, which I did early ; but this will be excused, when it is considered, how natural it is for any one to think, that what was a Difficulty to him, may be so to others. Some Observations there are on Texts which relate to Practice, and have no Difficulty in them.

There are some Notes on (2) Texts produced in the present unhappy Dispute, concerning the ever Blessed and Adorable Trinity. My Design here is not Controversie, but to settle the Minds of sincere and honest Christians, which I fear have been made uneasy by these Disputes ; the Rise of which is, I am perswaded, in a great Measure owing to Mens going further in their Divisions, Distinctions, and Definitions concerning this Subject, than (3) Divine Revelation will

(1) My Lord *Bacon*, towards the End of his Second Book of the Advancement of Learning, expresses himself to this Effect : That if the Choice and Best of those Observations on Texts of Scripture, which had been made in Sermons for about Forty Years or more then past, leaving out the Exhortations and Applications, were set down according to the Order of Scripture, it would be the best Work in Divinity which had been written since the Apostles Times. And one may venture to say, that were such a Work to be undertaken now, it might be done with much greater Advantage. For my Lord *Bacon's* Book was Printed at Oxford 1633.

(2) See the Notes on Mar. 13. 33. Joh. 1. 3, 14. Joh. 3. 13. Joh. 8. 58. Rom. 8. 29. 1 Cor. 15. 51. 2 Cor. 13. 14. Phil. 2. 6. 1 Joh. 5. 7. Rev. 1. 8.

(3) The Dispute here can be only about the Sense of Revelation ; for had not God been pleased to discover this Doctrine in the holy Scriptures, we could not have had any Notion thereof from Principles of Reason. And therefore to pretend to argue against this Mystery, from what we call rational Principles, is great Presumption ; for in so doing we

will bear them out. I have expressed my Sense in the Words of some of our most eminent Writers, to whom I refer. Those I have cited wrote before the present unhappy Controversie began.

Did we consider how *scanty* our *Knowledge* is, even of *Things* which are the *Object* of our *Senses*, we should be more *modest* and *humble* in our *Determinations* about what is so far out of our *Reach*. For how can a *created* and *finite Understanding* (1) comprehend or measure God, who is an *infinite* and *unsearchable* Being? Can any one pretend to know God so perfectly, as to be able to demonstrate, that it is impossible for him to be *Three* in one *Respect*, and *One* in another? If God has thus revealed himself in the holy Scriptures, *Reason* will oblige us to assent to it, even tho' we cannot comprehend it, or form in our Minds any *Idea* of the *Manner* thereof. For in this Case our Assent is not founded on *Conclusions* drawn from *rational Principles*, but on the *Truth* and *Authority* of God, whom the *Christian Church* believes to have thus revealed himself, tho' he has not thought fit to reveal the *Manner* thereof to us; and consequently has not made it our Duty to form any determinate *Idea* concerning it.

I will beg Leave humbly to offer one Thing to be considered with Reference to this Subject, namely, whether such a (2) *Profession of Faith* in our Redeemer as was accepted of, and approved by, our Lord and his *Apostles*,
a 3 ought

we oppose our shallow Reason to Revelation, and suffer it to pass its due Bounds. I will set down a Passage from the ingenious Reflections on Learning, wherein is shewn the Insufficiency thereof in its several Particulars, in order to evince the Usefulness and Necessity of Revelation, Edition 4. p. 284. 'Our Reason is a proper Guide in our Enquiries, and is to be followed where it keeps within its Sphere; but shining dimly, it must borrow Rays from the Fountain of Light, and must always act subordinately to Revelation. Whenever it crosses that, it is out of its Sphere, and indeed contradicts its own Light; for nothing is more reasonable than to believe a Revelation, as being grounded on God's Veracity, without which even Reason it self will be often doubting. That whatever God (who is Truth it self) reveals is true; is as sure and evident a Proposition, as any we can think of: It is certain in its Ground, and evident in its Connection, and needs no long Consequences to make it out; whereas most of our rational Deductions are often both weakly bottom'd, and depending upon a long Train of Consequences, which are to be spun from one another, their Strength is often lost, and the Thread broken, before we come at the Conclusion. See the last Note on the Preface.

(1) See Dr. Lucas's Sermon, of the Incomprehensibleness of God, on Job 11. 7. in which he discourses of the Nature of Mysteries.

(2) See the References on Matt. 16. 16.

ought not to be *sufficient* to clear any one from the *Imputation* of being an *Heretick*? It is here supposed that the Words are taken in the Sense which is obvious to every unprejudiced Mind. But if Men (1) mistake the Sense of Scripture, I see not what we can do better than pity and pray for them, and *calmly* in the *Spirit* of *Meekness* and *Love* debate the Matters in *Dispute*, illustrating a *doubtful Text* by others which are more *clear*. For to give those who differ from us *approbrious Names*, or to fix *odious Consequences* on their Opinions, which are by them disowned and disavowed, or to call Mens *Sincerity* into Question, because they do not think just as we do; whatever any may pretend, these are not the *Effects* of a (2) *true Zeal* for God and Religion. I would only desire those

(1) It is difficult for us to know, when Men wilfully mistake the Sense of Scripture, and wrest it to their own Destruction; for we are ignorant of the Reasonings and Thoughts of each other, and therefore cannot judge of them any farther than they by Words and Actions discover them to us. It is surprizing to observe what plausible Colours Men of Parts and Learning will put upon any Subject, if they will give themselves Leave to say any Thing to advance their Cause. The following Instances, being the Essays of two of the Church of *Rome*, are not exceeded by any. *Christopher Davenport* a Franciscan, known in *England* by the Name of *Franciscus a Sancta Clara*, wrote a Paraphrastical Exposition of the Thirty-nine Articles; and tho' several of them were directly levelled against the Doctrines of the Church of *Rome*, yet by a dextrous Management he makes them capable of a good Roman Catholick Sense. The other Instance, is the Attempt of one *Ranandus*, who by a sinister, but possible Interpretation, has made every Article of the Creed appear like Heresie and Blasphemy. So that the plainest Words and Writings in the World may be perverted to another, sometimes to a quite contrary Sense. See the Preface to Mr. *Bradly's* impartial View of the Truth of Christianity.

(2) Let us take heed that we do not sometimes call that Zeal for God and his Gospel, which is nothing else but our own tempestuous and stormy Passion. True Zeal is a sweet, heavenly, and gentle Flame, which maketh us active for God, but always within the Sphere of Love. It never calls for Fire from Heaven, to consume those that differ a little from us in our Apprehensions. It is like that kind of Lightning, which the Philosophers speak of, that melts the Sword within, but singeth not the Scabbard: It strives to save the Soul, but hurteth not the Body. True Zeal is a loving Thing, and makes us always active to Edification, and not to Destruction. — True Zeal is a soft and gentle Flame, that will not scorch one's Hand; it is no predatory or voracious Thing: But carnal and fleshly Zeal is like the Spirit of Gunpowder set on Fire, that tears and blows up all that stands before it. — We may learn what kind of Zeal it is that we should make Use of in promoting the Gospel, by an Emblem of God's own, given us in the Scripture; those

Fiery

those who are apt to suffer themselves to be thus transported, but to suppose it *possible* for them to be *mistaken*; and then to consider, whether *such Treatment* would be likely to convince them of their *Mistakes and Errors*? I shall, I hope, be excused, if I digress a little, and observe the *Weakness and Partiality* of Men, and the strange *Influence* which too many suffer *Power* to have upon their Minds; for none are more ready to *deny* that *Liberty* to others, who are subject to them, or who have a *Dependance* upon them, than many of those who express *great Zeal* for the *Liberties of Mankind*, by whom, as their *Actions* too plainly demonstrate, they mean only themselves. For were they truly concern'd for the *Liberties of Mankind*, they would readily allow that to others, which they claim themselves. By *Liberty*, I do not mean *Licentiousness*, but a *Liberty* of judging and determining for our selves, believing that we are accountable to God, if through wilful Prejudice or Carelessness we run into dangerous Errors. We may distress those who are under us in their Circumstances, or by outward *Force*, as Fines, Imprisonments, and bodily Punishments; we may make Men *Hypocrites*, but they are no way suited to convince a *reasonable Mind*. Such Proceedings never yet wrought Conviction in any Man, nor did they ever serve the Interest of Religion and Truth.

I am not moved to this by any Doubts I have my self, but to express my Dislike of a Practice too too common among the *too many Denominations* of Christians, the imposing their own Glosses and Interpretations of Scripture, as the undoubted, certain, and infallible Mind and Will of Christ, Even the *Protestant Churches*, tho' they have justly cast off the *Romish Yoke*, yet have they not sufficiently purged out this *Remainder of Popery*. It is undoubtedly more agreeable to the *Temper* of the *Gospel*, to bear with those we cannot convince, than it is to persecute them. Our Duty is to speak the *Truth* to them in *Love*. As on the one Hand, we ought earnestly to contend for the *Faith once delivered to the Saints*; so, on the other, we ought to have and maintain

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Fiery Tongues, that upon the Day of Pentecost sate upon the Apostles, which sure were harmless Flames, for we cannot read that they did any Hurt, or that they did so much as singe an Hair of their Heads. Dr. Cudworth's Sermon on 1 Joh. 2. 3, 4. which contains more useful, solid, and necessary Truth, than some large Volumes.

a compassionate Love for those who deviate from it. I am perswaded, that this Way of proceeding would conduce more than *any other*, to the bringing in the (1) *universal* Practice of *Holiness, Peace, and Love*, which many wise and good Men think they are encouraged to hope for in the Scriptures of both Testaments. No Establish'd Church in the World, that I know of, is so free from Blame in this Respect, as our Church; nor does any require less as *Terms of Communion* than she does. For we ought to *distinguish* between *what is required* as a *Term of Communion*, and *what is required* of those who *officiate as Ministers* in a Church.

Our Blessed Saviour could easily have engaged all the *Powers* of this *World* on his Side, but he did not think fit to do it; No, he used no *outward Violence* to gain Men over to his Religion. And those who were converted by the Apostles, were prevailed with to believe and obey the Gospel without any *worldly Force* used towards them. For the Apostles received no Instructions to *compel* Men by any other *Methods* than Arguments drawn either from *Scripture*, or from the *Reason and Nature* of Things; the *Works* they did, the *good Example* they set before them, their *patient Suffering* for the *Truth* Sake, and the *Rewards and Punishments* of another *Life*. When therefore there was no Hope of their Conversion left, they were bid to *shake off the Dust of their Feet*, to depart from them, and leave them to the just and righteous Judgment of God. Afterwards, in the *Primitive Church*, for scan-

(1) Care must be taken so to understand the Nature, Perfection, and Completion of the Evangelical Dispensation, that tho' the Revelation be compleat, so that the Doctrines therein given us are Eternal Truths, and the Duties prescrib'd us are Everlastingly obligatory, and the Ordinances enjoined us are of perpetual Use and Necessity; yet the Prevalency of this Dispensation will be vastly greater than now it is, there being scarcely any Thing of Futurity clearer in Scripture, than the coming in of the Fulness of the Gentiles, the general Conversion of the Jews, the total Destruction of Antichrist, and of the Dominion of Satan, and the Triumphant State of the Church thereupon, when the Kingdom of Truth, Righteousness, and Peace, shall universally prevail; when Idolatry shall be totally abolished, and the Terms of Reconciliation, or the Covenant of Grace, will be made known to, and complied with by all Men, all, both Jews and Gentiles, coming into the Church, and submitting unto the Messiah. Dr. *Bray's* Bibliotheca Parochialis, Second Edition, p. 66. See Mr. *Allen's* State of the Church in future Ages; Dr. *Henry More's* three last Dialogues, Dr. *Clagett's* Sermon on U. 11. 9.

(1) scandalous Sins, and Errors *wilfully* and *obstinately* persisted in, such as were inconsistent with the great *Fundamentals* of Religion, contain'd in the *Creed* call'd the *Apostles*, the *guilty* were *excommunicated*, that is, they were *shut out* of that *Society*, whose *Laws* they would not be prevailed with to *obey*; which is highly reasonable, and practised by all Combinations and Societies of Men. But this Punishment, tho' accounted very great, did not deprive those who were under it of any of their Goods, or of their Estates, but left them in Possession of all their civil Rights. For by the Laws of Christ, no Man's (2) Title to his Possessions is in the least impaired for his not being a Christian. To proceed.

There are more Notes upon those Texts than on any other, which are by some thought to teach, that Almighty God did from all Eternity, without any Respect to the good or evil Actions of Men, decree, that a *certain determinate Number* of *Persons* should be necessarily and everlastingly happy in his Presence and Kingdom, but that the *much greater Number* of *Men* and *Women* should be necessarily and for ever miserable. This Opinion has produced dreadful Consequences; for some (tho' for the Reason hereafter mentioned, not many) have been *driven* to the *utmost Despair*; others have been made *secure* and *presumptuous* thereby, and others have offered it as a *Reason* for their settling in *Irreligion*

(1) Such Sins as are condemned by the Law of Reason and Nature, being destructive to humane Society, and to those who commit them, such as the holy Scriptures call the Works and Lusts of the Flesh, and of the Devil, deserve not only the Punishment of Excommunication, but to have such other Punishments inflicted by the Magistrate, as may effectually discourage and deter all from living in them. For these Sins not only draw down the Judgments of God upon the guilty, but provoke him to send sore Judgments, as the Sword, the Pestilence, or the Famine, on the Places and Kingdoms where they are suffered to go unpunished. Those therefore who are assisting to the Magistrate by Information or otherwise, in bringing such Sinners to condign Punishment, ought to be esteemed as publick Benefactors, and their Services merit the Approbation and Applause of all wise and good Men. And peradventure a greater Act of Charity, taking the Word in the largest Sense, cannot be done to the Persons and Families of Drunkards, and other leud and disorderly Persons, than to make them feel the Inconveniencies and Smart of their Vices in this present World; for this may rouse and awaken their Consciences, and bring them to Consideration, and so to true Repentance, and an inward as well as an outward Reformation.

(2) See Dr. Cloggess's Sermon on *Joh. 18. 6.*

gion and Profaneness. Nor are all the *nice Distinctions* which have been invented and sent Abroad, sufficient to put a Stop to these dismal *Effects*. For my Part, I should rather *choose* to say, *I do not understand* this or the other difficult Place of Scripture, than to put *such a Sense* upon any Text, as contradicts all the *natural Notions* which God has impressed concerning himself upon our Minds, and is contrary to *plain and express Scriptures* as any in the whole Bible. I do not say this as thinking there are any such Scriptures, but only on Supposition that there were. For I hope what is said in the Notes is sufficient to satisfy any unprejudiced Person, and yet not *one Quarter* of what has been said, or may be said on this Argument, is touched upon. Those who go into this Notion, are generally so *happy* in their *own Opinion*, as to believe themselves, whatever becomes of the rest of Mankind, to be of the *Number* of the *Elect*, as they express it, otherwise it would be impossible for them to *sit easie* under it. And I believe I may without offending any one observe, That there is hardly a *good-natured Man* of this Opinion, who does not wish, that all his Fellow-Creatures were as *capable* of being for *ever happy*, as he himself is; nay, who would not make them so, if it were in his Power to do it. If this Supposition be true, how is it possible for any one to entertain such Thoughts of God, as the Opinion ascribes to him, whose *Goodness*, whose *Mercy*, whose *Compassions* are infinite, as well as all his *other Attributes*? Or can we reasonably suppose, that the *Method* designed and contrived by an All-wise and Almighty Being for the *Recovery* of *fallen Man*, is of *less Force*, and of a *small Extent*, than the *Destruction* brought upon Man by the *Deceit* and *Malice* of the Devil, the great *Enemy* of Souls? Would not such a Supposition be highly *injurious* to the *Mediatory Office* of *Christ*, the great *Restorer* of *fallen Man*? As it is expressly said, that he *raised Death* for *every Man* so it must be acknowledged, that the *Virtue* and *Value* of his *Sacrifice* is *sufficient* for the *Salvation* of *all Men*. It is a sad Truth, that *many, very many*, will *miss* of *Salvation*; but the Reason hereof is, not because God has excluded any by an *absolute* and *unconditional Decree*, but because they *wilfully* and *obstinately* refuse to accept of *Salvation*, on those *reasonable* and *necessary Conditions* it is proposed to them upon. The *Decree* of God is, that it shall be *well* with the *Righteous*, but it shall *not* be *well* with the *Wicked*. And he
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offers all *sufficient Grace* to enable them to forsake all known and wilful Sin, to become *new Creatures*, and practise *universal Holiness* and *Goodness*.

Some who have early imbibed these Notions, and whose Minds are bound and fetter'd with them, may possibly be willing to be set free from them. Such I would advise not to amuse and perplex themselves about the (1) *Prescience* or *Foreknowledge* of God; for this is a Subject far, very far out of their Reach, and what learned Men cannot agree about among themselves.

I have often thought, that the *filling* the *Mind* with such Subjects, hath proceeded from a *Temptation* of the *Devil*, who finding that he cannot so far prevail as to have all *Thoughts* about Religion laid aside, hath, by this Artifice, turn'd that *Zeal*, which should have been employ'd in governing our *Passions*, in *mortifying* our *Lusts*, and in the *Destruction* of *Sin* in our *Souls*, and in *recovering* the *Divine Image*, after which we were created in *Righteousness* and *true Holiness*, to such fruitless *Speculations* as these, about which, when we have spent many Days and Years, we shall be as far from the Knowledge of them, as we were when we begun. If the *Devil* can *destroy* a *Soul*, it is all one to him whether he does it by *Carelessness* and *Negligence*, or by *Immorality* and *Profaneness*, or by employing it only in the *Form* of *Religion*, or in *Disputes* about it. Religion aims at nothing less than the making us such *regenerate* and *holy Persons* as God can *love* and *delight* in; it aims to make us good our selves, and teaches us to do all the good we can to others, in our respective *Stations*, *Relations*, and *Circumstances*. And if the *Devil* can by any of his *Wiles* and *Devices*, divert and keep us from seriously endeavouring to *resemble* and *imitate* God, becoming like unto him in the *Temper* and *Disposition* of our *Minds*, he obtains his End.

It is not expected, that a *Work* of this Nature will be *alike* acceptable to all. Some may think that I might have saved
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(1) Those who have an Inclination, and are capable of considering and examining what has been written on this difficult Subject by some who think out of the common Road, may consult Dr. Henry More's *Divine Dialogues*, Dialogue the first, Sect. 20. Also Mr. Peter Poiret's *Oeconomy of Universal Providence for the Salvation of all Men*, which in the French is the 6th and last Vol. of the *Divine Oeconomy*, and Part of the 4th Vol. in English.

my self all this Pains ; others, that there are too few References ; some, that there are too many. Some may say, that they cannot discern the Relation between some of the References, and the Verses under which they are placed. To these and such like Objections, I shall only answer, That any of these References have a *Mark* set before them, I do not look upon my self to be answerable for them ; for these having been put in the *Margin* of the *Bible* by *eminent* and *learned Men*, I should probably have incurr'd Censure if I had omitted them. Besides, a *second* or *third Review* may discover their *Relation* to the Text, which was not so obvious at *first Sight*. This has often happened to me in compiling this Work. To assist the Reader herein, I have for the most Part put some of the *emphatical Words* in a *different Character*. And though it should be supposed, that some of the Text might as well have been omitted, yet if these stood before in the *Margin* of the *Bible*, this Work will notwithstanding save them the Trouble of turning to them ; and they will be able at first Sight to judge what is, and what is not for their Purpose, which will, I am perswaded, be thought no inconsiderable Advantage by those who frequently turn to the References. The *new References* are those for which I am in some Measure accountable, because here I have used my own Judgment.

The *Index* at the End of the *Second Volume* will, in a good Degree, answer the Use of a *Common-Place-Book* to the holy Scriptures, there being among the References many Doctrinal and practical Texts cited from the Old Testament, as well as from the New. To make this the more useful, I have sometimes referr'd to Passages in the *Old Testament*, which are not among the *References*, setting down in the *Index* the Chapter and Verse. If the Number of Sheets these Volumes consist of would have allowed it, the *Index* might have been larger. But this Want may without much Difficulty be supplied ; for those who desire a *more complicated Index* may interleave this, and in their Reading add such other Particulars as they think fit which will make it more useful to them, than one entirely finish'd by another Hand would be.

How far this Work may be of Use to my *Reverend Brethren* the *Clergy*, whether it may assist them in recollecting such Motives to prevail with their Hearers to practise the Duties which the Gospel enjoins, as the Holy Spirit makes Use of in the Scriptures, which consequently are the most perswasive Motives.

Motives; or whether it may in any other Respect be serviceable, I leave to be determined by them. But I am not without some Hope of its being of Service to those who are fitting themselves for *Holy Orders*, or have been but lately ordained.

I readily acknowledge, that my own *manifold Defects* might justly have discouraged me from this Undertaking; and that a Performance of this kind by some *abler Hand* would have appeared with greater Advantage; but having been long of Opinion, that such a Work would be of Use to the World, and having in vain tried to engage some in it, whom I believed to be *better qualified*, I was at last prevailed with to set about it my self.

One Request I have to make to those who shall think fit to read this Work, That they would signify to me what Mistakes they shall discover therein; whether they were committed by me, or occasioned by my Distance from the Press. It is not unlikely, notwithstanding the Care I have taken, but that in transcribing so many Figures, some Errors may be committed. Any such friendly Notice shall be thankfully acknowledged by me. But if any shall think it worth their Time and Pains to appear publicly against this Performance, all the Use I shall make thereof shall be to correct what upon further Examination I shall find my self to have been mistaken in, if there shall happen to be a future Impression, without giving them any Interruption about Matters wherein they may differ from me.

I will add no more, but my Desire to such as by using this Work shall find themselves improved in *Divine Knowledge*, which is by far the (1) *most valuable Knowledge*, That when they

(1) We are not only puzzled by Things without us, but we are Strangers to our own Make and Frame; for tho' we are convinced that we consist of Soul and Body, yet no Man hitherto has sufficiently describ'd the Union of these two, or has been able to explain, how Thought should move Matter, or how Matter should act upon Thought: Nay, the most minute Things in Nature, if duly considered, carry with them the greatest Wonder, and perplex us as much as Things of greater Bulk and Shew. And yet we who know little of the smallest Matters, talk of nothing less than New Theories of the World, and vast Fields of Knowledge, busying our selves in natural Enquiries, and flattering our selves with wonderful Discoveries, and mighty Improvements that have been made in humane Learning, a great Part of which is purely imaginary: and at the same Time neglecting the only true, and solid, and

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they are most ferious, they would recommend me and my Labours to Almighty God, whose Blessing both for my self and them I humbly implore, for the Sake of Jesus Christ.

To be added to the Note on Matt. 18. 18

It can be little doubted, says Dr. *Lightfoot*, that Christ speaketh according to the common and most familiar Sense of the Language. And shews by many Instances, that Binding and Loosing, in the Language and Style most familiarly known to the Jewish Nation, signifie to prohibit and to permit, or to teach what is prohibited or permitted, what lawfull what unlawful. See his Works, Vol. 1. p. 238.

Pag. 378. Line 52. *instead of*, We do not, &c. *read*, John Baptist indeed did no Miracle, but his Birth was miraculous; and so was his Father being dumb, &c.

satisfactory Knowledge. Things that are obscure and intricate we pursue with Eagerness, whilst divine Truths are usually disregarded, only because they are easie and common: or if there be some of an higher Nature, they shall possibly be rejected, because they are above, or seemingly contrary to Reason, whilst we admire several Things without Scruple, which are not reconcileable with Revelation; tho' revealed Truths be certainly Divine, and the other either no Truths at all, or at best only human. This Sort of Conduct is very preposterous; for after all, true Wisdom and satisfactory Knowledge is only to be had from Revelation; and as to other Truths which are to be collected from Sense and Reason, our Ignorance of them will always be so much greater than our Knowledge, as there are a Thousand things we are ignorant of, to one Thing we thoroughly know. *Reflections upon Learning*, &c. p. 291.



THE New Testament,

WITH

References set under the Text in
Words at length, &c.

St. MATTHEW I.

THE book of the ^a Generation of Jesus Christ, the
son of ^b David, the son of Abraham. 2. ^c Abra-
ham

^a Luk. 3. 23. And Jesus him-
self began to be about thirty years
Age, being (as was supposed)
the Son of Joseph, which was the
son of Heli.
^b Ps. 132. 11. The Lord hath
vorn in truth unto David; he will
return from it, Of the fruit of thy
day will I set upon thy Throne.
th. 13. 23. Of this man's seed hath
old, according to his promise, raised
up unto Israel a Saviour Jesus
th. 23. 5. Behold, the days come
saith the Lord, that I will raise
unto David a righteous branch,
and a king shall reign and prosper,
and shall execute judgment and ju-
stice in the earth. Matt. 21. 42.
What think ye of Christ? Whose
Son is he? They say unto him,
The Son of David.
^c Gen. 21. 2, 3. Sarah conceived
and bare Abraham a Son in his old
age. And Abraham called the
name of his Son, whom Sarah bare
to him, Isaac.

ham begat Isaac, and ^d Isaac begat Jacob, and ^e Jacob begat Judas and his brethren. 3. And ^f Judas begat Phares and Zara of Thamar, and Phares begat Esron and Esron begat Aram. 4. And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon. 5. And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth and Obed begat Jesse. 6. And ^h Jesse begat David the king, and ⁱ David the King begat Solomon of her ~~that has~~ *been the wife* of Urias. 7. And ^k Solomon begat Roboam, and Roboam begat Abia, and Abia begat Afa. 8. And Afa begat Josaphat, and Josaphat begat Joram, and Joram begat (1) Ozias. 9. And Ozias begat Jotham, and Jotham begat Achaz, and Achaz begat Ezekias. 10. And ^l Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josiah.

^d * Gen. 25. 26. After that came his brother out, and his hand took hold of *Esau's* heel, and his name was called *Jacob*: and Isaac was threescore years old when she bare them.

^e * Gen. 29. 35. And she [*Leah*] conceived again, and bare a son, and she said, Now will I praise the Lord; therefore she called his name, *Judah*, and left bearing.

^f * Gen. 38. 27. It came to pass in the time of her [*Tamar's*] travail, that behold *Twins* were in her Womb.

^g * Ruth 4. 18. Now these are the Generations of Phares: *Phares* begat Hezron. * 1 Chron.

2. 5, 9. &c. The Sons of Pharez; Hezron and Hamul. The Sons of *Hezron* that were born unto him, *Jerameel*, and *Ram*, and *Chelubai*.

^h * 1 Sam. 16. 1. — Fill thine

Horn with Oil, and go, I will set thee to *Jesse* the Bethlehemite for I have provided me a King among his Sons. * 1 Sam. 17. 1. Now *David* was the Son of the Ephrathite of *Bethlehem Judah* whose name was *Jesse* —

ⁱ * 2 Sam. 12. 24. *David* comforted Bath-sheba his Wife, and went in unto her, and lay with her: and she bare a Son, and he called his name *Solomon*; and the Lord loved him.

^k * 1 Chron. 3. 10, &c. As *Solomon's* Son was *Rehoboam*, *Abi* his son, *Afa* his son, *Jehoshaphat* his son.

^l * 2 King. 20, 21. *Hezekiah* slept with his Fathers: And *Manasseh* his Son reigned in his stead.

* 1 Chron. 3. 13. *Ahaz* his son, *Hezekiah* his son, *Manasseh* his son.

(1) *Joram* was the *remote*, not the *immediate* Parent of *Ozias*; for among the *Jews*, the Children of Children were accounted not only the Children of their *immediate* Parents, but likewise of those who were removed several generations from them. Those who desire to be satisfied why *Azariah*, *Joash*, and *Amaziah*, are left out, may consult Dr. *Whitby* and other Commentators on this Verse. The Learned may consult *Surenhusius* on the texts cited out of the Old-Testament in the New, who account for the Difficulties in the genealogy of our Blessed Lord.

ofias. 11. And Josias (1) begat (2) Jechonias and his Brethren, about the time they were carried away to Babylon. 12. And after they were brought to Babylon, ⁿ Jechonias begat Salathiel, and Salathiel begat Zorobabel. 13. And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor. 14. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud. 15. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob. 16. And (3) Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ. 17. So all the generations from Abraham to David, are fourteen generations: and from David until the carrying away into Babylon, are fourteen Generations: and from the carrying away into Babylon unto Christ, ~~are~~ fourteen generations. 18. (4) Now the ⁿ Birth of Jesus Christ was on this wise: When as his Mother Mary was espoused to Joseph, before they came together, she was found with Child of the ^o holy Ghost. 19. Then Joseph her husband being a

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(5) just

ⁿ 1 Chron. 3. 16, 17. The House of David; and the Sons of Jehoiakim; *Jechonias* his Virgins name was Mary. Son, *Zedekiah* his Son. And the ^o † Luk. 1. 35. And the Angel Sons of *Jechonias*; *Affir*, *Salathiel* answered and said unto her, the ^s Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that ^o † To a Virgin espoused to a Holy thing which shall be born of Man, whose Name was *Joseph*, of thee shall be called the Son of God.

(1) † Some read, *Josias begat Jakim, and Jakim begat Jechonias*.

(2) Dr. *Whitby* proves that *Jechonias* in the 11th Verse, is not the same Person with *Jechonias* ver. 12, but is indeed *Jehoiachim*, the Son of *Josias*, and his first born. This interpretation, says he, makes up the 14 generations exactly in the second and third series; whereas they who make *Jechonias*, ver. 11 and 12, to be the same Person, leave only 13 in the second series, if *Jechonias* be added to the third; or in the third, if he be reckoned to the second: When therefore the Apostle saith by way of Inference, *So all the Generations from David, until the carrying away into Babylon, are 14 generations* ver. 17, he leads us to this interpretation; because this would not be true, were *Jechonias* ver. 11, and *Jechonias* ver. 12, one and the same Person.

(3) What is here said, is very consistent with what St. *Luke*, Chap. 3. 23. records, where *Joseph* is said to be the Son of *Heli*. For *Jacob* was *Joseph's* own Father, and *Heli* was his Father in Law, *Heli* being the Father of the Virgin *Mary*, to whom *Joseph* was espoused.

(4) The fifth Year before the common account, called The Year of our Lord.

(5) just Man, and not willing to ^p make her a publick example, was minded to put her away privily. 20. But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy Wife: ^a for thou which is * conceived [Gr. *begotten*] in her, is of the holy Ghost. 21 And ^r she shall bring forth a son, and thou shalt call his name Jesus: for he shall ^s save his People from their sins. 22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a ^a Virgin shall be with child, and shall bring forth a son, and * they shall call his name [Or, *his Name shall be called* (6). Emmanuel, which being interpreted, is, " God with us. 24. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his Wife: 25 And knew her not till she had brought forth her ^a first-born son; and he called his name Jesus. CHAP.

^p † Deut. 24. 1. When a Man hath taken a Wife and married her, and it come to pass, that she find no favour in his Eyes, because he hath found some *Uncleanness* in her: then let him write her a Bill of *divorcement*, and give it her in her hand, and send her out of his House. Deut. 22. 23, 24. If a Damsel that is a Virgin be *betrothed* unto an husband, and a Man find her in the City and lye with her: Then ye shall bring them both out unto the gate of the City, and ye shall *Stone* them with Stones that they die.

^a Luk. 1. 35. The Words under Verse 18.

^r * Luk. 1. 31. Behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his name Jesus.

^s † Acts 4. 12. Neither is there *Salvation* in any other: for there

is *none* other *Name* under Heaven given among Men, whereby we must be *saved*. Acts 13. 38. Be known unto you, Men and Brethren, that *through* this Man I preached unto you the forgiveness of Sins.

^a * Isa. 7. 14. — The Lord himself shall give you a Sign, Behold, a *Virgin* shall conceive and bear a Son, and shall call his name Immanuel.

^a 1 Tim. 3. 16. — Great is the mystery of Godliness: God was manifest in the Flesh, — Rom. 8. 5. Of whom, as concerning the Flesh Christ came, who is over all God blessed for ever.

^a * Exod. 13. 2. Sanctifie unto me all the *first-born*, whatsoever openeth the Womb among the Children of Israel, *both* of Man and beast it is mine.

(5) The Word here translated *just*. should be rather rendered a *merciful*, compassionate, or *good natured* Man.

(6) By an usual *Idiom*, or manner of speaking among the *Jews*, a Person is said to be called by such or such a Name, not that he was commonly known by that Name, but because such *Titles* did belong to him. Wherefore the *Jews* object, that our Lord's Name was *Jesus*, not *Emmanuel*, nor *Wonderful*, *Counsellour*, &c. [Isa. 9. 6.] we answer, that these *Titles* did eminently belong to our Lord, and that therefore these Prophecies have received their Accomplishment according to their own *Idiom*, and way of speaking. For to be called *Emmanuel* is the same as to be *Emmanuel*.

C H A P. II.

The fourth Year before the common account called, the Year of our Lord.

NOW when Jesus was ^a born in Bethlehem of Judea, in the Days of Herod the King, behold there came wise men from the ^b East to Jerusalem, 2. Saying, ^c Where is he that is born King of the Jews? for we have seen his ^d Star in the East, and are come to worship him. 3. When Herod the King had heard *these things*, he was troubled, and all Jerusalem with him. 4. And when he had gathered all the ^e chief Priests and ^f Scribes of the people together, he ^g demanded of them where Christ should be born. 5. And they said unto him, in Bethlehem of Judea: for thus it is written by the Prophet; 6. ^h And thou Bethlehem

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hem

^a ^a Luk. 2. 6, 7. And so it was, that while they were there, the Days were accomplished that she should be delivered. And she brought forth her *first-born* Son, and wrapped him in swaddling clothes, and laid him in a Manger, because there was no room for them in the Inn.

^b ^b Gen. 10. 30. And their dwelling was from Melha, [*viz. the Sons of Joktan, the Son of Eber,*] as thou goest unto Sephar a Mount of the East. ^c Gen. 25. 6. Unto the Sons of the Concubines which Abraham had, Abraham gave Gifts, and sent them away from Isaac his Son (while he yet lived) eastward, unto the East-Country. ^d 1 King 4. 30. And Solomon's Wisdom excelled the Wisdom of all the Children of the East-Country, and all the Wisdom of Egypt.

^e ^e Luk. 2. 11. Unto you is born this Day, in the City of David, a Saviour, which is Christ the Lord. ^f Sai. 60. 3. The Gentiles shall come to thy light, and Kings to the brightness of thy rising.

^g ^g Num. 24. 17. — There shall come a Star out of Jacob, and a sceptre shall rise out of Israel, and

shall smite the corners of Moab, and destroy all the Children of Sheth.

^h ^h 2 Chron. 36. 14. Moreover, all the chief Priests and the People transgressed very much —

ⁱ ⁱ 2 Chron. 34. 13. — Of the Levites there were Scribes, and Officers, and Porters. ^j 1 Mac. 5. 42.

Now when Judas came near the brook, he caused the Scribes of the

People to remain by the brook — ^k 1 Mac. 7. 12. Then did assemble unto Alcimus and Bacchides a Com-

pany of Scribes, to require justice, ^l 1 Chron. 24. 6. Shemaiah the Son

of Nathanael the Scribe, one of the Levites, wrote them before the King.

^m ^m Mal. 2. 7. The Priests Lips should keep knowledge, and they should seek the Law at his Mouth.

ⁿ ⁿ Mic. 5. 2. But thou Bethlehem Ephrata, though thou be little among the Thousands of Judah,

yet out of thee shall he come forth unto me, that is to be Ruler in

Israel: whose goings forth have been from of old, from everlasting.

^o ^o Joh. 7. 42. Hath not the Scripture said, that Christ cometh out of the Seed of David, and out of the Town of Bethlehem, where David

was?

hem (1) in the Land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall * rule [Or, feed] my People Israel. 7. Then Herod when he had privily called the wise men, enquire of them diligently what time the Star appeared. 8. And he sent them to Bethlehem, and said, Go, and * search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. 9. When they had heard the King, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. 10. When they saw the star, they rejoiced with exceeding great joy. 11. And when they were come into the House, they ^m saw the young child with Mary his Mother, and fell down and worshipped him: and when they had opened their treasures, they * presented [Or, offered] unto him gifts, gold, and frankincense, and myrrh.

¹ Rev. 2. 27. And he shall rule them with a Rod of Iron: as the Vessels of a Potter shall they be broken to shivers. Col. 1. 18. He is the Head of the Body the Church: who is the beginning, the first-born from the Dead, that in all things he might have the Pre-eminence

² Job 5. 12. He disappointeth the devices of the crafty, so that their Hands cannot perform their enterprize.

¹ 2 Sam. 15. 7. — Absalom said unto the King, I pray thee let me go, and pay my Vow which I have

vowed unto the Lord in Hebron. 1 King. 21. 9. She wrote in Letters, saying, proclaim a fast, and fast Naboth on high among the People. ^m † Psal. 72. 10. The Kings of Tarshish and of the Isles shall bring Presents: The Kings of Sheba and Seba shall offer Gifts. † Isa. 60. 6. The multitude of Camels shall cover thee: The Drummers of Midian and Ephah: all the from Sheba shall come: they shall bring Gold and Incense, and they shall shew forth the Praises of the Lord.

(1) The Bethlehem spoken of here, was called *Bethlehem Ephrata*, and Bethlehem in the Land of Judah, so that here is no inconsistency between what the Prophet Micah says, and what is here recorded. As to the seeming Contradiction about the extent of the Place, it is thus reconciled. The Prophet speaks of the Place it self, which was but little in comparison of many others in the holy Land; but here it is said *not to be little*, because it was the Place where our Lord, the Redeemer of Mankind, was born; or if, according to others, the Hebrew Word, which rendered *little*, be taken *adverbially*, the seeming Opposition is quite moved. For then the sense of the Place will be, *And thou Bethlehem Ephrata, it is but little, or, it is a small matter, that thou art among thousands of Judah; for out, &c.*

myrrhe. 12. And being warned of God in a ⁿ dream, that they should not return to Herod, they departed into their own Country another way. 13. And when they were departed, behold, the Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14. When he arose, he took the young child and his mother by night, and (1) departed into Egypt: 15. And was there until the Death of Herod: that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt ^o have I called my Son. 16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and ^p slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. 17. Then was fulfilled that which was spoken by ^q Jeremy the Prophet, saying, 18. In Rama was there a Voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. 19. But (2) when Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt, 20. Saying, Arise, and take the young child and his mother, and go into the

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Land

ⁿ Matt. 1. 20.

^a Hos. 11. 1. When Israel was a Child then I loved him, and called my Son out of Egypt.

^p Prov. 21. 30. There is no Wisdom, nor Understanding, nor Counsel against the Lord.

^q Jer. 31. 15. Thus saith the

Lord, a voice was heard in Ramah, Lamentation, and bitter Weeping: Rachel weeping for her Children, refused to be comforted for her Children, because they were not.

(1) Mr. *Eachard*, Eccl. Hist. p. 36. has the following remarkable Passage. At our Lord's first arrival in Egypt, as may be collected from *Eusebius* and *Athanasius*, he was by design, or providence, carried into a Temple at *Hermopolis*, in the Province of *Thebais*, at whose Presence the Idol Gods fell down, like *Dagon* before the Ark, and suffered their timely and just dissolution, which remarkably verified a prophecy of *Isaiah*, Chap. 19. 1. that the Lord should come into Egypt, and the Idols of Egypt should be moved at his presence.

(2) The third Year before the Account called the Year of our Lord.

Land of Israel: for they are ^a dead which fought the young child's life. 21. And he arose, and took the young child and his mother, and came into the Land of Israel. 22. But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in dream; he turned aside ^f into the Parts of Galilee. 23. And he came and dwelt in a City called Nazareth: that it might be fulfilled which was ^g spoken by the prophets, ^h He shall be called a Nazarene.

C H A P. III.

Year of our Lord 26.

IN those days came ^a John the Baptist, preaching in the ^b Wildernes of Judea, 2. And saying, Repent ye: for the ^c Kingdom of Heaven is at hand. 3. For this is he that was spoken of by the prophet Esaias saying, The ^d Voice of one crying in the Wildernes, Prepare ye the way of the Lord, make his Paths straight. 4. And the same ^e John had his Raiment ^f of camels hair, and a leathern girdle about his loyns, and his Meat was ^g Locusts

^a Exod. 4. 19. And the Lord said unto Moses in Midian, Go, return into Egypt; for all the Men are dead which fought thy Life.

^b Matt. 3. 13.

^c † Judg. 13. 5. For lo, thou shalt conceive and bear a Son, and no Razor shall come on his Head: for the Child shall be a Nazarite unto God from the Womb.—

^d † Isai. 11. 1. And there shall come forth a Rod out of the Stem of Jesse, and a branch shall grow out of his roots.

^e † Mar. 1. 4. John did Baptize in the Wildernes, and preach the Baptism of Repentance, for the remission of Sins. ^f Luk. 3. 2. —The Word of God came unto John the Son of Zacharias in the Wildernes.

^g † Josh. 15. 16. Caleb said, he that smiteth Kirjath-sepher, and

taketh it, to him will I give Asah my Daughter to Wife.

^h † Dan. 2. 44. In the Days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: and that Kingdom shall not be left to other People, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever.

ⁱ † 1C. 4. 3. † Luk. 3. 4. † John 1. 23. See on Mar. 1. 3.

^j † Mar. 1. 6. John was clothed with Camels hair, and with a girdle of a Skin about his Loyns, and he did eat Locusts and wild Honey.

^k † 2 King. 1. 8. He [Elijah] was an hairy Man, and girt with a Girdle of Leather about his Loyns, † Zech. 13. 4. Neither shall the [the Prophets] wear a rough Garment to deceive.

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* Locusts and wild honey. 5. Then ⁿ went out to him Jerusalem, and all Judea, and all the region round about Jordan, 6. And were ⁱ baptized of him in Jordan, confessing their Sins. 7. But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, ^k O generation of Vipers, who hath warned you to flee from the ⁱ Wrath to come. 8. Bring forth therefore fruits * meet ^m for Repentance [Or, *answerable to amendment of Life*]. 9. And think not to say within your selves, we have ⁿ Abraham to our Father: for I say unto you, that God is able of these Stones to raise up children unto Abraham. 10. And now also the Ax is laid unto the root of the trees: therefore ^o every tree which bringeth not forth good fruit, is hewen down, and cast into the fire. 11. I indeed ^p baptize you

^k Lev. 11. 22. Even these of them ye may eat: the Locust after his kind.—

ⁿ † Mar. 1. 5. There went out unto him all the Land of Judea, and they of Jerusalem, and were all Baptized of him in the River Jordan, confessing their Sins.

ⁱ † Aët. 19. 4, 18. Then said Paul, John verily baptized with the Baptism of Repentance, saying unto the People, that they should believe on him that should come after him; that is, on Christ Jesus. † Many that believed came, and confessed, and shewed their Deeds.

^k † Matt. 12. 34. O generation of Vipers, how can ye being evil, speak good things? for out of the abundance of the Heart the Mouth speaketh. † Matt. 23. 33. Ye Serpents, ye generation of Vipers, how can ye escape the Damnation of Hell! † Luk. 3. 7.

ⁱ † Rom. 5. 9. Much more then being justified by his Blood, we shall be saved from wrath to come. † 1 Thel. 1. 10. And to wait for his Son from Heaven, whom he raised from the Dead, even Christ Jesus, which hath deli-

vered us from the Wrath to come.

^m Aët. 26. 20. Shewed—that they should repent and turn to God, and do works meet for repentance. Luk. 3. 8. Bring forth fruits therefore worthy of Repentance.—

ⁿ * Joh. 8. 33, 39. They answered him, we be Abraham's seed, and were never in bondage to any Man: how sayest thou, ye shall be made free? — Abraham is our Father. Matt. 8. 11. Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven. † Aët. 13. 26. Men and Brethren, Children of the Stock of Abraham, and whosoever among you feareth God, to you is the word of this Salvation sent.

^o * See on Matt. 7. 19.

^p * Mar. 1. 8. I indeed have Baptized you with water: but he shall baptize you with the holy Ghost. * Luk. 3. 16. John answered, saying to them all, I indeed baptize you with Water; but one mightier than I cometh, the latchet of whose Shoes I am not worthy to unloose: he shall baptize you with the holy Ghost, and with Fire. * Joh. 1. 15, 26.

you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, (1) and with Fire. 12. Whose Fan is in his hand, and he will thoroughly purge his floor

26. John bare witness of him, and cried, saying, This is he of whom I spake, He that cometh after me, is preferred before me, for he was before me. John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not. Joh. 7. 38, 39. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of Living Water. (But this spake he of the Spirit, which they that believe on him, should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified.) Isai. 44. 3. I will pour Water on him that is thirsty, and floods upon the dry Ground: I will pour my Spirit upon thy Seed, and I will bless upon thine Offspring. † Acts 1. 5. John truly baptized with water; but ye shall be baptized with the holy Ghost not many Days hence. Acts 2. 4. They were all filled with the holy Ghost, and began to speak with other Tongues as the Spirit gave them utterance, † Acts 11. 16. Then remembered I the Word of the Lord, how that he said, John indeed baptized with Water: but ye shall be baptized with the holy Ghost. † Acts 19. 4. Then said Paul, John verily baptized with the Baptism of Repentance saying unto the People, that they should believe on him that should come after him, that is, on Christ Jesus. † Isai. 4. 4. When the Lord shall have washed away the filth of the Daughters of Zion, and shall have purged the Blood of Jerusalem from the midst thereof, by the Spirit of Judgment, and the Spirit of Burning. † Mal. 3. 2. But who may abide the Day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers sope. Gal. 4. 6. Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying Abba, Father. Tit. 3. 5. According to his Mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost. † Luk. 3. 17. Mal. 3. 3. And he shall sit as a refiner of Silver: and he shall purifie the Sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an offering in Righteousness.

(1) The Word *and* does not always join Sentences together, but is sometimes used as an *explicative*, and denotes that the Words after it explain those that are before it. So that the Sense of this Place seems to be, *He shall baptize you with the holy Ghost, which is like Fire.* As Fire refines Metals, and enlightens the Place where it is; so the holy Spirit enlightens the Minds of Men, and purges and cleanses their Souls. Or the Baptist may allude to that extraordinary Effusion of the holy Ghost which was to fall on the Apostles on the Day of Pentecost, whose appearance was like unto Fire, Act. 2. 3. And that *Baptism with the holy Ghost and with Fire* signifie one and the same thing, is manifest, because when our Lord discoursed on this Subject with *Nicodemus*, Joh. 3. 5. He mentions the being born of Water and of the Spirit, but says nothing of Fire.

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floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable

Fire. 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14. But John (2) forbade him,

saying, I have need to be baptized of thee, and comest thou to me? 15. And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16. And Jesus, when he was baptized, went up straightway out of the Water: And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. 17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well-pleased.

CHAP.

Job. 21. 18. They are as Stubble before the wind, and as chaff that the storm carrieth away.

Mat. 1. 9. It came to pass in those Days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. Luk. 3. 21. Now when all the People were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened.

† Matt. 2. 22. Isa. 11. 2. And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the fear of the Lord. † Isa.

42. 1. Behold my Servant whom I uphold, mine elect in whom my Soul delighteth: I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles. Luk. 3. 22. And the holy Ghost descended in a bodily shape like a Dove upon him, and a voice came

from Heaven, which said, Thou art my beloved Son, in thee I am well-pleased. † Joh. 1. 32, 33. And John bare record, saying, I saw the Spirit descending from Heaven like a Dove, and it abode upon him. And I knew him not, but he that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the holy Ghost.

† Joh. 12. 28. Father, glorify thy name. Then came there a Voice from heaven, saying, I have both glorified it, and will glorify it again.

† Ps. 2. 7. I will declare the decree: the Lord hath said unto me, Thou art my Son, this Day have I begotten thee. † Isa. 42. 1. The Words are under ver. 16. † Matt. 12. 18 Behold, my Servant whom I have chosen, my beloved in whom my

(1) These Words imply that St. John knew who our Lord was when he came to him. It may therefore be asked, How is this consistent with his saying, Joh. 1. 31. that he knew him not? To this it is answered, that he knew him not personally, having never conversed with him; but that being a Prophet, and full of the holy Ghost even from his Mother's womb, Luk. 1. 15. it was revealed to him who he was, at the time our Lord came to be baptized of him.

C H A P. IV.

THEN was ^a Jesus led up of the ^b spirit into the Wilderness to be ^c tempted of the Devil. 2. And when he had (1) fasted forty days and forty nights, he was afterward an hungred. 3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made Bread. 4. But he answered and said, It is written, ^d Man (2) shall not live by Bread

my Soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles. † Matt. 17. 5. — Behold. a Voice out of the Cloud, which said, This is my beloved Son, in whom I am well pleased. † Luk. 9. 35. There came a Voice out of the Cloud, saying, This is my beloved Son, hear him. † Eph. 1. 6. — He hath made us accepted in the beloved. † Col. 1. 13. Who hath delivered us from the power of Darkness, and hath translated us into the Kingdom of his dear Son. † 2 Pet. 1. 17. For he received from God the Father, honour and glory, when there came such a Voice to him from the excellent glory, This is my beloved Son in whom I am well pleased.

^a Mar. 1. 12. And immediately the Spirit driveth him into the Wilderness. ^{*} Luk. 4. 1. Jesus being full of the holy Ghost, — was led by the Spirit into the Wilderness.

^b 1 King. 18. 12. It shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not. — 2 King. 2. 16. — Let them go we pray thee and seek thy

Master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some Mountain, or into some Valley. — Ezek. 3. 14. So the Spirit lifted me up, and took me away. — Ezek. 40. 2. In the Visions of God, brought me to the Land of Israel, and set me upon a very high Mountain, by which was, as the frame of a City on the South. Acts 8. 39, 40. — The Spirit of the Lord caught away Philip, that the Eunuch saw him no more. — But Philip was found at Aegaeus.

^c Heb. 4. 16. We have not an high Priest which cannot be touched with the feeling of our Infirmities: but was in all points tempted like as we are, yet without Sin.

^d Deut. 8. 3. — Man doth not live by Bread only, but by every word that proceedeth out of the mouth of the Lord doth Man live. Wisd. 16. 26. That thy Children, O Lord, whom thou lovest, might know that it is not the growing of Fruits that nourisheth Man: but that it is thy Word which preserveth them that put their trust in thee.

(1) Exod. 34. 28. Deut. 9. 9, 18. 1 King. 19. 8. Moses and Elijah fasted forty Days and forty Nights.

(2) The Sense of these Words, according to the learned *Sorenbustar* in his excellent Work, wherein he accounts for the Difficulties in the Texts cited in the New Testament out of the Old, is this: Although I am very hungry, yet it is better to obey God, and to trust in his Word, than

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Bread alone, but by every word that proceedeth out of the Mouth of God. 5. Then the Devil taketh him up into the ^c holy City, and setteth him on a pinnacle of the Temple. 6. And saith unto him, If thou be the Son of God, cast thy self down: for it is written, He shall give his ^f Angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not ^e tempt the Lord thy God. 8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the Kingdoms of the World, and the glory of them: 9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt ^b worship the Lord thy God, and him only shalt thou serve. 11. Then the devil leaveth him, and behold, ⁱ Angels came and ministred unto him. 12. Now when ^k Jesus had heard that John was ^{*} cast ^{Year of our} [Or, *delivered up*] into Prison, he departed ^{Lord 30, 31.} into Galilee. 13. And leaving Nazareth, he came and dwelt in

^c† Neh. 11. 18. All the Levites in *serve*, and to him shalt thou cleave, the *holy City* were two hundred and swear by his Name. † 1 Sam. fourcore and four. † Isa. 48. 2. 7. 3. — Prepare your Hearts unto For they call themselves of the *holy* the Lord, and *serve* him only. — City. — † Mat. 27. 53. — Went 5 ⁱ See on Matt. 18. 10. into the *holy City*. ^k * Mar. 1. 14. Now after that ^f Ps. 91. 11. For he shall John was put in Prison, *Jesus* came give his *Angels charge* over thee, to into Galilee, preaching the Gospel of the Kingdom of God. † Luk. keep thee in all thy ways. 3. 19, 20. But Herod the tetrarch, ⁱ * Deut. 6. 16. Ye shall not being reproved by him for Herodias his brother Philip's Wife, and tempt the Lord your God, as ye tempted him in Massah. ^h * Deut. 6. 13. Thou shalt for all the Evils which Herod had fear the Lord thy God, and serve done, added yet this above all, him, and shalt swear by his Name. ⁱ that he shut up *John* in Prison * Luk. * Deut. 10. 20. Thou shalt fear the 4. 14, 31. And *Jesus* returned in the Lord thy God, him shalt thou

than to hearken to any other Spirit whatsoever; because God can preserve the Life of Man by other means than Bread, namely, by his most powerful and efficacious Word, by which he created all things at first, and has hitherto preserved them, and by which eternal Life will be conferred on him who believes God to be a Rewarder of those who depend on him. If therefore I shall obey his Word, tho' I have not Bread, yet I shall not want Food. And this our Lord proves by the Word of God, which cannot deceive.

in Capernaum, which is upon the Sea Coast; in the borders Zabulon and Nephtholim: 14. That it might be fulfilled which was spoken by Esaias the prophet, sayi
 15. The Land of Zabulon, and the Land of Nephtholim; by the way of the Sea beyond Jordan, Galilee the Gentiles: 16. The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up. 17. From that time Jesus began to preach, and to say, Repent

the Power of the Spirit into Galilee: —And came down to Capernaum a City of Galilee, and taught them on the Sabbath Days. † Joh. 4. 43. Now after two Days he departed thence, and went into Galilee.

1 * Hsi. 9. 1, 2. —When at the first he lightly afflicted the Land of Zabulon, and the Land of Naphtali, and afterward did more grievously afflict her by the way of the Sea, beyond Jordan Galilee of the Nations. The People that walked in darkness, have seen a great Light: They that dwell in the Land of the shadow of Death, upon them hath the Light shined.

—^m Mar 1. 14. The Words above, ver. 12.

ⁿ 1 King. 8. 47, 48, 49. If they shall bethink themselves, —and repent, and make Supplication unto thee, —saying, we have sinned and have done perversly, we have committed wickedness; and so return unto thee with all their Heart, and with all their Soul. —Then hear thou their Prayer. Ezek. 18. 30, 31. Repent and turn your selves from all your transgressions; so iniquity shall not be your ruine Cast away from you all your transgressions, whereby ye have transgressed, and make you a new Heart and a new Spirit. — Mat. 3. 2, 8. Repent ye: for the kingdom of Heaven is at hand: Bring forth therefore fruits meet for repentance. Matt 9. 13. — I am not come to call the righteous,

but sinners to repentance. In Matt. 2. 17. and Luk. 5. 32. are almost the same Words. Mar. 6. 12. They went out and preached that Men should repent. Mar. 2. 15. The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel. Luk. 3.

Bring forth therefore fruits of repentance. — Luk. 11. 32. The Men of Nineveh shall rise up in the Judgment with this generation, and shall condemn them for they repented at the preaching of Jonas; and behold, a greater than Jonas is here. Job 42. 6. I abhor myself, and repent in Dust and Ashes. Luk. 13. 3. Except ye repent, ye shall all likewise perish.

²⁰ Luk 15. 7. —Joy shall be in Heaven over one sinner that repenteth. Luk. 24. 47. That Remission of Sins should be preached in his name among all nations. Acts 2. 38. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. Acts 3. 19. Repent ye therefore: and be converted, that your sins may be blotted out. — Acts 17.

The times of this ignorance God winked at; but now commandeth all Men every where to repent. Acts 26. 20. That they [Jews and Gentiles] should repent and turn to God, and do works meet for repentance. Acts 20. 21. Testify both to the Jews, and also to the Greeks, repentance toward God.

for the Kingdom of heaven is at hand. 18. And Jesus walking by the sea of Galilee, saw two Brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers.) 19. And he saith unto them, Follow me, and I will make you fishers of men. 20. And they straightway left their nets and followed him. 21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. 22. And they immediately left the ship and their father, and followed him. 23. And Jesus went about all Galilee, teaching in their Synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. 24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsey; and he healed them. 25. And there followed

and faith toward our Lord Jesus Christ. Rom. 2. 4. Despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance. 1 Cor. 7. 10. Godly sorrow worketh repentance to Salvation, not to be repented of. 2 Pet. 3. 9. The Lord — is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. Rev. 2. 5, 16, 21. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and remove thy candlestick out of its Place, except thou repent. Repent; or else I will come unto thee quickly, and will fight against them with the Sword of my Mouth. I gave her space to repent of her fornication, and she repented not. Rev.

3. 19. As many as I love, I rebuke and chasten: be zealous therefore and repent.

o Matt. 10. 7. As ye go, preach, saying, the kingdom of heaven is at hand.

p * Mar. 1. 16. Now as he walked by the Sea of Galilee, he saw Simon and Andrew his Brother. Luk. 5. 1, 2. He stood by the Lake of Gennezareth, and saw two Ships standing by the Lake, &c.

q † Joh. 1. 42. — Thou art Simon, the Son of Jona: thou shalt be called Cephas, which is by interpretation a Stone.

r See on Act. 16. 10.

s † Mar. 1. 19. And when he had gone a little further thence, he saw James the Son of Zebedee, and John his brother. —

t † Matt. 9. 35. See on Matt. 24. 14.

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ed him great " multitudes of people from Galilee, and
from Decapolis, and from Jerusalem, and from Judea, and
from beyond Jordan:

C H A P. V.

AND seeing the Multitude, he went up into a
Mountain: and when he was set, his Disciples
came unto him. 2. And he opened his mouth and taught
them, saying, 3. Blessed are the ^b poor in spirit: for
theirs is the ^c kingdom of Heaven. 4. Blessed are they
that ^d mourn: for they shall be ^e comforted. 5. Blessed
are the ^f meek: for they shall ^g inherit the earth.
6. Blessed are they which do hunger and thirst after
righteousness:

^u Mar. 3. 7. — And a
great multitude from Galilee followed
him, and from Judea.

^a Mar. 3. 13, 20. And he
goeth up into a Mountain. — And
the multitude cometh together again. —

^b * Luk. 6. 20. Blessed be ye
poor: for yours is the kingdom of
God. † Prov. 16. 19. Better it is
to be of an humble Spirit with the
lowly, than to divide the spoil with
the proud. † Prov. 29. 23. A
Man's Pride shall bring him low:
but honour shall uphold the hum-
ble in Spirit. † Isa. 57. 15. For
thus saith the high and lofty one
that inhabiteth Eternity, whose
name is holy, I dwell in the high
and holy place, with him also that
is of a poor and humble Spirit, to re-
vive the Spirit of the humble, and to
revive the Heart of the contrite
ones. Isa. 66. 2. To this man will
I look, even to him that is poor,
and of a contrite Spirit, and
trembleth at my word.

^c Matt. 19. 14. Suffer little
Children, and forbid them not to
come unto me: for of such is the
kingdom of heaven.

^d † Isa. 61. 1, 3. The Lord
hath anointed me—to appoint un-
to them that mourn in Zion, to give
them beauty for ashes, the Oil of

Joy for mourning, the garment
Praise for the Spirit of Heaviness.

† Luk. 6. 21. — Blessed are ye
that weep now: for ye shall laugh.
† 16. 20. Verily, verily, I say unto
you, that ye shall weep and lament
but the world shall rejoice: and
ye shall be sorrowful, but your sorrow
shall be turned into joy.

^e 2 Cor. 1. 4. Who comforteth
us in all our Tribulation, that we
may be able to comfort them which
are in any trouble, by the comfort
wherewith we ourselves are comforted
of God. Jam. 1. 12. Blessed
is the Man: that endureth tempta-
tion: for when he is tried, he shall
receive the crown of life, which the
Lord hath promised to them that
love him. Rev. 7. 17. — God shall
wipe away all tears from their eyes.

^f Ps. 22. 6. I am a worm, and
no man; a reproach of men, and
despised of the people. Ps. 149.
He will beautify the meek with
Salvation. * Ps. 37. 11. The meek
shall inherit the earth: and they
shall delight themselves in the abundance
of peace.

^g † See Rom. 4. 13. The promise
that he should be the Heir of
the World, was not made to Abraham,
or to his Seed through the Law,
but through the righteousness of Faith.

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righteousness: for they shall ^h be filled. 7. Blessed are the ⁱ merciful: for they shall obtain mercy. 8. Blessed are the ^k pure in Heart: for they shall ^l see God. 9. Blessed are the ^m peace-makers: for they shall be called the ⁿ Children of God. 10. Blessed are they which are ^o persecuted for righteousness sake: for theirs is the kingdom of heaven. 11. Blessed are ye when men shall ^p revile you, and persecute you, and shall say all manner of ^q evil against you * falsely [Gr. *Lying*] for my sake.

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^h † Isai. 55. 1. Ho every one that *thirsteth* come ye to the Waters, and he that hath no Money; come ye, buy and eat, — * Isa. 65. 13. Thus saith the Lord God, behold, my Servants shall *eat*, but ye shall be *hungry*: behold my Servants shall *drink*, but ye shall be *thirsty*, — Pf. 17. 15. As for me, I will behold thy Face in righteousness: I shall be satisfied, when I awake with thy likeness. Joh. 6. 35. I am the bread of life: he that cometh to me shall never *hunger*; and he that believeth on me shall never *thirst*.

† Mat. 6. 14. When ye stand, praying, *forgive*, if ye have ought against any, that your Father also which is in Heaven may *forgive* your Trespases. Mar. 11.

25. † 2 Tim. 1. 16. The Lord give *mercy* to the House of Onesiphorus; for he *oft refreshed me*, and was not ashamed of my Chain. † Jam. 2. 13. For he shall have judgment without *mercy*, that hath shewed no *mercy*; and *mercy* rejoiceth against judgment. Pf. 37. 26. He [Righteous] is ever merciful and lendeth: and his Seed is blessed — Pf. 41. 1. Blessed is he that *considereth the poor*: the Lord will deliver him in time of trouble. Prov. 14. 21. He that hath *mercy* on the poor, happy is he.

† Pf. 15. 1. He that walk-

eth *uprightly*, and worketh righteousness, and speaketh the Truth in his Heart. * Pf. 24. 4. He that hath *clean hands*, and a *pure heart*, and hath not lift up his Soul to vanity, nor sworn deceitfully. † Heb. 12. 14. Follow peace with all Men, and *Holiness*, without which no man shall see the Lord.

^l † 1 Cor. 13. 12. Now we see through a glass darkly; but then *face to face* † 1 Joh. 3. 2. We shall see him as he is.

^m 1 Cor. 14. 33. God is not the Author of *confusion*, but of *peace*, as in all Churches of the Saints. 2 Cor. 13. 11. — Live in *peace*, and the God of love and *peace* shall be with you.

ⁿ Rom. 16. 20. Phil. 4. 9. The God of *Peace*. —

^o † 2 Tim. 2. 12. If we *suffer*, we shall also reign with him: if we deny him, he also will deny us. * 1 Pet. 3. 14. But and if ye *suffer* for *Righteousness* sake, happy are ye: and be not afraid of their Terror, neither be troubled.

^p † Luk. 6. 22. Blessed are ye when men shall *hate* you, and when they shall *separate* you from their company, and shall *reproach* you, and cast out your name as *evil*, for the Son of Mans sake.

^q * 1 Pet. 4. 14. If ye be *reproached* for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on

fake. 12. * Rejoice, and be exceeding glad: for great is your reward in heaven: for so ^b persecuted they the prophets which were before you. 13. ¶ Ye are the ^c salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14. Ye are the ^d light of the world. A city that is set on an hill, cannot be hid. 15. Neither do men light a ^e candle, and put it under a (1) bushel: but on a candlestick, and it giveth light unto all that are in the house. 16. Let your ^f light so shine before men, that they may see your good works, and ^g glorifie your Father which is in heaven.

on their part he is *evil spoken* of, but on your part he is glorified. Ps. 35. 11. *False witnesses* did rise up, they laid to my *Charge* things which I knew not. Luk. 7. 33, 34. John Baptist came neither eating Bread, nor drinking Wine; and ye say he hath a Devil. The Son of Man is come eating and drinking; and ye say, behold a *gluttonous* Man, and a *Wine-bibber*, a friend of publicans and sinners.

* Jam. 1. 2. My Brethren, count it all joy when ye fall into divers temptations. Aët. 5. 41. They departed from the presence of the Council, *rejoicing* that they were counted worthy to suffer shame for his Name. Rom. 5. 3. We glory in tribulations. — * † Aët. 7. 52. See on Mat. 23. 31.

* Luk. 14. 34. See on Mar. 9. 50.

† Prov. 4. 18. The Path of the just is as the *shining* light, that *shineth* more and more unto the perfect day. Joh. 12. 36. While ye have *light*, believe in the *Light*: that ye may be the *children of light*. Phil. 2. 15. That ye may be blameless and harmless,

the Sons of God, without rebuke in the midst of a crooked and perverse nation, among whom *shine as lights* in the world.

* Mar. 4. 21. — Is a candle brought to be put under a Bushel or under a Bed? and not to be set on a candlestick? * Luk. 8. 16. No Man when he hath *lighted* a candle, covereth it with a Vessel, or putteth it under a Bed: But setteth it on a *candlestick*, that they which enter in may see the light. * Luk. 11. 33. No Man when he hath *lighted* a candle, putteth it in a secret Place, neither under a bushel, but on a *candlestick*, that they which come in may see the light. 1 Cor. 12. 7. The *manifestation* of the Spirit is given to every Man to profit withal.

20 * 1 Pet. 2. 12. Having your *conversation honest* among the Gentiles: that whereas they speak against you as evil doers, they may be ashamed by your *good Works*, which they shall behold, *glorifie* God in the Day of Visitation.

* † 1 Cor. 14. 25. Thus shall the secrets of his heart manifest, and so falling down on his face

(1) † The Word in the Original signifieth a Measure containing about a Pint less than a Peck.

ven. 17. ¶ Think not that I am come to destroy the (2.) Law or the Prophets: I am not come to destroy, but to fulfil. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. 19. Whosoever therefore shall break (3) one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall

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do

he will worship God, and report that God is in you of a Truth. lieveth. Rom. 3. 31. Do we then Joh. 15. 8. Herein is my Father make void the Law through Faith? glorified, that ye bear much Fruit, God forbid: yea we establish the 5 Law. so shall ye be my disciples.

^h Joh. 1. 17. The Law was given by Moses, but Grace and Truth came by Jesus Christ. Mat. 3. 15. Thus it becometh us to fulfil all righteousness. Rom. 10. 4. Christ is the end of the Law for righte-

* See on Luk. 16. 17.

* Jam. 2. 10. Whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.

(2) By the Law and the Prophets are meant the great Rules of Life delivered in the Writings of Moses and the Prophets, or in the Old Testament, more especially the Duties of the moral or natural Law. These our Lord assures us, he did not come to destroy or dissolve: It was not his design to free Men from the Obligation they were under to practise the moral Laws of God, but to fulfil and perfect them. This our Lord did, by living up to those Laws himself, and becoming thereby an Example to us, by freeing them from the corrupt Glosses which the Teachers among the Jews put upon them, and by expounding them in their fullest Sense, and according to their just Latitude, shewing, that they command not only an outward Obedience, but the Obedience even of the Mind and Thoughts, as appears from what our Lord delivers in the following Verses. These Laws have their Foundation in the reason and nature of Things, and therefore their Obligation will never cease. We may as well suppose that Heaven and Earth should pass away, as that any of them should not be required of us.

The Ceremonial Law was dissolved by the Coming of Christ. For he being come who was figured and represented by the Rites, Sacrifices, &c. they were of no further Use. But the natural or moral Law, which our Saviour has summ'd up in these two Precepts, [*the Love of God above all, and our Neighbour as our selves*] is as much in Force now as ever. It is as much a Rule of Life now, as ever it was. And though compleat and perfect Obedience is not made a Condition of Salvation, yet a sincere and universal one is. See A. Bp. Tillotson's Sermon on these Words, Vol. 4.

(3) The Greek Word signifies to loose or dissolve. As if our Lord had said, if any Man shall be so bold, as to free himself or others from the Obligation to obey these Commandments of the

do and teach *them*, the same shall be called great in the kingdom of heaven. 20. For I say unto you, That except your righteousness shall ¹ exceed the *righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 21. ¶ Ye have heard that it was said * by them [or, to *them*] of old time, Thou shalt not ^m kill: and whosoever shall kill, shall be in danger of the judgment. 22. But I say unto you That whosoever is ⁿ angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall ^o say to his brother, (4) Racha, shall be in danger of the council: but whosoever shall say Thou fool, shall be in danger of hell-fire. 23. Therefore if thou bring thy gift to the ^p altar, and theremembrest that thy brother hath ought against thee

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¹ Mat. 23. 27, 28. Wo unto you scribes and pharisees, hypocrites; for ye are like unto *whited Sepulchres*, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness. Even so ye also outwardly appear *righteous* unto men, but *within* ye are full of *hypocrisse* and *Iniquity*. ∴ Rom. 9. 31. If *Israel* which followed after the *law* of *righteousness*, hath not attained to the law of righteousness. ∴ Rom. 10. 3. They being ignorant of God's righteousness, and going about to establish their own *righteousness*, have not submitted themselves to the righteousness of God.

^m * Exod. 20. 13. Thou shalt not kill. Repeated Deut. 5. 17.

ⁿ † 1 Joh. 3. 15. Whosoever *hateth* his brother is a murderer: and ye know, that no murderer hath eternal life abiding in him.

^o ∴ Jam. 2. 20. But wilt thou know, O *vain man*, that Faith without works is dead?

^p ∴ Mat. 8. 4. — Offer the gift that Moses commanded: Mat. 23. 19. Ye fools and blind, for whether is greater, the Gift or the *Altar* which sanctifieth the Gift.

the moral Law, he shall be deemed unworthy of being a Member of my Kingdom, and have no Place in it, but be excluded from it.

(4) Or, *curst Wretch*. It is a Term of Reproach, and signifies a *vain, empty, despicable, or witless* Person. Some think that the words in the foregoing Part of the Verse, *without cause*, are to be understood here, because our Lord himself calls the Scribes and Pharisees *Fools, Blind, whited Sepulchres, Serpents, Generation of Vipers* &c. But it may be justly doubted, whether we may imitate our Lord in such Instances, because he came with an extraordinary Commission from God, and knew to whom such Terms could be truly applied. Such reproachful words therefore should be used with caution, if they may at all be used by us.

24. * Leave there thy gift before the Altar, and go thy Way, first be ^b reconciled to thy brother, and then come and offer thy gift. 25. ^c Agree with thine Adversary quickly, ^d whiles thou art in the way with him: lest at any time the Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison. 26. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 27. ¶ Ye have heard that it was said by them of old time, Thou shalt not commit ^e Adultery. 28. But I say unto you, That whosoever ^f looketh on a woman to lust after her, hath

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^a † See Job 42. 8. — Go to my servant Job, and offer up for your selves a burnt-offering —

^b ∴ Mat. 18. 19. — If two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my Father which is in Heaven. ∴ 1 Tim. 2. 8. I will that men pray every where, lifting up holy hands without wrath and doubting. † 1 Pet. 3. 7. — That your Prayers be not hindered. Rom. 12. 18. If it be possible, as much as lieth in you, live peaceably with all Men.

^c † Luk. 12. 58. When thou goest with thine Adversary to the Magistrate, as thou art in the way, give diligence that thou mayst be delivered from him. —

^d † See Psal. 32. 6. For this shall every one that is godly, pray unto thee, in a time when thou mayst be found, &c. Prov. 25. 3. Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. † Isa. 55. 6. Seek ye the Lord while he may be found, call upon him while he is near.

^e * Exod. 20. 14. Thou shalt not commit Adultery. Repeated. Deut. 5. 18. Lev. 18. 20. Thou shalt not lie carnally with thy neighbours Wife so defile thy self

with her. Lev. 20. 10. — He that committeth adultery with his neighbours wife, the Adulterer and the Adulteress shall surely be put to death Deut. 22. 22. If a man be found lying with a woman married to an husband, then they shall both of them die. — Prov. 6. 32. Whoso committeth adultery with a Woman, lacketh understanding: he that doth it, destroyeth his own Soul. Mal. 3. 5. — I will be a swift Witness against the Adulterers. — Mar. 7. 21. From within, out of the heart of men, proceed evil thoughts, adulteries, fornications. — Joh. 8. 4, 5. Master, this Woman was taken in Adultery in the very act. Now Moses commanded us that such should be stoned: but what sayst thou? Heb. 13. 4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Adultery is joined with other enormous Crimes which shunt the guilty out of the kingdom of heaven. See on 1 Cor. 6. 9.

^f † Job. 31. 1. I made a covenant with mine eyes; why then should I think upon a maid. Prov. 6. 25. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. 2 Pet. 2. 14. Having eyes full of

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hath committed adultery with her already in his heart
29. And (5) if thy *right eye* * offend thee, [*or, cause thee to offend*] ^b pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy Members should perish, and not that thy whole body should be cast into hell. 31. It hath been said, Whosoever shall ⁱ put away his Wife, let him give her a writing of divorcement. 32. But I say unto you, That whosoever shall ^k put away his

^a Mat. 18. 9. If thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with *one eye*, rather than having *two eyes* to be cast into Hell-Fire. * Mar. 9. 47. If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with *one eye*, than having *two eyes* to be cast into Hell-Fire. Psal. 119 37. Turn away mine eyes from beholding vanity.—

^b † Mat. 19. 12. There are some *Eunuchs*, which were so born from their Mothers Womb; and there are some *Eunuchs*, which were made *Eunuchs* of Men: and there be *Eunuchs*, which have made themselves *Eunuchs* for the Kingdom of Heavens sake. He that is able to receive it, let him receive it. † Rom. 8. 13. If ye live after the *Flesh*, ye shall die: but if ye through the *Spirit* do mortify the deeds of the body, ye shall live. † 1 Cor. 9. 27 I keep under my body, and bring it into subjection: lest

that by any means when I have preached to others, I myself should be a cast-away. † Col. 3. 5. *Mortify* therefore your Members which are upon the earth; fornication, uncleanness, &c.

ⁱ * Dent. 24. 1. When a Man hath taken a Wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some *Uncleanness* in her: then let him write her a *Bill of divorcement*, and give it in her hand, and send her away. † See Mat. 19 3, &c. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a Man to put away his Wife for every cause, &c. † Mar. 10. 2, &c. The Pharisees came to him, and asked him, Is it lawful for a Man to put away his Wife? tempting him, &c.

^k † Mat. 19. 9. Our Lord affirms the same thing: Also * Luk. 16. 18. only this Clause [*saying for the Cause of Fornication*] is not added. Mal. 2. 14, 15.— The Lord

(5) We are not to understand these Precepts of our Lord, as if it were our duty in any Case to pull out our Eyes, or cut off our Hands; but the Meaning is, that though any *sinful Lust* should be as dear to us as is a *right Eye*, or a *right Hand*, we must notwithstanding resolve to part with it, rather than by our indulging it, plunge both Body and Soul into Hell. Sin is in Scripture compared to a *natural Body*; as therefore the *natural Body* has many Members, so the *Body of Sin* has many Members too.

his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery. 33. ¶ Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths. 34. But I say unto you, Swear not at all; neither by Heaven, for it is Gods throne. 35. Nor by the Earth, for it is his footstool: neither by Jerusalem, for it is the City of the great King. 36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil. 38. ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

C 4

39. But

Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion and the wife of thy covenant. And did not he make one? yet had he the residue of the Spirit: and wherefore one? that he might seek a godly Seed: therefore take heed to your Spirit, and let none deal treacherously against the wife of his youth. Mar. 10. 11. Whosoever shall put away his wife, and marry another, committeth adultery against her. * 1 Cor. 7. 10, 11. Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

† Mat. 23. 16. Wo unto you, ye blind guides, which say, Whosoever shall swear by the Temple, it is nothing: but whosoever shall swear by the Gold of the Temple, he is a debtor.

* Exod. 20. 7. The 3d Commandment. Deut. 5. 11. the same. * Levit. 19. 12. Ye shall not swear by my name falsely, neither shalt

thou prophane the Name of thy God: I am the Lord.

† Deut. 23. 23. That [Vow] which is gone out of thy lips thou shalt keep and perform.

* Mat. 23. 16. recited under ver. 33. in the following Verses is condemned Swearing by the Altar or any created things. † Jam. 5. 12. But above all things, my Brethren, swear not, neither by Heaven, neither by the Earth, neither by any other oath.

† Isa. 66. 1. See on Mat. 23. 22.

† Ps. 48. 2. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the North, the City of the great King.

Col. 4. 6. Let your speech be always with Grace, seasoned with salt, that ye may know how ye ought to answer every Man. * Jam. 5. 12. — Let your yea be yea, and your nay, nay; lest ye fall into condemnation.

* Exod. 21. 24. Eye for eye, tooth for tooth, hand for hand, foot for foot. * Lev. 24. 20. Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish

39. But I say unto you, That ye resist (6) not evil but whosoever shall smite thee on thy right cheek, turn to

the other, and shall be counted a Man, so shall it be done to him again. * Deut. 19. 21. Thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

† Prov. 24. 29. Say not I will do to him as he hath done to me: I will render to the Man according to his work. Lev. 19. 18. Thou shalt not *avenge*, nor bear any *grudge* against the children of thy People. Prov. 20. 22. Say not thou, I will *recompence evil*: but wait on the Lord, and he shall save thee. Ecclesi- asticus 28. 1, &c. He that *revengeth* shall find *vengeance* of the Lord, and he will surely keep his Sins in remembrance, &c. * Luk. 6. 29. Unto him that smiteth thee on the one Cheek, offer also the other: and him that taketh away thy cloke, forbid not to take thy coat also. * Rom. 12. 17, 19. *Recompence* to no Man *evil* for *evil*. — Dearly beloved, *avenge* not your selves, but rather *give place* unto wrath: for it is written Vengeance is mine, I will repay saith the Lord. * 1 Cor. 6. 7. There is utterly a *Fault* among you, because ye go to *Law* one with another. Why do ye not rather *take wrong*? Why do ye not rather suffer your selves to be defrauded? † 1 Thess. 5. 15. See that none *render evil* for *evil* unto any Man: but ever follow that which is good, both among your selves and to all Men. 1 Pet. 2. 23. Who when he was reviled, *reviled not* again; when he suffered, he *threatened not*; but committed himself to him that judgeth righteously. † 1 Pet. 3. 9. Not *rendering evil* for *evil*, or railing for railing: but contrariwise Blessing; knowing that ye are thereunto called, that ye should inherit a Blessing. * Lam. 3. 30. He giveth his Cheek to him that smiteth him, he is filled full with reproach.

(6) This Verse and the following are not to be understood according to the *strict Letter*, but as spoken *proverbially*. For we are not required here to turn the other Cheek to the Smiter, nor to give up our Possessions to every unrighteous and illegal invader; nor are we forbidden to make use of the Law in our own Defence, when we are called before Magistrates; for this our Lord did in the Case of him that *smote* him in the Presence of the High-Priest, Joh. 18. 22, 23. And St. Paul pleads his *Privilege* of being a Roman to save himself from Scourging, Acts 22. 5. Nor are we forbidden in all Cases to bring others before Judges and Magistrates in order to do our selves right. For St. Paul's Behaviour towards those Magistrates who had beaten him and Silas uncondemned, being Romans, Acts 16. 37, &c. seems to imply that he intended so to do, had not the Magistrates by their compliance with the Terms proposed by him prevented it.

But we are here forbidden to go to Law for *small* and inconsiderable Losses and Injuries. We are forbid *private Revenge*, and even publick Appeals to Courts of Judicature, only to gratify a malicious Temper of Mind; also seeking such reparation for Injuries as will make us no amends, which he would do who should require Eye for

to him the other also. 40. And if any man will sue thee at the Law, and take away thy coat, let him have thy cloke also. 41. And whosoever shall ^a compel (7) thee to go a mile, go with him twain. 42. Give to him that asketh thee, and from him that would ^b borrow of thee, turn not thou away. 43. ¶ Ye have heard that it hath been said, Thou shalt ^c love thy Neighbour, and ^d hate thine Enemy. 44. But I say unto you, ^e Love your Enemies, bless them that curse you,

^a† See Mat. 27. 32. And as they came out, they found a man of Cyrene, Simon by Name: him they *compelled* to bear his Cross.

Mar. 15. 21. And they *compel* one Simon a Cyrenian, who passed by, coming out of the Country.

^b Deut. 15. 8, 10. Thou shalt *open* thine hand wide unto him [the *poor Man*], and shalt surely *lend* him sufficient for his need in

that which he wanteth. Thou shalt surely *give* him, and thine *heart* shalt not be *grieved* when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. † Luk. 6. 35.

Love ye your enemies, and do good, and *lend*, hoping for nothing again: and your reward shall be

great, and ye shall be called the Children of the Highest; for he is kind to the unthankful, and to the evil. See the Note on Luk.

6. 30.

^c † Lev. 19. 18. See on Joh. 13. 34.

^d Ps. 41. 10. But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

^e * Luk. 6. 27, 28. Love your Enemies, do good to them which hate you: Bless them that curse you, and pray for them which despitefully use you. † Rom. 12. 14,

20. *Bless* them which persecute you, bless, and curse not. If thine *Enemy* hunger, *feed* him; if he *thirst*, give him *drink*: for in so doing thou shalt heap coals of Fire on his head.

for Eye, &c. had we any such Law amongst us. *Turning the Cheek to the Smiter* is no more than the *patient* bearing of Injuries. Those who desire farther Satisfaction in this Matter may consult Mr. Kettlewell's Discourse of *Worthy Communicating*, Part 3. Chap. 4.

(7) The Word here rendred *compel* is derived from a *Persian* Word, which signifies such Persons as we in our Language call *Pushes*. These People being employed in carrying Letters and Dispatches from Court, had authority to press Men, Cattle, and Ships, to expedite their Journey. And it is not unlikely but that this Authority might be sometimes abused to the Oppression of their fellow Subjects. It does not follow from what our Lord here says, that we are obliged to be at the Command of every one that would employ us; but our Lord's Meaning seems to be, that if any small Violence should be offered to us under the *Pretext of Authority*, we should be willing to do more than our Duty, rather than raise a Contention about it.

26 *Tear of our Lord* 31. ST. MATTHEW VI.
 you, do good to them that hate you, and ^f pray
 them which despitefully use you, and persecute you
 45. That ye may be the children of your Father which
 is in Heaven, for he maketh his Sun to rise on the
 evil and on the good, and sendeth ^g Rain on the just
 and on the unjust. 46. For if ye ^h love them which
 love you, what reward have ye? do not even the Pu-
 blicans the same? 47. And if ye salute your brethren
 only, what do ye more than *others*? do not even the
 Publicans so? 48. Be ye therefore perfect, even as your
 Father which is in heaven is perfect.

CHAP. VI.

TAKE heed that ye do not your ^k * Alms [*righteousness*] before Men, (8) to be seen of them
 other

^f * Luk. 23. 34. Then said Je-
 sus, Father, forgive them; for
 they know not what they do.
 * Aët. 7. 60. And he [*Steven*] kneel-
 ed down, and cried with a loud
 voice, Lord, lay not this *sin* to their
 Charge. † 1 Cor. 4. 12, 13. Being
 reviled, we *blefs*: being persecu-
 ted, we suffer it: being defamed,
 we intreat. — † 1 Pet. 2. 23. Who
 when he was *reviled*, reviled
 not again; when he *suffered*, he
 threatened not. — † 1 Pet. 3. 9.
 Not rendring *evil* for *evil*, or rail-
 ing for railing: but contrariwise
blefing; knowing that ye are here-
 unto called, that ye should inherit
 a *Blefing*.
^g See on Aët. 14. 17.
^h * Luk. 6. 32. For if ye *love*
 them which *love* you, what thank
 have you? for *Sinners* also love
 those which love them.
ⁱ Eph. 5. 1. Be ye therefore
 followers of God as dear *Children*.
 Lev. 11. 44. — Ye shall be *holy*; for
 I am *holy*. — Lev. 20. 26. Ye shall
 be *holy* unto me: for I the Lord
 am *holy*, and have severed you
 from other People, that ye should
 be mine. 1 Pet. 1. 15, 16. As he
 which hath called you is *holy*,
 be ye *holy* in all manner of conver-
 sation; because it is written, be
 ye *holy*, for I am *holy*.
^k † Deut. 24. 13. In any cal-
 thou shalt deliver him the Pledge
 again when the Sun goeth down,
 that he may sleep in his own Re-
 ment; and blefs thee: and it shall
 be *righteousness* unto thee before
 the Lord thy God. † Ps. 112. 9.
 He hath dispersed, he hath *give*
 to the *Poor*; his *righteousness* endu-
 reth for ever, his horn shall be
 exalted with honour. † Dan. 4.
 27. Wherefore, O King, let my
 counsel be acceptable unto thee:
 break off thy Sins by *righteousness*
 and thine Iniquities by shewing
Mercy to the *poor*, if it may be
 lengthning of thy tranquillity.
 † 2 Cor. 9. 9, 10. As it is written
 he hath dispersed abroad; he hath
 given to the *poor*: his *righteousness*
 remaineth for ever. Now he that
 minstreth Seed to the Sower, both
 minister bread for your food, and
 multiply your Seed sown, and in-
 crease the fruits of your *righteousness*.

(8) Our blessed Saviour does not *absolutely* forbid the doing Alms o
 other

otherwise ye have no reward * of [or, with] your Father which is in Heaven. 2. Therefore when thou dost ¹ *thine Alms*, * do not sound a trumpet [or, *cause not a trumpet to be sounded*] before thee, as the hypocrites do, in the synagogues, and in the Streets, that they may have glory of Men. Verily, I say unto you, they have their reward. 3. But when thou dost Alms, let not thy left hand know what thy right hand doth: 4. That *thine Alms* may be in secret: and thy Father which ~~seeth~~ ^{seeth} in secret, himself shall ^a reward thee openly. 5. ¶ And when thou prayest, thou shalt not be as the hypocrites ~~are~~, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of Men. Verily, I say unto you, they have their reward. 6. But thou when thou prayest, enter into thy ^a Closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which ~~seeth~~ ^{seeth} in secret, shall reward thee openly. 7. But when ye pray, use not ^o vain repetitions, as the Heathen do:

¹ * Rom. 12. 8. He that giveth, let him do it with *Simplicity*. — Prov. 20. 6. Most Men will *proclaim* every one his own *Goodness*. — ² King. 10. 16. Come with me, ⁵ and see my Zeal for the Lord.

^m † Luk. 14. 14. And thou shalt be *blessed*; for they cannot recompence thee: for thou shalt be *recompenced* at the Resurrection of the just. Matt. 25. 34. Come ye blessed of my Father, *inherit* the Kingdom prepared for you. —

^a † 2 Kings 4. 33. He [*Elisba*] went in therefore and *shut the door* upon them twain, and prayed unto the Lord.

^o * Ecclesiastic. 7. 14. Make not much *babbling* when thou prayest. Ecclesiastes 5. 2. Be not *rash* with thy *Mouth*, and let not *thine heart* be *hasty* to utter any thing before God: for God is in Heaven, and thou upon Earth: Therefore let thy *Words* be few.

other good Works *before Men*, but the doing them openly out of Ostentation, with a *design* and a *desire* to be praised and commended by Men for them. The Reasons why we should do good Works are, that we may *glorify* God, and *benefit* our Neighbour, and *promote* our own Salvation. But if we do them to gain Applause from Men, we cannot expect to receive any Reward from God. We may do them before Men, that they may be excited to glorify God, and provoked to an Imitation; for then we obey the Command of our Lord, Mat. 5. 16. *letting our Light so shine before Men*, &c. The Misunderstanding of this Precept has prevailed with many good Christians to conceal their Charity and good Works, and thereby deprive the World of the Benefit of their Example.

28 Year of our Lord 31. St. MATTHEW VI.

do: for they think they shall be heard for their much speaking. 8. Be not ye therefore like unto them for your Father knoweth what things ye have need of before ye ask him. 9. After this (9) manner therefore pray ye: ^a Our Father which art in ^a Heaven ^a Ha

^a Kings 18. 26, 29. They any to answer, nor any that regarded:
—called on the name of Baal from ^a * Luk. 11. 2, &c. *The Lord*
Morning even until Noon, saying, O *Prayer.*
Baal hear us. —And it came to ^a Pf. 11. 4. The Lords Thro
pass, when mid-day was past, and 5 is in *Heaven*. Ha. 66. 1. Thus saith
they prophesied until the time of the Lord, the *Heaven* is my Thron
the offering *Evening Sacrifice*; and the earth is my footstool.
that there was neither Voice, nor

(9) Concerning this divine and most excellent Prayer we must observe,

First, That this which is here recorded, was not delivered at the same time with that in *Luk. 11th*. but a considerable Time before it. For this being a part of the *Sermon on the Mount*, was delivered [in the Year of our Lord 31. but that in *St. Luke* in the beginning of the 33d Year which accounts for the little Variations between them. The Disciples did not seem to have understood that their Master design'd it for a *Form* but only for a *Pattern* of Prayer, and as some general Heads to which they were to reduce their Petitions. It is therefore said in *St. Luke* that our Lord having been at Prayer with his Disciples, one of them said unto him, *Lord, teach us to pray, as John taught his Disciples*. When upon our Lord gives them the *Form* there set down, *When ye pray, say* &c. He does not forbid them to use other Forms, but he enjoins them so to use this.

Secondly, *Grotius*, *Dr. Lightfoot*, *Drusus*, &c. observe, that this Prayer, excepting only the following Words, *as we forgive them that trespass against us*, is to be found in the Jewish Liturgies or Forms of Prayer. Our Father which art in Heaven, is in their *Seder Tephilloth*, or Form of Prayer. *Let thy great Name be sanctified, and thy Kingdom reign*, in their Form called, *Kaddish*; *Let thy Memory be glorified in Heaven above, and in Earth beneath*, in the *Seder Tephilloth*; *forgive us our Sins*, in the sixth of the eighteen daily Prayers. *Deliver us not into the Hand of Temptations, and deliver us from the evil Figment*, in that and in the Book *Musar*. For this is the Power, and the Kingdom for ever and ever, is, saith *Drusus*, their usual Form of Doxology.

Thirdly, How ealie would it have been for our Lord to have composed Prayer consisting entirely of new Matter? But it is plain, he did not affect novelty, nor disapprove of the Use of Forms of Prayer; for if he had, we may reasonably suppose he would, on this Occasion, have told his Disciples as much. But so far was he from this, that when he was hanging on the Cross, he made use of Forms taken out of the Book of *Psalms*. Some think he used a great Part of the 22th Psalm, but that he did of the first Verse is recorded by *St. Mark*, Chap. 15. 34. *My God, my God, why hast thou forsaken me?* Another Prayer our Lord used, when he

Hallowed be thy Name. 10. Thy Kingdom come.
Thy will be done in earth as it is in heaven. 11.
Give us (1) this Day our daily bread. 12. And
forgive

^a Pf. 8. 1. O Lord, our Lord, how excellent is thy Name in all the Earth. — Pf. 111. 9. — Holy and reverend is his name. Pf. 145. 10, 11. All thy works shall praise thee, O Lord, and thy Saints shall bless thee. They shall speak of the glory of thy Kingdom, and talk of thy Power. Pf. 148. throughout. Joh. 12. 28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. Isa. 6. 3. Holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory. Isa. 8. 13. Sawdise the Lord of hosts himself, and let him be your fear, and let him be your dread.

^b Isa. 2. 2; 3. It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And many People shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

^c Mat. 26. 42. — O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Acts 21. 14. When he [Paul] would not be persuaded, we ceased, saying, The will of the Lord be done. Pf. 103. 20, 21. Bless the Lord, ye his Angels, that excel in Strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure.

^d † See Job 23. 12. — I have esteemed the words of his mouth more than my necessary food. † Prov. 30. 8. — Give me neither Poverty, nor

gave up the Ghost, which was taken out of the 31st Psalm, Ver. 5. is recorded by St. Luke, Chap. 23. 47. Into thy Hands I commend my Spirit.

Fourthly, Had our Lord intended that his Disciples should have used this Prayer only till they were endued with Power from on high, by their receiving the miraculous Gifts of the Holy Ghost, it is probable he would have told them so, and that they would have told their Followers as much, and this Prayer would not have been so generally used by Christians as it was, especially from the third Century downwards, and probably long before. Those who think that the Silence in the History of the Acts, an Argument to the contrary, may consult Dr. Whitby's Notes on the 9th Verse; from which, what is said on the second Observation is for the most part taken.

(1) The Word Day, in Scripture, often stands for the whole Time of our Warfare on Earth, as in that Place in the 95th Psalm, To Day if you will hear his Voice. Exhort one another daily, that is, every Day, Heb. 3. 13. And Bread is put for all Necessaries, Conveniences, and Comforts of Life, as may be observed from the References.

* forgive us our debts, ¹ as we forgive our debtors.
13. And lead us not into ² Temptation, but deliver
from evil: for thine is the ³ Kingdom, and the po-
wer, and the glory, for ever. Amen. 14. For, if ye ⁴ fi-
give men their trespasses, your heavenly Father will also

nor Riches, feed me with food con-
venient for me. 1 Tim. 6. 8. Hav-
ing food and raiment, let us be there-
with content. Joh. 6. 33, 34. The
bread of God is he which cometh
down from heaven, and giveth
life unto the world. Then said
they unto him, Lord, evermore
give us this bread. Exod. 16. 21.
They gathered it every morning,
every man according to his eating.
Gen. 43. 25, 31, 34. They made
ready the present against Joseph
came at noon: for they heard
that they should eat bread there.
— Set on bread. — He took and
sent Messes unto them from be-
fore him.

* Pl. 130. 4. There is forgive-
ness with thee, that thou mayst be
feared. Ps. 43. 25. I, even I am
he that blottest out thy transgressi-
ons for mine own sake, and will
not remember thy sins.

* Luk. 17. 3, 4. Take heed to
your selves: If thy brother tres-
pass against thee, rebuke him: and
if he repent, forgive him. And if
he trespass against thee seven times
in a day, and seven times in a day
turn again to thee, saying, I repent,
thou shalt forgive him. Mat. 18.
21, 22. Then came Peter to him,
and said, Lord, how oft shall my
brother sin against me, and I forgive
him? till seven times? Jesus saith
unto him, I say not unto thee, Un-
til seven times: but, until seventy
times seven.

* Mat. 26. 41. Watch and pray,
that ye enter not into temptation.
Joh. 17. 15. I pray not, that thou
shouldst take them out of the
World, but that thou shouldst keep

them from the evil. 1 Cor. 10.
There hath no temptation taken you
but such as is common to men:
but God is faithful, who will
not suffer you to be tempted above
what ye are able; but will with
the temptation also make a way to escape,
that ye may be able to bear it.
2 Pet. 2. 9. The Lord knoweth
how to deliver the godly out of
temptation. — Rev. 3. 10. Becau-
se thou hast kept the word of my
prophesy, I will also keep thee from
the hour of temptation, which shall
come upon all the world, to
them that dwell upon the earth.
1 Chron. 29. 11. Thine
the Kingdom, O Lord, and thou
art exalted as head above all. 1 Ti-
m. 6. 15. — Who is the blessed
only Potentate, the King of kings, and
Lord of lords.

* Ecclesiasticus 28. 1, &c. I
that revengeth shall find vengeance
from the Lord, and he will surely
keep his sins in remembrance. Ec-
cles. 32. 1. Give thy neighbour the hurt that
he hath done unto thee, so shall thy
sins also be forgiven when thou prayest, &c. Mar. 11. 25. And when
ye stand, praying, forgive, if ye
have ought against any: that your
Father also which is in Heaven
may forgive you your trespasses.
Eph. 4. 32. Be ye kind one to
another, tender hearted, forgiving
one another, even as God for
Christ's sake hath forgiven you.
† Col. 3. 13. Forbearing one another,
and forgiving one another, if any
man have a quarrel against any,
even as Christ forgave you, so also
do ye.

also forgive you. 15. But ^k if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 16. ¶ Moreover, when ye fast, be not as the hypocrites, of a ^l sad Countenance: for they disfigure their faces, that they may appear unto men so fast. Verily, I say unto you, they have their reward. 17. But thou, when thou fastest, ^m anoint thine head, and wash thy face: 18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly. 19. ¶ ⁿ Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. 20. But ^o lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor

^k † Mat. 18. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. † Jam. 2. 13. He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

^l Isa. 58. 5. Is it such a fast that I have chosen? a day for a Man to ¹⁰ bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, an acceptable day to the Lord? Joel 2. 12, 13. Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God. 1 Kings 21. 27. It came to pass when Ahab heard those Words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

^m Ruth 3. 3. Wash thy self therefore, and anoint thee, and put thy raiment upon thee.— Dan. 10. 3. I ate no pleasant Bread, neither came Flesh nor Wine in my Mouth, neither did I anoint my self at all, till three whole Weeks were fulfilled. ⁿ † Prov. 23. 4. Labour not to be rich. 1 Tim. 6. 9. They that will be rich, fall into temptation, and a Snare, and into many foolish and hurtful Lusts, which drown men in destruction and perdition. † Heb. 13. 5. Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. † Jam. 5. 1, &c. Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten, &c.

^o † Ecclesiasticus 29. 11. Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than Gold. * Luk. 12. 33. Sell that ye have, and give Alms: provide your selves bags which wax not old, a treasure in the Heavens that faileth not, where no thief approacheth, neither moth corrupteth. Luk. 16. 9. Make to your selves friends of the mammon of unrighteousness; that when ye fail, they may

nor steal. 21. For where your Treasure is, there will your heart be also. 22. The * Light of the Body is the Eye: if therefore thine eye be single, thy whole body shall be full of light. 23. But if thine eye be ^b evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! 24. ¶ ^c No Man can serve two Masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot ^d serve God and ^e Mammon. 25. Therefore I say unto you, ^f Take (2) no thought for your Life, what ye shall eat, or what ye shall drink; nor yet for your Bo-

may receive you into everlasting habitations. * 1 Tim. 6. 19. *Laying up in store for themselves a good Foundation against the time to come, that they may lay hold on eternal Life.* Prov. 19. 17. He that hath pity upon the poor, *lendeth unto the Lord, and that which he hath given, will he pay him again.* Ecclef. 11. 1. Cast thy bread upon the Waters: for thou shalt find it after many days. Act. 10. 4. — Thy Prayers and thine Alms are come up for a memorial before God. † 1 Pet. 1. 4. To an inheritance incorruptible and undefiled, and that *fadeth not away, reserved in Heaven for you.*

^a * Luk. 11. 34.

^b See on Mat. 20. 15.

^c * Luk. 16. 13. No Servant; *the rest of the Verse the same.*

^d Gal. 1. 10. — Do I seek to

please Men? for if I yet *please Men, I should not be the servant of Christ.* 1 Tim. 6. 17. Charge them that are rich in this World that they be not high minded, *ne trust in uncertain Riches, but in the living God, who giveth us richly all things to enjoy.* † Jam. 4. 4. ~~Be hold, the hire of the Labourers, which have reaped down your Fields, which is of you *hops back to front*, crieth.~~ † 1 Joh. 2. 15. Love not the World, neither the things that are in the World. If any man love the World, the love of the Father is not in him.

^e See the Note on Luk. 16. 9.

^f * Ps. 55. 22. *Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.* Prov. 16. 3. *Commit thy Works unto the Lord,*

(2) The Greek Word here rendered *take no Thought*, signifies the having *anxious, carking, and solicitous Care or Thought*; such a *carefulness* makes the Mind uneasy and unfit for the Performance of our Duty in other respects; such a *Care* as implies a *distrust* of the divine *Providence* and Promises, and a *casting off* our *dependance* upon God, without whom all our *Care* will not profit us. Our blessed Lord does not forbid *prudent Care* and *fore-sight* in making *Provision* for our Selves and Families, because that is made a *Part* of our Duty by God. Hence the *Lazy, the Sluggish, and the Idle*, are sent to the *Ant* to learn this *Point* of Wisdom from that *industrious and provident Creature*. Hence we are

Jam. 4. 4. Ye Adulterers & Adulteresses, know ye not that, if friend-ship of the world is enmity against God? Whosoever therefore will be a friend of the world, is the enemy of God.

dy what ye shall put on: Is not the life more than meat, and the body than raiment: 26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? 27. Which of you by taking thought, can add one cubit unto his stature? 28. And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin. 29. And yet I say unto you, that even Solomon in all his glory; was not arrayed like one of these. 30. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31. Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? 32. (For after all these things do

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the

and thy thoughts shall be established. Pf. 37. 5. *Commit thy Way* unto the Lord: trust also in him, and he shall bring it to pass. Wisd. 12. 13. Neither is there any God but thou, that *careth* for all.— *Luk. 12. 22. —Take no thought for your Life, what ye shall eat; neither for your Body, what ye shall put on. † Phil. 4. 6. Be careful for nothing: but in every thing by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God. 1 Cor. 7. 32. But I would have you without *carefulness*. 1 Tim. 6. 8. Having Food and Raiment, let us be content. * 1 Pet. 5. 7. Casting all your care upon him, for he careth

for you.

* † Job 38. 41. Who provideth for the Raven his Food? When his young ones cry unto God, they wander for lack of meat. Pf. 104. 27; 28. These wait all upon thee: that thou *mayst give* them their meat in due Season. That thou *givest* them they gather: thou *openest* thy hand, they are filled with good. Pf. 147. 9. He giveth to the Beast his food, and to the young Ravens which cry. † Luk. 12. 24. Consider the Ravens, for they neither sow nor reap, which neither have store-house nor barn; and God feedeth them: How much more are ye better than the Fowls?

commanded to do our own Business, and to work with our Hands; hence we are told that the Hand of the diligent maketh rich; and that if any do not work, they should not eat. But we greatly offend Almighty God, when we suffer our Cares to rend and distract our Minds; when our Care for temporal and present things, is greater than for those which are spiritual and eternal; when we are backward and negligent in doing good Works in Proportion to our Ability; when we use dishonest Methods to provide for our selves; and when we spend so much of our Time about these things, as to leave little, or what is not sufficient, for Prayer, reading the Scriptures, and other Duties necessary to fit our Souls for Heaven and Happiness.

nor steal. 21. For where your Treasure is, there will your heart be also. 22. The ^a Light of the Body is the Eye: if therefore thine eye be single, thy whole body shall be full of light. 23. But if thine eye be ^b evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24. ¶ ^c No Man can serve two Masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot ^d serve God and ^e Mammon. 25. Therefore I say unto you, ^f Take (2) no thought for your Life, what ye shall eat, or what ye shall drink; nor yet for your Bo-

may receive you into everlasting habitations. ^a 1 Tim. 6. 19. *Laying up in store for themselves a good Foundation against the time to come, that they may lay hold on eternal Life.* Prov. 19. 17. He that hath pity upon the poor, *lendeth unto the Lord*, and that which he hath *given*, will he *pay him again*. Eccles. 11. 1. Cast thy *bread upon the Waters*: for thou shalt find it after many days. Aft. 10. 4. — Thy *Prayers* and thine *Alms* are come up for a *memorial* before God. † 1 Pet. 1. 4. To an inheritance incorruptible and undefiled, and that *fadeth not away*, reserved in Heaven for you.

^a * Luk. 11. 34.

^b See on Mat. 20. 15.

^c * Luk. 16. 13. No Servant; *the rest of the Verse* the same.

^d Gal. 1. 10. — Do I seek to

please Men? for if I yet *please Men*, I should not be the *servant of Christ*. † 1 Tim. 6. 17. Charge them that are rich in this World that they be not high minded, no trust in *uncertain Riches*, but in the *living God*, who giveth us richly all things to enjoy. † Jam. 4. 4. ~~Be hold, the hire of the Labourers which have reaped down your Fields, which is of you kept back by fraud, crieth.~~ † 1 Joh. 2. 15. Love not the World, neither the things that are in the World. If any man love the World, the love of the Father is not in him.

^e See the Note on Luk. 16. 9.

^f * Pf. 55. 22. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. Prov. 10. 3. Commit thy Works unto the Lord

(2) The Greek Word here rendered *take no Thought*, signifies the having *anxious, carking, and solicitous Care or Thought*; such a *carefulness* makes the Mind uneasy and unfit for the Performance of our Duty in other respects; such a *Care* as implies a *distrust* of the divine *Providence* and Promises, and a *casting off* our *dependance* upon God, without whom all our *Care* will not profit us. Our blessed Lord does not forbid *prudent Care* and foresight in making Provision for our Selves and Families, because that is made a Part of our Duty by God. Hence the Lazy, the Sluggish, and the Idle, are sent to the Ant to learn this Point of Wisdom from that industrious and provident Creature. Hence we are

Jam. 4. 4. Ye Adulterers & Adulteresses, know ye not that a friendship of the world is enmity against God? Who ever therefore will be a friend of the world, is the enemy of God.

St. MATTHEW VI. *Year of our Lord 31.* 33

dy what ye shall put on: Is not the life more than meat, and the body than raiment: 26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? 27. Which of you by taking thought, can add one cubit unto his stature? 28. And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin. 29. And yet I say unto you, that even Solomon in all his glory; was not arrayed like one of these. 30. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31. Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? 32. (For after all these things do

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and thy thoughts shall be established. Ps. 37. 5. *Commit thy Way unto the Lord: trust also in him, and he shall bring it to pass.* Wisd. 12. 13. Neither is there any God but thou, that *careth* for all. — Luk. 12. 22. — Take no thought for your Life, what ye shall eat; neither for your Body, what ye shall put on. † Phil. 4. 6. Be careful for nothing: but in every thing by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God. 1 Cor. 7. 32. But I would have you without carefulness. 1 Tim. 6. 8. Having Food and Raiment, let us be content. * 1 Pet. 5. 7. Casting all your care upon him, for he careth

for you.

* † Job 38. 41. Who provideth for the Raven his Food? When his young ones cry unto God, they wander for lack of meat. Ps. 104. 27, 28. These wait all upon thee: that thou *mayst give* them their meat in due Season. That thou *givest* them they gather: thou *openest* thy hand, they are filled with good. Ps. 147. 9. He giveth to the Beast his food, and to the young Ravens which cry. † Luk. 12. 24. Consider the Ravens, for they neither sow nor reap, which neither have store-house nor barn; and God feedeth them: How much more are ye better than the Fowls?

commanded to do our own Business, and to work with our Hands; hence we are told that the Hand of the diligent maketh rich; and that if any do not work, they should not eat. But we greatly offend Almighty God, when we suffer our Cares to rend and distract our Minds; when our Care for temporal and present things, is greater than for those which are spiritual and eternal; when we are backward and negligent in doing good Works in Proportion to our Ability; when we use dishonest Methods to provide for our selves; and when we spend so much of our Time about these things, as to leave little, or what is not sufficient, for Prayer, reading the Scriptures, and other Duties necessary to fit our Souls for Heaven and Happiness.

34 *Year of our Lord* 31. ST. MATTHEW VII. the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. 33. But ^h seek ye the kingdom of God, and his righteousness, and all these things shall be ⁱ added unto you. 34. Take therefore thought for the morrow: for the morrow shall have thought for the things of it self: sufficient unto day is the evil thereof.

C H A P. VII.

^k **J**UDGE not, that ye be not judged. 2. For what judgment ye judge, ye shall be judged: W

^h † Ps. 37. 25. I have been young, and now am old: yet have I not seen the *righteous* forsaken, nor his seed begging bread. † Luk. 12. 31. But rather seek ye the Kingdom of God, and all these things shall be *added* unto you. Joh. 6. 27. Labour not for the *meat* which *perisheth*, but for that *meat* which *endureth* to everlasting life.— 1 Tim. 4. 8. *Godliness* is profitable to all things, having the promise of the life that now is, and that which is to come. Ps. 34. 10. — They that seek the Lord shall not want a *ny* good thing.

ⁱ 1 King. 3. 11, 12, 13. God said unto him, because thou hast asked this thing, and hast not asked for thy self *long life*, neither hast thou asked *riches* for thy self, nor hast asked the *life* of thine *Enemies*; but hast asked for thy self *understanding* to discern judgment, Behold I have done according to thy words.— 1 Sam. 25. have *also given* thee that which thou hast not asked, both riches and honour.

^k * Luk. 6. 37. *Judge not*, and ye shall not be *judged*: condemn not, and ye shall not be condemned.— * Rom. 2. 1. Therefore thou art inexcusable, O Man, whosoever thou art that *judgest*: for wherein thou *judgest* another, thou condemnest;

thy self; for thou that *judgest* the same things. Rom. 14. 3, 10. — Let not him which eateth not, *judge* him that eateth; God hath received him. Who thou that *judgest* another man's *conscience*? to his own master he standeth or falleth.— Why dost thou *judge* thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. Luk. 15. — God knoweth your hearts: for that which is *highly esteemed* amongst men, is abomination in the sight of God. † 1 Cor. 4. 3. But with me it is a very small thing that I should be *judged* of you, of man's *judgment*.— *Judge* nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the Counsels of the Heart: and every man shall have praise of God. † Jam. 4. 11, 12. — He that speaketh evil of his brother, and *judgeth* his brother, speaketh evil of the Law, and *judgeth* the Law: but thou *judge* the Law, thou art not a doer of the Law, but a *judge*. There is one Lawgiver who is able to save, and to destroy: who then that *judgest* another?

with what ¹ measure ye meet, it shall be measured to you again. 3. And ^m why beholdest thou the mote that is in thy brothers eye, but ^a considerest not the beam that is in thine own eye? 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye. 6. ¶ Give not that which is ^o holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you. 7. ¶ ^p Ask, and it shall be given you: D 2 seek,

¹ * Mar. 4. 24. — Take heed what you hear: with what *measure* ye mete, it shall be measured to you: and unto you that hear, shall more be given. * Luk. 6. 38. Give, and it shall be given unto you; good *measure*, pressed down and shaken together, and running over, shall men give into your bosom. For with the same *measure* 10 that ye mete withal, it shall be measured to you again. Judg. 1. 7. As I have *done*, so hath God *requited* me. — 2 Cor. 9. 6. He that soweth *sparingly*, shall reap also *sparingly*: and he that soweth *bountifully*, shall reap also *bountifully*. Gal. 6. 1. Brethren; if a man be *over-taken* in a fault, ye which are spiritual, *restore* such an one in the 10 spirit of meekness; considering thy self, lest thou also be tempted. ^m * Luk. 6. 41.

ⁿ Lam. 3. 40. Let us search and try *our* ways, and turn again to 15 the Lord.

^o † Prov. 9. 8. Reprove not a *scornful* lest he hate thee: rebuke a wise man, and he will love thee. † Prov. 23. 9. Speak not in the 30 ears of a fool, for he will *dispise* the wisdom of thy words.

^p Ps. 10. 17. Lord, thou hast *heard* the desire of the *humble*: thou wilt prepare thy heart, thou wilt 35 cause thine Ear to *hear*. Ps. 34.

15. The eyes of the Lord are upon the *righteous*, and his ears are open unto their cry. Ps. 118. 5. I called upon the Lord in distress: the Lord *answered* me, and set me in a large place. Ps. 145. 19. He will *fulfil* the *desire* of them that fear him: he also will *hear* their cry, and will save them. Prov. 10 15. 29. The Lord is far from the wicked: but he *heareth* the Prayer of the *righteous*. Isa. 30. 19. — He will be very *gracious* unto thee, at the voice of thy *cry*: when he shall *hear* it, he will *answer* thee. Isa. 58. 9. Then shalt thou *call*, and the Lord shall *answer*; thou shalt *cry*, and he shall say, here I *am*. — Isa. 65. 24. It shall come to pass, that before they *call*, I will *answer*, and whiles they are yet speaking, I will *hear*. * Mat. 21. 22. All things whatsoever ye shall *ask* in Prayer, believing, ye shall 15 receive. * Mar. 11. 24. What things soever ye *desire* when ye *pray*, believe that ye receive them, and ye shall have them. * Luk. 11. 9. *Ask*, and it shall be given you: *seek*, and ye shall find: *knock*, and it shall be opened unto you. † Joh. 14. 13. Whatsoever ye shall *ask* in my name, that will I do, that the Father may be glorified in the Son. † Joh. 15. 7. If ye abide in me, and my words abide in you, ye

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seek, and ye shall find: knock, and it shall be open unto you. 8. For every one that ^a asketh, receiveth and he that seeketh, findeth: and to him that knocketh it shall be opened. 9. Or what man is there of you whom if his ^b Son ask bread, will he give him a stone? 10. Or if he ask a fish, will he give him a serpent? 11. If ye then ^c being evil, know how to give good gifts unto ^d your Children, how much more shall your Father which is in Heaven, give good things to them that ask him? 12. Therefore all things ^e whatsoever ye would that Men should do to you, do ye even so to them: for ^f th

ye shall ask what ye will, and it shall be done unto you. ^a Joh. 16. 23, 24. And in that day ye shall ask me nothing: Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. Luk. 18:7. He spake a Parable unto them to this end, that men ought always to pray and not to faint. 2 Cor. 12. 8, 9. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, my Grace is sufficient for thee, for my strength is made perfect in weakness. Heb. 4. 16. Let us therefore come boldly to the throne of Grace, that we may obtain mercy, and find grace to help in time of need. ^a Jam. 1. 5, 6 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, but let him ask in Faith, nothing wavering.— [†] 1 Joh. 3. 22. Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. [†] 1 Joh. 5. 14. This is the confidence that we have in him, that if we ask any thing according to his will he heareth us.

^a 2 Chron. 15. 2. —The Lord is with you, while ye be with him;

and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. [†] Prov. 8. 1. I love them that love me, and those that seek me early shall find me. [†] Jer. 29. 12. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

¹⁰ ^b Luk. 11. 11. The same illusions.

^c [†] Gen. 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. [†] Gen. 8. 21. —The imagination of man's heart is evil from his youth.

^d Isa. 49. 15. Can a Woman forget her sucking child, that she should not have compassion on the Son of her womb? Yea, they may forget yet will I not forget thee.

^e [†] Tob. 4. 15. Do that to a Man which thou hatest.— ^a Luk. 6. 31. As ye would that Men should do to you, do ye also to them likewise. Obad. ver. 15. —As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. Eph. 6. 8. Whatsoever good thing any Man doth, the same shall he receive of the Lord, whether he be bond or free.

^f Lev. 19. 18. [†] Mat. 23. 34. [†] Rom. 13. 8, 9, 10. [†] Gal. 5. 14. [†] 1 Tim. 1. 5. See on Jer.

St. MATTHEW VII. *Tear of our Lord* 31. 39

the law. and the prophets. 13. ¶ * Enter ye in at
the strait gate; for wide is the gate, and broad is the
way that leadeth to destruction, and many there be which
in thereat: 14. Because ^h strait is the gate, and nar-
row is the way which leadeth unto life, and few there
that find it. 15. ¶ Beware of ^h false prophets, which
come to you in ^k sheeps clothing, but inwardly they are
ravening wolves. 16. Ye shall ^m know them by their
fruits: Do men ^a gather grapes of thorns, or figs of
thistles? 17. Even so every ^o good tree, bringeth forth
good

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^a Luk. 13. 24. Strive to enter
at the strait gate: for many, I
unto you, will seek to enter in,
and shall not be able. Rev. 21.
There shall in no wise enter in-
to it any thing that defileth, nei-
ther whatsoever worketh abomina-
tion, or maketh a lie.
^h Mat. 16. 24. Then said Jesus
unto his disciples, If any man will
come after me, let him deny him-
self, and take up his cross and fol-
low me.
ⁱ Deut. 13. 3. Thou shalt not
arken unto the words of that
seducer, or that dreamer of dreams:
for the Lord your God proveth
you, to know whether you love
the Lord your God with all your
heart, and with all your Soul.
Lev. 23. 16. Thus saith the Lord of
hosts, Hearken not unto the words
of the Prophets that prophesie un-
to you; they make you vain:
they speak a Vision of their own
heart, and not out of the Mouth
of the Lord. † Mat. 24. 4, 24. ¶
Take heed that no man deceive
you. For there shall arise false
Christ, and false Prophets, and shall
show great Signs and Wonders, in-
much that (if it were possible)
they shall deceive the very elect.
Rom. 16. 17. Now I beseech
you, Brethren, mark them which
cause Divisions and Offences, con-
trary to the Doctrine which ye
have learned; and avoid them.

† Eph. 5. 6. † Col. 2. 8. † 1 Joh.
4. 1. See on Mat. 24. 4.

^k Mat. 23. 14. ¶ Ye devour wi-
dows houses, and for a pretence make
long Prayer. 2 Cor. 11. 13. Such
are false Apostles, deceitful Work-
ers, transforming themselves into
the Apostles of Christ. † 2 Tim. 3. 5.
Having a form of Godliness, but de-
nying the power thereof. † Mich.
3. 5. Thus saith the Lord con-
cerning the Prophets that make my
People err, that bite with their
teeth, and cry Peace: and he that
putteth not into their Mouths,
they prepare war against him.

^l Act. 20. 29. I know this,
that after my departing shall griev-
ous Wolves enter in among you, not
sparing the Flock.

^m Mat. 12. 33. Either make the
tree good, and his fruit good; or
else make the tree corrupt, and his
fruit corrupt: for the tree is
known by his fruit.

ⁿ † Luk. 6. 44. Every tree is
known by his own fruit: for of
thorns men do not gather figs, nor
of a bramble bush gather they
grapes.

^o Jer. 11. 19. ¶ I knew not
that they had devised devices a-
gainst me, saying, Let us destroy
the tree with the fruit thereof, and
let us cut him off from the Land
of the Living, that his name may
be no more remembered.

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good fruit: but a ^c corrupt tree bringeth forth evil fruit.
18. A good tree cannot bring forth evil fruit: neither
can a corrupt tree bring forth good fruit. 19. ^e Every
tree that bringeth not forth good fruit, is hewn down
and cast into the fire. 20. Wherefore by their fruits ye shall
know them. 21. ¶ Not every one that saith unto me,
^c Lord, Lord, shall enter into the kingdom of heaven: but
that ^d doth the will of my Father which is in heaven.
22. Many will say to me in ^e that day, Lord, Lord,
have we not ^f prophesied in thy name? and in thy name
have

^a Tit. 1. 15. Unto the pure, all
things are pure: but unto them
that are defiled and unbelieving, is
nothing pure; but even their
mind and conscience is defiled.
† Mat. 12. 33. The Words under ver.
16.

^b † Mat. 3. 10. † Joh. 15. 2, 6.
Every Branch in me that beareth
not fruit, he taketh away: and e-
very branch that beareth fruit, he
purgeth it, that it may bring forth
more fruit: If a man abide not in
me, he is cast forth as a branch, and
is withered; and men gather them,
and cast them into the fire, and
they are burned. 1 Pet. 4. 17.
The time is come that judgment
must begin at the house of God:
and if it first begin at us, when shall
be the end of them that obey not
the Gospel of God?

^c † Hof. 8. 2. Israel shall cry
unto me, my God, we know thee.
Jer. 7. 4. Trust ye not in lying
Words, saying, the temple of the
Lord, the temple of the Lord,
the temple of the Lord are
these. † Mat. 23. 11. Afterwards
came also the other Virgins, saying,
Lord, Lord, open to us. † Luk 6.
46. Why call ye me, Lord, Lord,
and do not the things which I
say. † Luk. 8. 21. My Mother
and my Brethren are these, which
hear the word of God, and do it.
† Luk. 13. 25. When once the
master of the House is risen up,

and hath shut to the door, and
begin to stand without and to knock
at the door, saying, Lord, Lord,
open unto us; and he shall answer
and say unto you, I know you not
whence you are. † Act. 19. 1.
Then certain of the vagabond Jew
exorcists, took upon them to over-
throw them which had evil Spirit,
the name of the Lord Jesus, saying
We adjure thee by Jesus, whom
Paul preacheth.

^d Ps 15. 5. He that doth the
things shall never be moved. †
ver. 24. † Rom. 2. 13. Not
hearers of the Law are just before
God, but the doers of the Law shall
be justified. † Jam. 1. 22. Be
doers of the word, and not hearers
only, deceiving your own selves.

^e Acts 19. 31. He hath appoin-
ted a day, in the which he will
judge the World in righteousness.

^f † Numb. 24. 4. He hath said
which heard the words of God
which saw the Vision of the
mighty, falling into a trance, but
having his eyes open. † Joh. 1.
51. This spake he not of himself
but being High Priest that ye
he prophesied that Jesus should
die for that Nation. † 1 Cor. 13.
Though I have the gift of Prophecy
and understand all Mysteries, and
all knowledge; and though I
have all Faith, so that I could
move Mountains, and have
Charity, I am nothing.

have cast out devils? and in thy name done many wonderful works? 23. And then will I ^s profess unto them, I never (1) knew you: ^h depart from me ye that work iniquity. 24. ¶ Therefore, whosoever ⁱ heareth these sayings of mine, and ^k doth them, I will liken him unto a wise man, which built his house upon a Rock: 25. And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock. 26. And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand: 27. And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it ⁱ fell, and great was the ^m fall of it. 28.

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And

^s † Mat. 25. 12. But he answered and said, Verily I say unto you, I ~~know~~ you not.

^h Luk. 13. 25, 27. The 25 ver. is under ver. 21. Ver.

29. I tell you, I ~~know~~ you not whence you are; ^{depart} from me, all ye workers of Iniquity. 1 Cor.

8. 3. If any man love God, the same is ^{known} of him. 2 Tim.

2. 19. — Let every one that nameth the name of Christ, depart from Iniquity.

^h Pf. 5. 5. The foolish shall ~~not stand in thy sight~~: thou hatest ~~all workers of Iniquity~~.

^s Pf. 6. 8. Depart from me all ye workers of Iniquity. Pf. 119. 115. Depart from me ye evil doers. Hab. 1.

13. Thou art of purer eyes than to behold evil, and canst not look on Iniquity. † Mat. 25.

41. Then shall he say to them on the ~~left hand~~, depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.

^s Luk. 5. 27. Whosoever cometh to me, and ^{heareth} my sayings, and doth them, I will shew you to whom he is like.

^s Pf. 15. 5. Rom. 2. 13. Jam. 1. 22. The Words under ver. 21. Pf. 103. 10.

To such as ^{keep} his commandments, and to those that remember his commandments to do them. Mat. 12. 50.

Whosoever shall ^{do} the ~~will~~ of my Father which is in Heaven, the same is my Brother, and Sister, and Mother. Luk. 11. 28. Yea,

rather blessed are they that hear the Word of God and ^{keep} it. Joh. 13. 17. If ye know these things,

happy are ye if ye ^{do} them. See on Mat. 12. 50. 1 Joh. 3. 7. Little children, let no man deceive you;

He that ^{doth} righteousness is righteous, even as he is righteous. Rev. 22. 14. Blessed are they that do his Commandments, that they may

have right to the tree of life, and may enter in through the gates into the City.

^s Job. 8. 13. So are the paths of all that forget God, and the Hypocrites hope shall perish.

^m Mat. 11. 22. It shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you.

Heb.

(1) Ye were workers of Iniquity, and therefore I never looked on you as my Disciples, nor do I now approve of or own you as such; for ~~not to know~~ here, is, ~~not to approve~~, and on the contrary, to ~~know~~, is to ~~approve~~ and own.

And it came to pass when Jesus had ended these sayings, the ⁿ People were astonished at his doctrine. 2 For ^o he taught them as one having authority, and not as the scribes.

CHAP. VIII.

WHEN he was come down from the Mountain great Multitudes followed him. 2. And behold there came a ^p Leper, and worshipped him, saying, Lord if thou wilt, thou canst make me clean. 3. And Jesus put forth *his* hand, and touched him, saying, I will, be thou clean. And immediately, his leprosie was cleansed. 4. And Jesus saith unto him, ^a See thou (2) tell no Man

Heb. 10. 26. If we sin wilfully after that we have received this knowledge of the truth, there remaineth no more Sacrifice for Sin.

ⁿ * Mar. 1. 23. And they were astonished at his doctrine. — † Mar. 6. 2. — And many hearing him were astonished, saying, From whence hath this Man these things? — * Luk. 4. 32. And they

were astonished at his doctrine: for his word was with power.

^o Job. 7. 46. The Officers answered, Never Man spake like this Man. Tit. 2. 15. These things speak and exhort, and rebuke with all Authority.

^p See on Mar. 1. 40.

^a Mar. 9. 30. † Mar. 5. 41. And he charged them strictly that no Man should know it.

(2) Our Lord does not seem here wholly to forbid the Leper to tell of his Cure, but only that he should not do it, till he had first shew himself to the Priest, and been pronounced clean by him. But in the Places here referr'd to, he enjoins this Silence, and charges his Disciples not to say that he was Christ. For the clearer understanding of this Matter, the following Observations may be considered.

First, When our Lord wrought miraculous Cures on those who were Heathens, he does not forbid them to speak thereof, but sometimes commands them to do it, (See Mar. 5. 19.) to prepare them to receive his Doctrine when it should be preached among them by his Disciples.

Secondly, He sometimes forbids those who were Jews to publish the Cures done by him, to avoid the Malice and Persecution of the Pharisees who often meditated his Destruction, (See Mar. 12. 14, 15, 16.) and because his Person and Doctrine were not to be fully publish'd till after his Resurrection from the Dead; for had it been done sooner, it might have hindered his being put to Death. See Mar. 8. 30, 31.

Thirdly, But the chief Reason why our Lord commanded the Jews, who had been benefited by his Miracles, not to publish them, seems to be that he might not give any Encouragement to that Opinion which was then generally received, namely, that their Messiah was to be a great

but go thy way, shew thy self to the Priest, and offer the gift that ^a Moses commanded, for a testimony unto them. 5. ¶ And when Jesus was ^b entred into Capernaum, there came unto him a Centurion, beseeching him, 6. And saying, Lord, my servant lieth at home sick of the Palsie, grievously tormented. 7. And Jesus saith unto him, I will come and heal him. 8. The Centurion answered and said, Lord, I am ^c not worthy that thou shouldest come under my roof: but ^d speak the word only, and my servant shall be healed. 9. For I am a Man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it. 10. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great Faith, no not in Israel. 11. And I say unto you, that ^e many shall

* * Lev. 14. 3, 4, 10. And the Priest shall go forth: one of the Camp: and the Priest shall look, and behold, if the *Plague of Leprosie* be healed in the *Lepër*; then shall ⁵ the Priest command to take for him that is to be cleansed two birds alive, and clean, and Cedar wood, and Scarlet, and Hyssop. And on the eighth Day he shall ¹⁰ take two He-lambs without blemish, and one Ew-lamb of the first Year, without blemish, and three tenth-deals of fine Flower for a Meat offering, mingled ¹⁵ with Oil, and one log of Oil. Luk. 5. 14. And he charged him to tell no Man: but go and

shew thy self to the Priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them,

^b * Luk. 7. 1. — He entred into Capernaum.

^c † Luk. 15. 21. And the Son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more *worthy* to be called thy Son.

^d † Ps. 107. 20. He sent his Word and healed them, and delivered them from their destruction.

^e † Mat. 1. 11. For from the rising of the Sun, even unto the going down of the same, my Name shall

temporal Prince, and not only to deliver them from their Enemies, but to give them Dominion over all Nations. And this would probably have excited the Jews to Tumults and Seditions against the Government, under Pretence of making way for his Kingdom; for when some of them, Joh. 6. 14, 15. were convinced by the Miracle of Feeding 5000 with 5 barley Loaves and two small Fishes, that he was *that Prophet that should come into the World*, they seem presently to have formed a Design to take him by force and make him a King. See Dr. *Whitby's* Annotations on Mat. 9. 36.

Mat. 9. 30. Mat. 12. 16. Mat. 16. 20. Mar. 7. 36. Our Lord forbids his Disciples and others to make him known, and to say that he was Christ.

shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12. But the Children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 13. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be done unto thee. And his servant was healed in the same hour. 14. ¶ And when Jesus was come into Peters house, he saw his Wifes mother laid, and sick of a fever. 15. And he touched her hand, and the fever

shall be great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the Heathen, saith the Lord of Hosts. Gen. 28. 14. Thy Seed shall be as the Dust of the earth; and thou shalt spread abroad to the West, and to the East, and to the North, and to the South: and in thee, and in thy Seed, shall all the Families of the earth be blessed. Isa. 49. 6. —I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth. † Luk. 13. 29. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God. Acts 11. 1. The Apostles and Brethren that were in Judea, heard that the Gentiles had also received the word of God. Acts 22. 21. Depart: for I will send thee far hence to the Gentiles. Rom. 15. 9, &c. That the Gentiles might glorify God for his mercy; as it is written, I will confess to thee among the Gentiles, and sing unto thy Name; and again he saith, Rejoice ye Gentiles with his People, &c. Eph. 3. 6. That the Gentiles should be fellow Heirs, and of the same body, and partakers of his promise in Christ by the Gospel.

† Mat. 21. 43. The Kingdom of God shall be taken from you, and

given to a Nation bringing forth the fruits thereof.

† Mat. 13. 41, 50. And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. † Mat. 22. 13. Then said the King to the servants, Bind his hand and foot, and take him away, and cast him into outer darkness: there shall be weeping, and gnashing of teeth. † Mat. 24. 51. She cut him [the evil servant] asunder, and appointed him his portion with the Hypocrites: there shall be weeping and gnashing of teeth. † Mat. 25. 30. Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth. † Luk. 13. 28. There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you yourselves thrust out.

Mar. 1. 29. And forthwith when they were come out of the Synagogue, they entered into the House of Simon and Andrew, with James and John. † Luk. 4. 38. And he arose out of the Synagogue, and entered into Simons House, and Simons Wifes Mother was taken with a great fever.—

† 1 Cor. 9. 5. Have we not power to lead about a Sister a Wife, well as other Apostles, and as thy Brethren of the Lord, and Cephas.

left her: and she arose, and ministred unto them. 16. ¶ When the even was come, they brought unto him many that were * possessed with devils: and he cast out the Spirits with *his* word, and healed all that were sick: 17. That it might be fulfilled which was spoken by E-
saia the prophet, saying, Himself ¹ took our infirmities, and bare *our* sicknesses. 18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19. And a certain ^m Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20. And Jesus saith unto him, The Foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay his head. 21. And another of his disciples said unto him, Lord, suffer me first to go and ⁿ bury my Father. 22. But Jesus said unto him, Follow me, and let the ^v dead bury their dead. 23. ¶ And when he was entred into a ship, his Disciples followed him. 24. And behold, there arose a great ¹ Tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25. And his Disciples came to him, and awoke him, saying, ⁴ Lord, save us: we perish. 26. And he saith unto them, Why
are

* ¹ Mar. 1. 32. And at the E-
ven, when the Sun did set, they
brought unto him all that were
diseased, and them that were pos-
sessed with devils. * Luk. 4. 40. 5
Now when the Sun was setting,
all they that had any sick with di-
vers Diseases, brought them unto
him: and he laid his hands on e-
very one of them, and healed 10
them.

¹ Isa. 53. 4. Surely he hath
borne our griefs, and carried our Sor-
rows: yet we did esteem him,
Stricken, smitten of God, and affli-
cted. Joh. 1. 29. Behold the
Lamb of God which *taketh away*
the sin of the World. * 1. Pet. 2.
24. Who his own self bare our Sins
in his own body on the Tree, that
we being dead to Sin, should live
unto Righteousness: by whose
stripes ye were healed.

^m Luk. 9. 57. And it came

to pass, that as they went in the
way, a certain Man said unto him,
Lord, I will follow thee whither-
soever thou goest.

ⁿ [†] 1 King. 19. 20. And he
[*Elissha*] left the Oxen, and ran after
Elisjah, and said, Let me, I pray
thee, kiss my Father and my Mo-
ther, and then I will follow thee.

^v See on Joh. 9. 25.

¹ ² Mar. 4. 37. There arose a
great storm of Wind, and the
Waves beat into the Ship, so that
it was now full. * Luk. 8. 23.
As they sailed he fell asleep: and
there came down a storm of Wind
on the Lake, and they were filled
with Water, and were in jeopardy.

⁴ 2 Chron. 20. 12. — We have
no might against this great Company
that cometh against us, neither
know we what to do, but *our eyes*
are upon thee.

44 *Tear of our Lord* 31. St. MATTHEW VIII.

are ye ^a fearful, O ye of little Faith? Then he arose and ^b rebuked the winds and the sea, and there was great ^c calm. 27. But the men marvelled, saying, ^d What manner of man is this, that even the winds and the ^e sea obey him! 28, ¶ And when he was come to the other side, into the Country of the ^f Gergesenes; (3) they met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29. And behold, they cried out, saying, ^g What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? 30. And there was a good way off from them an herd of many swine, feeding. 31. So the devils besought him, saying, ^h If thou cast us out, ⁱ suffer us to go away into the herd of swine. 32. And he said unto them. ^j Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a deep place into the sea, and perished in the waters. 33. And they that kept them fled, and went their ways into the City, and told every thing; and what was befallen to the possessed of the devils. 34. And behold

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^a Phil. 4. 6. Be careful for nothing: but in every thing by Prayer and Supplication, let your requests be made known unto God.

^b Nah. 1. 4. He rebuketh the Sea, and maketh it dry. Ps. 65. 7. Which stilleth the noise of the Seas, and the noise of their Waves, and the tumult of the People.

^c † Ps. 107. 29. He maketh the storm a calm, so that the Waves thereof are still.

^d Ps. 89. 9. Thou rulest the raging of the Sea: when the Waves thereof arise, thou stillest them.

^e * Mar. 5. 1. And they came over to the other side of the sea,

into the Country of the Gaderenes. * Luk. 8. 26. And they arrived at the Country of the Gaderenes, which is over against Galilee.

^f 2 Cor. 6. 14. — What fellowship hath righteousness with unrighteousness? and what Communion hath light with darkness?

^g Rev. 12. 12. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great Wrath.

^h Job 1. 11. Put forth thine hand now, and touch all that he hath, and he will curse thee.

ⁱ See the Note on Mar. 5. 13.

(3) St. Mark and St. Luke say Gaderenes, but that does not make the Evangelists inconsistent: for Dr. Lightfoot observes, that the Region of the Gergesenes being of broader extent, the Region of the Gaderenes was included in it. And the Towns Gadara and Gergesa lying near together they had the same confines and borders. St. Mark, Chap. 5. 2. mention but one of these two Men.

hold, the whole City came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts.

C H A P. IX.

AND he entred into a ship, and passed over, and came into his own City. 2. And behold, they brought to him a man sick of the ^m palsey, lying on a bed: And Jesus seeing their ^a faith, said unto the sick of the palsey, Son, be of good cheer, thy ^o sins be forgiven thee. 3. And behold, certain of the scribes said within themselves, This man ^p blasphemeth. 4. And Jesus knowing their ^a thoughts, said, Wherefore think ye evil

* † See Deut. 5. 25. Now therefore why *should we die?* for his great fire will consume us. If we hear the Voice of the Lord our God any more, then we shall die.

1 Kings 17. 18. And she said unto Elijah, what have I to do with thee, O thou man of God? art thou come unto me to call my son to remembrance, and to slay my Son? Job 21. 14. They say unto God, *Depart from us*, for we desire not the knowledge of thy ways. † Luk. 5. 8. When Simon Peter saw it, he fell down at Jesus' knees, saying, *Depart from me*, for I am a sinful man, O Lord. † Act. 5. 39. And they came and besought them, and brought them out, and desired them to *depart out of the City*.

Mat. 4. 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim,

Mar. 2. 3. And they came unto him bringing one sick of the palsey, which was born of four.

Luk. 5. 18. And behold, men brought in a bed, a man which was

taken with a Palsey: and they sought means to bring him in, and to lay him before him.

ⁿ Ver. 22. Mat. 8. 10. Verily I say unto you, I have not found so great Faith, no not in Israel.

^o Joh. 5. 14. Behold, thou art made whole: *sin* no more, lest a worse thing come unto thee.

1 Cor. 11. 30. For *this cause* many are weak and sickly among you, and many sleep. Jam. 5. 15. —If he [the sick] have committed *sins*, they shall be forgiven him.

^p If. 43. 25. I, even I am he that blottereth out thy transgressions for mine own sake, and will not remember thy sins.

^q Joh. 2. 24, 25. He *knew* all men, and needed not that any should testify of man; for he *knew* what was in man. Joh. 21. 17. —Lord, thou *knowest* all things, thou *knowest* that I love thee. 2 Chron. 6. 30. Hear thou from heaven thy dwelling place, and forgive, and render unto every man according to all his ways, whose heart thou *knowest*, (for thou only *knowest* the hearts of the Children of Men.)

(4) From the following Texts it appears, that our Lord knew the Thoughts of Men, Mat. 12. 15, 25. Mar. 2. 8. Luk. 5. 22. Luk. 6. 1. Luk. 9. 47. Luk. 11. 17. Joh. 6. 61, 64.

evil in your hearts? 5. For whether is easier to say, Thy Sins be forgiven thee? or to say, Arise and walk? 6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed; and go unto thine house. 7. And he arose, and departed to his house. 8. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men. 9. ¶ And as Jesus passed forth from thence, he saw a man named ^b Matthew, sitting at the ^c receipt of custom; and he saith unto him, Follow me; And he arose, and followed him. 10. ¶ And it came to pass, ^d as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11. And when the ^e Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and ^f sinners. 12. But when Jesus heard that, he said unto them, They that be ^g whole need not a physician, but they that are ^h sick. 13. But go ye and learn what this meaneth

^a Ps. 103. 5. Bless the Lord, O my Soul: and all that is within me, *bless* his holy name. Who forgiveth all thine iniquities: who healeth all thy Diseases.

^b ^d Mar. 2. 14. As he passed by, he saw Levi the son of Alphaeus sitting at the receipt of Custom, and said unto him, follow me. And he arose and followed him. ^e Luk. 5. 27. And after these things, he went forth, and saw a publican named Levi, sitting at the receipt of Custom, and he said unto him, follow me.

^c 1 Cor. 6. 11. Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

^d Mar. 2. 15. And it came to pass, as Jesus *sat at meat* in his house, many publicans and sinners *sat also* together with Jesus and his Disciples; for there were many, and they followed him. ^e Luk. 5. 29. And Levi made him a great Feast in his

own house: and there was a great company of publicans, and of others that sat down with them.

^e Mar. 12. 19. The Son of Man came eating and drinking, and *they* say, Behold, a man gluttonous, and a Wine-bibber, a friend of publicans and sinners: but Wisdom is justified of her Children. Luk. 15. 2. The Pharisees and Scribes murmured, saying, This man receiveth *sinners*, and eateth with them.

^f Gal. 2. 15. We *who are* Jews by nature, and *not sinners* of the Gentiles.

^g Luk. 18. 11. The Pharisee stood and prayed thus with himself; God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

^h Luk. 19. 10. The Son of man is come to seek; and save that which is lost. Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death.

cloth [Or, *raw*, or, *unwrought cloth*] unto an old garment: that which is put in to fill it up, taketh from the garment, and the rent is made worse. 17. Neither do men put new wine into old (5) bottles: else the bottles break and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved. 18. ¶ While he spake these things unto them, behold there came a certain ruler and worshipped him saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19. And Jesus arose, and followed him, and so did his disciples. 20. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him; and touched the hem of his garment. 21. For she said within herself, If I may but touch his garment, I shall be whole. 22. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.) 23. And when Jesus came into the Ruler's house, and saw the minstrels and the people making

noise

1 Cor. 3. 2. I have fed you with Milk and not with Meat: for hitherto ye were not able to bear it, neither yet are ye able.

Mar. 5. 22. And behold, there cometh one of the Rulers of the Synagogue, *Jairus* by name, and when he saw him, he fell at his feet. Luk. 8. 41. And behold, there came a man named *Jairus*, and he was a Ruler of the Synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house.

Mar. 5. 25. And a certain woman which had an issue of blood twelve years. Luk. 8. 43. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any.

Mat. 14. 36. That they might only touch his garment: and as

many as touched were made perfectly whole.

Luk. 7. 50. Luk. 17. 14. Luk. 8. 48. Thy Faith hath made thee whole; go in peace. Luk. 18. 42. Receive thy sight: for thy Faith hath saved thee. Acts 14. Perceiving that he had Faith to be healed.

Mar. 5. 35. While he spake, there came from the Ruler of the Synagogue's house, certain which said, Thy daughter is dead: why troublest thou the Master further. Luk. 8. 51. And when he came into the house, he suffered no man to go in, save Peter, James, and John, and the Father and the Mother of the Maiden.

2 Chron. 35. 25. And *Jehovah* lamented for *Josiah*, and the singing men and singing-women

spoke

(5) The Bottles anciently used were not made of Glass, as ours are, but of Leather, which, when it was old, became rotten, and so unable to hold new Wine.

noise, 24. He said unto them, Give place, for the * maid is not dead, but sleepeth. And they laughed him to scorn. 25. But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26. And * the same hereof [Or, *this same*] went abroad into all that land. 27. ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. 28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, ^b Believe ye that I am able to do this? They said unto him, Yea, Lord. 29. Then touched he their eyes, saying, According to your faith, be it unto you. 30. And their eyes were opened, and Jesus straitly charged them, saying, ⁱ See that no man know it. 31. But they, when they were departed, ^k spread abroad his fame in all that country. 32. ¶ As they went out, behold, they brought to him a ^l dumb man possessed with a devil. 33. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34. But the pharisees said, He casteth out the ^m devils through the prince of the devils.

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spoke of Josiah in their Lamentations to this day.—

[†] A^ct. 20. 10. And Paul went down, and fell on him, and embracing him, said, Trouble not your selves, for Life is in him.

^b Mat. 13. 58. He did not many mighty Works there, *because of their unbelief.*

ⁱ † See the Note on Mat. 8. 4. ^k † Mar. 7. 36. And he charged them that they should tell no man: but the *more* he charged them, so much the *more* a great deal they published it.

^l † See Mat. 12. 22. Then was brought unto him one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw.

^m Luk. 11. 14. And he was casting out a Devil, and it was dumb. And it came to pass, when the Devil was gone out, the dumb spake; and the people wondered.

^m * Mat. 12. 24. When the Pharisees heard it, they said; This fellow doth not cast out Devils, but by Beelzebub the prince of the Devils.

* Mar. 3. 22. And the Scribes which came down from Jerusalem, said, he hath Beelzebub, and by the prince of the Devils casteth he out Devils. * Luk. 11. 15. And some

of them said, He casteth out Devils through Beelzebub the chief of the Devils. Joh. 7. 20. —Thou hast a Devil? who goeth about to kill thee? Joh. 8. 48, 52. —Say we

not well that thou art a Samaritan, and hast a Devil. —Now we know that thou hast a Devil. Abraham is dead, and the Prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Joh. 10. 20. —He hath a Devil, and is mad; why hear ye him? A^cts

16. 24. —Festus said —Paul, thou art beside thy self: much learning doth

vils. 35. And Jesus went about all the Cities and ^e Villages, ^f teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people. 36. ¶ But when he saw the ^a multitudes, he was moved with compassion for them, because they ^{*} fainted, [Or, *were tired and lay down*] and were scattered abroad, as ^b Sheep having no Shepherd. 37. Then saith he unto his disciples, The ⁱ harvest truly is plenteous, but the labourers are few. ^k Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

C H A P. X.

AND when he had called unto him his ⁱ twelve disciples, he gave them power ^{*} against [Or, *over*] the unclean spirits, to ^m cast them out, and to heal all manner of sickness.

doth make the mad. Eccles. 4. 4. I considered all travel, and every right work, that for this a man is envied of his neighbour.

^e * Luk. 13. 22. See on Mar. 6. 6:

^f † Mat. 4. 23. And Jesus went about all Galilee, teaching, &c. as in this Verse.

^a * Mar. 6. 34. And Jesus when he came out, saw much People, and was moved with compassion toward them, because they were as Sheep not having a Shepherd: and he began to teach them many things.

^b * Numb. 27. 17. — That the congregation of the Lord be not as Sheep which have no Shepherd. Ezek. 34. 6. My Sheep wandred through all the Mountains, and upon every high hill: yea, my Flock was scattered upon all the face of the earth, and none did search or seek after them. † Zech. 10. 2. The Diviners have seen a lie, and told false dreams; they comfort in vain: therefore they went away as a Flock, they were troubled, because there was no Shepherd.

ⁱ * Luk. 10. 2. The Harvest;

truly is great, but &c. as here. † J.

4. 35. Say not ye there are 6 Months, and then cometh Harvest. Behold, I say unto you, lift up your eyes and look on the Field for they are white already to Harvest.

^k * 2 Thes. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is in you.

ⁱ * Mar. 3. 14. And he ordained twelve, that they should be with him, and that he might send them forth to preach. † Mar. 6.

And he calleth unto him the twelve and began to send them forth two and two, and gave them power over unclean Spirits. † Luk.

13. And when it was day, he called unto him his disciples, and to them he chose twelve, whom he named Apostles. * Luk. 9. Then he called his twelve disciples together, and gave them power and authority over all Devils, and to cure diseases.

^m Acts. 16. 18. Paul being grievously

sickness, and all manner of disease. 2. Now the names of the twelve Apostles are these; The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother. 3. Philip and Bartholomew, Thomas, and Matthew the publican, James the son of Alphaeus, and (6) Lebbeus, whose surname was Thaddeus, 4. Simon the Canaanite, and Judas Iscariot, who also betrayed him. 5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. 6. But go rather to the lost sheep of the house of Israel. 7. And as ye go, preach, saying, The kingdom of heaven is at hand. 8. Heal the sick, cleanse the lepers, raise the dead, cast out Devils: freely ye have received,

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grieved, turned and said to the Spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour.

† Joh. 1. 42. — When Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a Stone. Marg. or, Peter.

• Luk. 6. 15. Simon, called Zelotes. Acts 1. 13. — Simon Zelotes. —

• Off Kerioth a city, Josh. 15. 25.

• Mat. 4. 15. — Galilee of the Gentiles.

† 2 King. 17. 24. See on Joh. 4. 9.

† Mat. 15. 24. I am not sent but unto the lost Sheep of the House of Israel.

Act. 3. 26. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts 13. 46. Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: but seeing ye put

it from you, and judge your selves unworthy of everlasting Life, lo, we turn to the Gentiles. Rom. 15.

8. Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the Promises made unto the Fathers.

† Luk. 9. 2. And he sent them to preach the kingdom of God.

† Mat. 3. 2. Repent ye: for the kingdom of Heaven is at hand.

† Mat. 4. 17. From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand. Luk. 10. 9. Say unto them, The kingdom of God is come nigh unto you.

† Acts 8. 18, 20. And when Simon saw that thro' the laying on of the Apostles hands, the holy Ghost was given, he offered them money, But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Acts 20. 33, 34. I have coveted no

(6) This is St. Jude, who wrote the Epistle that bears his Name. He was known by three several Names. Two of which are mentioned here: The other by St. Luke, Chap. 6. 16. where he is styled Judas, the brother of James, as he is likewise Acts 1. 13. and in the first Verse of his Epistle. St. John, Chap. 14. 22. calls him Judas, but to distinguish him from the Traytor, he adds, not Iscariot.

no man's *Silver*, or *Gold*, or *Apparel*.
Yea, your selves know, that these
hands have ministred to my Ne-
cessities. 1 Cor. 9. 11, 12, 13, 14.
If we have sown unto you *spiritual* ;
things, is it a great thing, if we
shall reap your *earnal* things? If o-
thers be partakers of this Power o-
ver you, are not we rather? Never-
theless I have not used this Power.
—Do ye not know that they which
minister about holy things, live of
the things of the Temple? and
they which wait at the Altar, are
partakers with the Altar? Even so
hath the the Lord also ordained,
that they which preach the Gospel,
should live of the Gospel. 1 Cor.
15. 10. I laboured more abundantly

than you all, yet not I, but the
Grace of God which was with me.
1 Pet. 5. 2. Feed the Flock of God
which is among you, taking
oversight thereof, not by constraint
but willingly; not for filthy lu-
bre of a ready mind.

* 1 Sam. 9. 7. Then
Saul to his Servant, But behold,
we go, what shall we bring the mi-
nister for the Bread is spent in our Vessels
and there is not a Present to bring
to the man of God. * Mar. 6.
[Jesus] commanded them that they
should take nothing for their Jo-
ney, save a Staff only: no Scrip,
no Bread, no Money in their Pur-
ses. * Luk. 9. 3. —Take nothing

(7) That these Words respect the dispensing the *miraculous Gifts* of
Holy Ghost, as curing the sick, giving Sight to the Blind, &c. is manifest
from their being joined with them. This Power the Apostles were
to make any Advantage of. Those therefore mistake them, who argue
from hence against the Clergy's receiving a proper Maintenance. The
Sense of the Words is confirmed by what the Apostle tells us, *The Lord*
hath ordained, 1 Cor. 9. 14. namely, *That they who preach the Gospel, should live*
of the Gospel. Should any, when they enter into holy Orders, propose to the
selves no higher View, than that they may thereby be intitled to a
comfortable Maintenance, it may reasonably be doubted, whether
unworthy and criminal Contracts made by many Patrons, have not con-
tributed thereunto. But this is not all: For can their Crime be forgiven
who, being entrusted with the Patronage of Churches, make a Profit there-
of, by their vile Traffick? Did our pious Ancestors build and endow
Churches, that Posterity might sell them to those who are to take care
of the Souls belonging to them? How many are there who basely betray
this honourable Trust, and for mean Considerations, present unwor-
thy Clerks to some of the best Livings, and the greatest Cures? Not that
it is excusable to do it to the least. If the Buyer is perjured, [See the first
Canon] the Seller cannot be innocent. How can such Patrons free them-
selves from the Guilt contracted by the Negligence and ill Behaviour of the
they present? Did they use such Diligence to find out fit Persons, as to
use in what they believe to be of Moment to themselves, they might
hope to be free from the Guilt of those they present, should they present
unworthy? But what they can hope, who have basely betrayed one of
the greatest Trusts, I see not. Does God threaten that he will require
the Blood of his People at the Watchman's Hand, because he did not warn
them? And can they think to escape, who carelessly, or negligently, or

ther gold, nor silver, nor ^b brass in your Purfes: 10. Nor scrip for your Journey, neither two coats, neither Shoes, nor yet * staves: (8) [Gr, *a staff*] (for the ^c Workman is worthy of his meat.) 11. And into whatsoever ^d city or town ye shall enter, enquire who in it is worthy,
E 3 thy,

for your Journey, neither Staves, nor Scrip, neither Bread, neither Money; neither have two coats a piece. † Luk. 10. 4. Carry neither Purse, nor Scrip, nor Shoes. * Luk. 22. 35. And he said unto them, When I sent you without Purse, and Scrip, and Shoes, lacked ye any thing? And they said nothing.

^b Mar. 6. 8. The Words under Ver. 9.

^c Luk. 10. 7. In the same house remain *eating and drinking* such things as they give; for the *Labourer is worthy of his hire*. Lev. 19. 13. The Wages of him that is hired, shall not *abide* with thee all Night until the Morning. Deut. 24. 14. Thou shalt not *oppress* an hired Servant that is poor and nec-

dy.— † 1 Cor. 9. 7. Who goeth a Warfare any time at his own Charges? Who planteth a Vineyard, and *eateth* not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock? Gal. 6. 6. Let him that is taught in the Word, *communicate* to him that teacheth in all good things. * 1 Tim. 5. 17, 18. Let the Elders that Rule well, be counted worthy of double honour, especially they who *labour in Word and Doctrine*. For the Scripture saith, thou shalt not muzzle the Ox that treadeth out the Corn: And, the *Labourer is worthy of his reward*.

^d * Luk. 10. 8. And into whatsoever City ye enter, and they receive you, eat such things as are set before you.

of *Affection*, or through *Covetousness*, put in such Watchmen, as either cannot, or will not give Warning? Was our Lord moved with Compassion, when he saw the Multitude, because they were as Sheep not having a Shepherd? Mar. 6. 34. And will he not execute Vengeance on those who have it in their Power to place sufficient Shepherds over them, but suffer themselves to be prevailed with, either by the *Love of Money*, or other *corrupt Considerations*, to present those who are immoral, or insufficient? The *Laws of Men* may be *evaded*, but God cannot be *deceived*, and he will not be *mocked*. I confess this is a Digression; but the Consideration of the *vast Mischief* that Religion, Learning, and the immortal Souls of Men, daily receive by such *unworthy and covetous Practices*, which are sufficient to provoke God to *blast the Estates and Fortunes* of the Guilty, will excuse it.

(8) In the Account St. Mark gives of this Mission, Chap. 6. 8, 9. the Apostles are allowed to take a Staff, and to be Shod with Sandals, which seems inconsistent with the Relation here. But the Meaning there may be, they might take the Shoes already on their Feet, here they are forbidden to take any more. There they are allowed to take the Staves they had in their Hand to walk with, here they are forbidden to take them for their Defence. They were to provide neither Money, nor Victuals, nor change of Apparel, to carry with them, but to cast themselves on his Providence.

thy, and there abide till ye go thence. 12. And when ye come into an house, salute it. 13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14. And whosoever shall not receive you, nor hear your word when you depart out of that house or city, shake the dust of your feet. 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of Judgment, than for that city. 16. Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless [as doves] as doves. 17. But beware of men, for they will deliver

• Luk. 10. 5. Into whatsoever House ye enter, first say, Peace be to this House.

† Acts 13. 46. It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge your selves unworthy of everlasting Life; lo, we turn to the Gentiles.

• Ps. 35. 13. — My Prayer returned into mine own bosom.

• Mar. 6. 11. Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your Feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for that City. † Luk. 9. 5. Whosoever will not receive you, when ye go out of that City, shake off the very dust from your feet for a testimony against them. † Luk. 10. 11. Even the very dust of your City which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

† Neh. 5. 13. Also I shook my lap, and said, so God shake out every man from his House, that performeth not this Promise: even thus be he shaken out and emptied.

• 2 Sam. 1. 16. David said unto him, thy Blood be upon thy Head: for thy Mouth hath testified a-

gainst thee, saying, I have slain the Lord's anointed. • Acts 13.

But they shook off the Dust of their Feet against them. † Acts 18.

And when they [Jews] opposed themselves, and blasphemed, [Paul] shook his raiment, and said unto them, Your Blood be upon your own Heads; I am cleared from henceforth we turn to the Gentiles. Acts 20. 26. I take ye to record this day, that I am cleared from the Blood of all men.

• † Mat. 11. 22, 24. It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. It shall be more tolerable for the land of Sodom in the day of Judgment, than for thee. Lam. 4. 6. The punishment of the Iniquity of the Daughter of my People is greater than the punishment of the sin of Sodom, that was overthrow in a Moment.

• Luk. 10. 3. — Behold, I send you forth as Lambs among Wolves.

• † Rom. 16. 19. — I would have you wise unto that which is good, and simple concerning evil. Col.

5. Walk in Wisdom toward them that are without. Eph. 5. 15. Then that ye walk circumspectly, as fools, but as wise.

• 1 Cor. 14. 20. Brethren, I am not Children in Understanding; howbeit, in Malice be ye Children; but in Understanding be Men.

° deliver you up to the councils, and they will scourge you in their (9) Synagogues. 18. And ye shall be brought before ° governours and kings for my sake, for a testimony against them and the Gentiles. 19. But when they deliver you up, ° take no thought how or what ye shall speak, for it shall be ° given you in that same hour what ye shall speak. 20. For it is ° not ye that speak, but the spirit of your Father which speaketh in you. 21. And the ° brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

E 4

22. And

° † Mar. 13. 9. † Luk. 21. 12.
See on Mat. 24. 9.

° † Acts 5. 40. —When they had called the Apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.

° † Act. 12. 1. —Herod the King stretched forth his Hands to certain of the Church. † Act. 10. 25. 23. —When Agrippa was come, and Bernice, with great Pomp, and was entred into the Place of Hearing, with the chief Captains, and principal Men of the City, at Festus's Commandment, Paul was brought forth.

° † Mar. 13. 11. But when they shall lead you and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that Hour, that speak ye: for it is not ye that speak, but the Holy Ghost. * Luk. 12. 25. 11. And when they bring you unto the Synagogues, and unto Magistrates, and Powers, take ye no thought how or what thing ye shall answer. † Luk. 21. 14. Settle it therefore in your Hearts, not to meditate before, what ye shall answer.

° † Ex. 4. 12. Now therefore go, and I will be with thy Mouth, and teach thee what thou shalt say.

° 2 Tim. 4. 17. Notwithstanding, the Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the Mouth of the Lion. Act. 4. 8. Peter filled with the holy Ghost, said unto them, Ye Rulers of the People.— Acts 6. 10. They were not able to resist the Wisdom and the Spirit by which he spake.

° Jer. 9. 4. Take ye heed every one of his Neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. † Mich. 7. 6. The Son dishonoureth the Father, the Daughter riseth up against her Mother, the Daughter in Law against her Mother in Law; a Man's Enemies are the Men of his own House. * Luk. 21. 16. And ye shall be betrayed both by Parents, and Brethren, and Kinsfolks, and Friends; and some of you they shall cause to be put to Death.

(9) The Word *Synagogue*, signifies not only a Place of publick Worship, but likewise any other publick Place where People meet together; as a Court of Judicature, &c.

22. And ye shall be ^a hated of all men for my name's sake: but he that ^b endureth to the end, shall be saved.
 23. But when they ^c persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not ^{*} have gone over [Or, *end*, or, *finis*] the cities of Israel ^d till the son of man be come. 24. The ^e disciple is not above *his* master, nor the servant above his lord.
 25. It is enough for the disciple that he be as his master, and the servant as his lord: if they have ^f called the master of the house ^{*} Beelzebub, [Gr. *Beelzebub*,] how much more *shall they call* them of his household? 26. ^g Fear then

^a † Luk. 21. 17.

^b † Mat. 24. 13. ^{*} Mar. 13. 13. Rev. 2. 7. To him that *overcometh*, will I give to eat of the Tree of Life which is in the midst of the Paradise of God.

^c † Mat. 2. 13. —The Angel of the Lord appeareth to Joseph in a Dream, saying, Arise, and take the young Child, and his Mother, and *10* flee into Egypt, and be thou there until I bring thee Word: for Herod will seek the young Child to destroy him. † Mat. 4. 12. Now when Jesus heard that John was *15* cast into Prison, he *departed* into Galilee. † Mat. 12. 15. When Jesus knew it, he *withdrew* himself from thence. Mar. 3. 7. Jesus *withdrew* himself with his Disci- *20* ples. † Acts. 8. 1. —There was a great *Persecution* against the Church which was at Jerusalem; and they were all *scattered* abroad throughout the Regions of Judea, except *25* the Apostles. † Acts 9. 25. Then the Disciples took him by Night, and let him *down* by the Wall in a Basket. † Acts 14. 6. They were ware of it, and *fled* unto Lystra and Derbe, Cities of Lycaonia, and un- *30* to the Region that lieth round about. Acts 17. 14. Immediately the Brethren *sent away* Paul, to go as it were to the Sea.—

^d † Mat. 16. 28. Verily I say unto you, there be some standing here, which shall not taste of Death,

till they see the Son of Man coming in his Kingdom.

^e † Joh. 13. 16. † Joh. 15. 20. See on Luk. 6. 40.

^f † Mat. 12. 24. The Pharisee —said, This fellow doth not cast out Devils, but by Beelzebub the Prince of the Devils. † Mar. 3. 22. —Scribes—said, He hath Beelzebub, and by the Prince of the Devils casteth he out Devils. † Luk. *11. 15.* Some of them said, He casteth out Devils through Beelzebub, the chief of the Devils. † Joh. *8. 48.* Then answered the Jew and said unto him, say we naught well that thou art a Samaritan, an *hast* a Devil?

^g Prov. 29. 25. The fear of man bringeth a Snare, but who so putteth his trust in the Lord shall be safe. Jer. 1. 8. Be not *afraid* of their Faces; for I am with thee to deliver thee, saith the Lord. Dan. 3. 16. Shadrach, Meshach, and Abednego, answered and said, O Nebuchadnezzar, we are not *careful* to answer thee in this Matter. Acts 4. 19. Peter and John answered and said unto them, Whether it be *right* in the sight of God to *hearken* unto you *more* than unto God, judge ye. 1 Pet. 3. 14. If ye suffer for Righteousness's sake, happy are ye: And be not *afraid* of their terror, neither be troubled.

them not therefore : for there is ^h nothing covered, that shall not be revealed; and hid, that shall not be known. 27. What I tell you in darkness, *that* speak ye in light : and what ye hear in the ear, that preach ye upon the house-tops. 28. And ⁱ fear not them which kill the body, but are not able to kill the soul : but ^k rather fear him which is able to destroy both soul and body in hell. 29. Are not two sparrows sold for a (1) farthing? and one of them shall not fall on the ground without your Father. 30. But the very ^l hairs of your head are all numbered. 31. Fear ye not therefore, ye are of ^m more value than many sparrows. 32. Whosoever therefore shall confess

^h * See on Luk: 12. 2.

ⁱ * Luk. 12. 4. I say unto you, my Friends, *be not afraid* of them that kill the Body, and after that have no more that they can do.

^k Psal. 2. 11. Serve the Lord with fear, and rejoice with trembling. Prov. 23. 17. Let not thine Heart envy Sinners: but be thou in the fear of the Lord all the Day long. Isa. 8. 12, 13. Neither fear ye their fear, nor be afraid. Sanctifie the Lord of Hosts himself, and let him be your fear, and let him be your dread. Isa. 51. 7, 8. Hearken unto me, ye that know righteousness, the People in whose Heart is my Law, *fear ye not* the Reproach of Men, neither be ye afraid of their Revilings. For the moth shall eat them up like a Garment, and the worm shall eat them like Wool: but my righteousness shall be for ever, and my Salvation from generation to generation. Wild. 16. 13, 14. Thou hast Power of life and death, thou leadest to the gates of Hell, and bringest up again. A Man indeed killeth through his malice, and the Spirit when it is gone forth re-

turneth not, &c.

^l † 1 Sam. 14. 45. — As the Lord liveth, there shall not one Hair of his [Jonathan's] Head fall to the ground. * 2 Sam. 14. 11. As the Lord liveth, there shall not one Hair of thy son fall to the earth. 1 King. 1. 52. And Solomon said, if he will shew himself a worthy Man, there shall not an Hair of him [Adonijah] fall to the earth: but if Wickedness be found in him he shall die. † Luk. 21. 18. There shall not an Hair of your Head perish. Luk. 12. 7. Even the very Hairs of your Head are all numbered. * Acts 27. 34. There shall not an Hair fall from the Head of any of you.

^m Mat. 6. 26. Behold the Fowls of the Air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they? 1 Cor. 9. 9. Doth God take care for Oxen? Psal. 8. 5. Thou hast made him a little lower than the Angels, and hast crowned him with Glory and Honour.

(1) † It is in value, Half-peny farthing in the Original, as being the tenth Part of the Roman Penny. See on Mat. 18. 28.

ⁿ confess me ^o before men, him will ^p I confess also before my Father which is in heaven. 33. But whosoever shall ^q deny me before men, him will I also deny before my Father which is in heaven. 34. Think (2) not that

ⁿ * Luk. 12. 8. Whosoever shall confess me before men, him shall the Son of Man also confess before the Angels of God. † Rom. 10. 9, 10. If thou shalt *confess* with thy mouth the Lord Jesus, and shalt believe in thine Heart, that God hath raised him from the dead, thou shalt be saved. For with the Heart man believeth unto Righteousness, and with the Mouth *confession* is made unto Salvation.

^o Psa. 119. 46. I will speak of thy Testimonies also *before* Kings, and will not be ashamed. Acts 4. 19. *The Words under* Ver. 29.

^p † Rev. 3. 5. He that *overcometh*, the same shall be clothed in white Raiment, and I will not blot out his Name out of the book of Life; but I will *confess* his Name *before* my Father, and *before* his Angels.

^q * Mar. 8. 38. Whosoever shall be *ashamed* of me, and of my Words,

in this adulterous and sinful generation, of him also shall the Son of Man be *ashamed* when he cometh to the glory of his Father, with the holy Angels. * Luk. 9. 26. Whosoever shall be *ashamed* of me, and of my Words, of him shall the Son of Man be ashamed, when he shall come in his own Glory, and in his Father's, and of the Holy Angels. † 2 Tim. 1. 8. Be not thou *ashamed* of the Testimony of the Lord, nor of me his Prisoner; but be thou partaker of the Afflictions of the Gospel, according to the Power of God. † See Rom. 1. 16. I am not *ashamed* of the Gospel of Christ: for it is the Power of God unto Salvation to every one that believeth. * 2 Tim. 2. 12. If we suffer, we shall also reign with him; if we *deny* him, he also will deny us. 1 Joh. 2. 23. Whosoever *denieth* the Son, the same hath not the Father.

(2) These Words sound harsh in the Ears of some Christians, and therefore it may be proper to explain them. Dr. Lightfoot supposes them to refer to the Land of *Judaea*; if so, our Lord may be properly said to come not to give that *Peace* to the Inhabitants thereof, which they expected at the Appearance of the *Messiah*, but a *Sword*, to destroy them for their rejecting him, against the clearest Evidence, and refusing to hearken to the divine Instructions he gave them. And what terrible Desolation came upon the *Jews* after they had put our Lord to Death, both from their Enemies, and from their Discords among themselves, may be seen in *Josephus's* History of the Wars of the *Jews*. Or,

We may understand the Words in a more general Sense, and then the Meaning of them will be, that notwithstanding one great Design of our Lord's Coming, and of his Gospel, was, and is, to promote *universal Love* and *Peace* among Men, yet through the inveterate Malice of the Devil and the mighty Corruption of Men, it would occasion much Discord and Strife in the World, and that even between very near Relations, some endeavouring to reclaim Men from their Sins, and to bring them to be sincere Subjects and Members of Christ's Kingdom; others, on the contrary

am come to send ^a peace on earth: I came not to send peace, but a sword. 35. For I am come to set a man at variance ^b against his Father, and the daughter against her mother, and the daughter in law against her mother in law. 36. And a ^c man's foes *shall* be they of his own household. 37. He that ^d loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. 38. And he that taketh not ^e his cross, and followeth after me, is not worthy of me. 39. He that ^f findeth his life shall lose it: and he that loseth his life for my sake, shall find it. 40. ¶ He that ^g receiveth you, receiveth me;

^a * Luk. 12. 49, 51. I am come to send Fire on earth, and what will I, if it be already kindled? Suppose ye that I am come to give Peace on Earth? I tell you, nay; but rather Division. Joh. 7. 40, 41. Many of the People when they heard this saying, said, Of a Truth this is that Prophet. Others said, This is the Christ. But some said, *Shall Christ come out of Galilee?* Acts 13. 45. When the Jews saw the Multitudes, they were filled with envy, and spake against those things which were spoken by Paul, *contradicting* and blaspheming. Acts 28. 24. Some believed the things which were spoken, and some believed not.

^b * Mich. 7. 6. The Words under the 21st verse.

^c † Psal. 41. 9. Yea, mine own familiar Friend in whom I trusted, which did eat of my Bread, hath lift up his Heel against me. † Psal. 55. 13. But it was thou, a Man, mine equal, my guide, and mine acquaintance. Mich. 7. 6. The Words under Ver. 21. † Joh. 13.

18. I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that *eatech* Bread with me, hath lift up his Heel against me.

^d * Luk. 14. 26. If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple.

^e * Mar. 8. 34. * Luk. 9. 23. † Luk. 14. 27. See on Mar. 16.

^f * Luk. 17. 33. Whosoever shall seek to save his Life, shall lose it: and whosoever shall lose his Life, shall preserve it. * Joh. 12. 25. He that loveth his Life, shall lose it, and he that hateth his Life in this World, shall keep it unto Life eternal.

^g † Mat. 18. 5. Whoso shall receive one such little Child in my Name, receiveth me. * Luk. 10. 16. He that *heareth* you, heareth me: and he that despiseth you, despiseth me: and he that despiseth

ry, as strenuously endeavouring to promote the Kingdom of Satan, whence Wars, Persecutions, and many Calamities would arise, and cause the Death of many. What Disputes and Divisions were in the Time of our Lord and his Apostles, see the references on these Verses, and on Joh. 7. 12.

me; and he that receiveth me, receiveth him that sent me. 41. He that (1) receiveth ^h a prophet in the name of a prophet, shall receive a ⁱ prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a ^k righteous mans reward. 42. And whosoever shall ^l give to drink unto one of those little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

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eth me, despiseth him that sent me.

* Joh. 13. 20. Verily, verily, I say unto you, he that *receiveth* whomsoever I send, *receiveth* me: and he that *receiveth* me, *receiveth* him that sent me. 2

Cor. 5. 20. We are *Ambassadors* for Christ, as though God did beseech you by us: we pray you in *Christ's* stead, be ye reconciled to God.

Gal. 4. 14. And my temptation which was in my *Flesh*, ye despised not, nor rejected; but *received* me as an Angel of God, even as Christ Jesus,

^h † 1 King. 17. 10. So he arose and went to Zarephath, and when he came to the Gate of the City, behold, the Widow Woman was there gathering of sticks: and he called to her and said, Fetch me, I pray thee, a little Water in a Vessel, that I may drink. † 1 King. 18.

4. It was so, when Jezebel cut off the Prophets of the Lord, that *Obadiah* took an *hundred Prophets*, and hid them by fifty in a Cave, and fed them with Bread and Water. † 2 King. 4. 8. And it fell on a Day, that *Elisha* passed to Shunem, where was a great Woman; and she constrained him to eat Bread. And so it was, that as oft as he passed by, he turned in thither to eat Bread.

ⁱ Gen. 20. 7. —He is a Prophet, and he shall pray for thee.

^k Jam. 5. 16. The effectual fervent Prayer of a righteous man availeth much.

^l Mat. 18. 5, 6. Whoso shall receive one such little Child in my Name, *receiveth* me. But whoso shall offend one of these little ones which believe in me, it were better for him that a Millstone were hanged about his Neck, and that he were drowned in the depth of the Sea. † Mat. 25. 40. And the

King shall answer and say unto them, verily I say unto you, In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me. * Mar. 9.

41. Whosoever shall give you a Cup of Water to drink, in my Name, because ye *belong* to *Christ*, verily I say unto you, he shall not lose his reward. 2 Cor. 9. 10. Now

he that ministrerh Seed to the Sower, both minister Bread for your Food, and multiply your Seed sown, and increase the Fruits of your righteousness. † Heb. 6. 10. God is not unrighteous to forget your *work* and *labour* of *Love*, which ye have shewed toward his Name, in that ye have *ministered* to the Saints, and do minister.

(1) To receive a Prophet or Teacher, implies, the hearkening to, and obeying the wise and wholesome Instructions given by him, and the giving Entertainment, and shewing Kindness to his Person for the sake of
his

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AND it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. 2. Now when ^a John had heard in the prison the works of Christ, he sent two of his disciples, 3. And said unto him, Art thou he that ^b should come, or do we look for another? 4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and ^c see: 5. The ^d Blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the ^e poor have the gospel preached to them. 6. And

^a ^{*} Luk 7. 18. And the Disciples of John shewed him of all these things.

^b Isa. 35. 4. Behold, your God shall come with Vengeance, even God with a Recompence, he will come and save you. Joh. 6. 14. This is of a Truth, that Prophet that should come into the World.

^c Joh. 5. 36. I have a greater Witness than that of John: for the Works which the Father hath given me to finish, the same Works that I do, bear witness of me, that the Father hath sent me. Joh. 10. 37, 38. If I do not the Works of my Father, believe me not. But if I do, though ye believe not me, believe the Works: that ye may know and believe that the Father is in me, and I in him. Joh. 14. 11. Believe me that I am in the Father, and the Father in me, or

else believe me for the very Works sake.

^d [†] Isa. 29. 18. In that day, shall the Deaf hear the Words of the Book, and the Eyes of the Blind shall see out of Obscurity, and out of Darkness. ^{*} Isa. 35. 5, 6. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped. Then shall the Lame Man leap as an Hart, and the Tongue of the Dumb sing.

^e [∴] Psal. 22. 26. The Meek shall eat and be satisfied: they shall praise the Lord that seek him; your Heart shall live for ever. ^{*} Isa. 61. 1. The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good Tidings unto the Meek, he hath sent me to bind up the broken-hearted, Isa. 66. 2. — To this Man will I look,

his Office. He that receiveth a Prophet, not because he is his Kinsman, or his Friend, nor because he is of the same Side or Party, but merely because he is a Prophet, that is, on the Account of his Office, and the Relation he bears to God, he shall receive a Prophet's Reward; that is, the Reward a Prophet has to give, an interest in his Prayers; or, which I rather think, he shall partake of that peculiar Reward, which God will hereafter bestow on a Prophet; for that there are different Degrees of Glory in the World to come, is plainly the Doctrine of the New Testament.

And blessed is he whosoever shall not be ^a offended in me. 7. ¶ And as they departed, Jesus began to say unto the ^b multitudes concerning John, What went ye out into the Wilderness to see? A ^c reed shaken with the wind. 8. But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses. 9. But what went ye out for to see? A ^d prophet? yea, I say unto you, and ^e more than a prophet. 10. For this is he of whom it was written, Behold, ^f I send my messenger before thy face which shall prepare thy way before thee. 11. Verily I say unto you, Among them that are born of women there hath not risen a ^g greater than John the Baptist

not

look, even to him that is *poor*, and of a contrite Spirit; and trembleth at my Word. † Luk. 4. 18. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the *Poor*. † Jam. 2. 5. Hearken, my beloved Brethren, hath not God chosen the *Poor* of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him?

^a † 1 Cor. 1. 23. We preach Christ crucified, unto the Jews a *stumbling-block*, and unto the Greeks *foolishness*. † Gal. 5. 11. And I, Brethren, if I yet preach Circumcision, why do I yet suffer Persecution? then is the *Offence* of the Cross ceased. 1 Pet. 2. 7, 8. Unto you therefore who believe, he is precious; but unto them which be Disobedient, the Stone which the Builders *disallowed*, the same is made the Head of the Corner, and a Stone of *Stumbling*, and a Rock of *Offence*.—

^b † Luk. 7. 24. And when the Messengers of John were departed, he began to speak unto the *People* concerning John, What went ye out into the Wilderness for to see? A Reed shaken with the Wind? Joh. 5. 35. He was a burning and a shining Light: and ye were

willing for a season to rejoice in that Light.

^c † Eph. 4. 14. That we henceforth be no more Children, *rough* and *fro*, and *carried about* with every wind of Doctrine, by the sleight of Men, and cunning craftiness, whereby they lie in wait to deceive.

^d Mat. 14. 5. They counted him as a *Prophet*. Mat. 21. 26. A *hold* John as a *Prophet*. Luk. 76. Thou Child shalt be called the *Prophet* of the highest. † Luk. 24. 6. If we say of Men, all the *People* will Stone us; for they are persuaded, that John was a *Prophet*.

^e † Luk. 7. 16. *Much more* than a *Prophet*.

^f † Mal. 3. 1. Behold, I *will* send my *Messenger*, and he shall prepare the way before me. † Mar. 1. As it is written in the *Prophet* behold, I *send* my *Messenger* before thy face, which shall prepare the way before thee. † Luk. 7. 1 This is he of whom it is written behold, I *send* my *Messenger* before thy face, which shall prepare the way before thee.

^g Luk. 1. 15. He shall be great in the sight of the Lord, and shall drink neither Wine nor strong drink

notwithstanding, he that is least in the kingdom of heaven, is greater than he. 12. And from the ^a days of John the Baptist, until now, the kingdom of heaven ^{*} suffereth violence, and the violent ^b take it by force. [Or, *is gotten by force, and they that thrust men*]. 13. For all the ^c prophets, and the law prophesied until John. 14. And if ye will receive *it*, (1) this is ^d Elias which was for to come. 15. He that hath (2) ears to hear, let him hear. 16. ¶ But whereunto shall I ^e liken this generation?

drink; and he shall be filled with the Holy Ghost even from his Mother-bomb.

^a Luk. 16. 16. The Law and the Prophets were until John: since that time the kingdom of God is preached, and every Man presseth into it.

^b Luk. 1. 16, 17. Many of the Children of Israel shall he turn to the Lord their God. And he shall go before him in the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the Just, to make ready a People prepared for the Lord. Luk. 7. 29. All the People that heard him, and the Publicans justified God, being baptized with the Baptism of John.

See the Note on Luk. 16. 16.

^c * Mal. 4. 5, 6. Behold, I will send you Elijah the Prophet, before the coming of the great and dreadful Day of the Lord. And he shall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers, lest I come and smite the Earth with a Curse.

^d Mal. 4. 5. The Words under Ver. 13. Mar. 9. 11. Why say the Scribes that Elias must first come, Mar. 17. 13. Then the Disciples understood that he spake unto them of John the Baptist. † Luk. 1. 17. The Words under Ver. 13.

^e * Luk. 7. 31. And the Lord said, whereunto then shall I liken the Men of this generation?

(1) At first Sight here appears to be a great Difficulty. For our Lord affirms that John the Baptist was *Elias which was for to come*; but when the Jews asked John, Chap. 1. 21. *Art thou Elias?* He saith, *I am not*. For the removing of this Difficulty, it is to be observed, that the Jews expected that *Elias* should rise from the Dead, and appear in his own Person. Now St. John might well say in this Sense, that he was not *Elias*; but in another Sense he was *Elias*, *that is*, he was that Person who was prophesied of in *Malachy*: for he came in the Spirit and Power of *Elias*, Luk. 1. 17. and did prepare the Way for the coming of the *Messiah*, baptizing great Numbers of the Jews into the Baptism of Repentance, and the Belief of the *Messiah*. See the Note on Luk. 1. 17. Those who would see more on this Subject, may consult the Learned Dr. Whitby's Annotations on this Verse.

(2) Mat. 13. 9. The same Words repeated, but oftener in the singular, Mar. 7. 16. Luk. 8. 8. Rev. 2. 7, 11, 17, 29. And Rev. 3. 6, 13, 22. To have Ears to hear, is to have a Mind free from corrupt and sinful Prejudices, disposed to hear and embrace the Truth, and desirous to understand and practise it. It is a proverbial Saying.

neration? It is like unto children sitting in the market and calling unto their fellows, 17. And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented. 18. For John came neither eating nor drinking, and they say, He has a devil. 19. The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a Winebibber, a friend of publicans and sinners: but ^a wisdom is justified of her children. 20. ¶ Then ^b began he to upbraid the cities wherein most of his mighty works were done, because they repented not. 21. Wo unto the Chorazin, wo unto thee, Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ^c sackcloth and ashes. 22. But I say unto you, it shall ^d be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23. And thou, Capernaum, which art ^e exalted unto heaven, shalt be brought down to hell: for if the mighty Works which have been done in thee, had been done in Sodom, it would have remained unto this day. 24. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee. 25. ¶ (1) At that time Jesus ^f answered

^a Luk. 7. 35. But *Wisdom* is justified of all her Children.

^b Luk. 10. 13. Wo unto thee, Chorazin, &c. as in Ver. 21.

^c Jon. 3. 8. Let Man and Beast be covered with *Sackcloth*, and cry mightily unto God: yea, let them turn every one from his evil way, and from the Violence that is in their Hands.

^d Mat. 10. 15.

^e Isa. 14. 13. Thou hast said in thy Heart, I will ascend into

Heaven, I will exalt my Throne above the Stars of God: I will also upon the Mount of the Congregation, in the sides of the North. Lam. 2. 1. How the Lord covered the Daughter of Zion with a Cloud in his Anger, and cast down from Heaven the Beauty of Israel?

^f Luk. 10. 21. In that Hour Jesus rejoiced in Spirit, and said, I thank thee, &c. as here.

(1) The Persons from whom the great Truths of the Gospel were hid were the *Wise* and *Prudent*, that is, the proud Pharisees, and Teachers among the Jews, who accounted themselves *Wise*, and thought they did not want Instruction, and consequently despised Christ and his Doctrine as not agreeable to their corrupt Inclinations; and mistaken Opinions.

Our Lord does not thank his Father because he had hid these Truths from them; but he gives thanks to him, that, notwithstanding his

and said, I thank thee, O Father; * Lord of heaven and earth, because thou hast ^b hid these things from the ^c wise and prudent, and hast ^d revealed them unto babes. 26: Even so, Father, for so it ^e seemed good in thy sight. 27. All things are ^f delivered unto me of my Father: and no man ^g knoweth the Son but the Father: neither knoweth any man the Father, save the Son, and he to whom—
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^a Deut. 10. 14. Behold, the Heaven, and the *Heaven of Heavens* is the Lords thy God, the Earth also, with all that therein is.

^b See Psal. 8. 2. Out of the Mouth of *Babes* and *Sucklings* hast thou ordained Strength—

^c Isa. 29. 14. —The Wisdom of their *wise Men* shall perish, and the Understanding of their *prudent Men* shall be hid. † 1 Cor. 1. 27. God hath chosen the *foolish Things* of the World, to confound the *Wise*; and God hath chosen the *weak Things* of the World, to confound the things which are mighty. † 1 Cor. 2. 8. Which none of the *Princes* of this World knew: for had they known it, they would not have crucified the Lord of ^d Glory. Jam. 2. 5. Hearken, my beloved Brethren, hath not God chosen the *Poor* in this World, *rich* in Faith, and *Heirs* of the Kingdom which he hath promised to them ^e that love him?

^f Mat. 16. 17. —Blessed art thou Simon Barjona: for *Flesh* and *Blood* hath not *revealed* it unto thee, but my Father which is ^g in Heaven.

^h 1 Cor. 1. 21. After that, in the Wisdom of God, the World by Wisdom knew not God, it *pleased* God by the foolishness of Preaching to save them that believe.

ⁱ † Mat. 28. 18. —All Power is *given* unto me in Heaven and in Earth. † Joh. 13. 3. Jesus knowing that the Father had *given* all things into his Hands.— 1 Cor. 15. 27. He hath *put* all things under his Feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. Eph. 1. 22. Hath *put* all things under his Feet, and *gave* him to be the Head over all things to the Church. See on Mat. 28. 18.

^j † Joh. 1. 18. No Man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, he *hath declared him*. * Joh. 6. 46. Not that any Man *hath seen* the Father, save he which is of God, he *hath seen* the Father. † Joh. 10. 15. As the Father *knoweth* me, even so know I the Father.—

Severity to those, who being *wilfully* Blind, had rejected him, he had revealed them unto *Babes*, that is, Persons of *humble* and *teachable* Tempers. It is undoubtedly an Act of God's meer Mercy that he gives Grace to any; but so great is his Love and Goodness to fallen Man, that he denies this Grace to none but those who reject the Offer of it, and refuse to be made better by it. Thus that Text, *Rom. 6. 17.* is to be understood. It was not matter of Thankfulness, that they had been the Servants of Sin, but it was matter of Praise, that they who had once been Servants of Sin, did from the Heart obey that Form of Doctrine delivered to them by the Apostle.

whomsoever the Son will reveal *him*. 28. ¶ * Come unto me, all ye that labour, and are heavy laden, and will give you rest. 29. Take my yoke upon you, and learn of me, for I am ^c meek and ^d lowly in heart, and ye shall ^e find rest unto your souls. 30. For ^f my yoke is easie, and my burden is light.

CHA

^a Joh. 7. 37. — Jesus stood and cried, saying, If any Man thirst, let him come unto me and drink. Joh. 6. 35. Jesus said unto them, I am the Bread of Life: He that cometh to me shall never hunger, and he that *believeth* on me, shall never thirst. A⁸s 4. 12. Neither is there Salvation in any other: for there is none other Name under Heaven given among Men whereby we must be saved. Isai. 55. 1. Ho every one that thirsteth, come ye to the Waters, and he that hath no Money, come ye, buy and eat, yea, come buy Wine and Milk without Money and without Price.

^b Joh. 13. 15. I have given you an Example, that ye should do as I have done to you. Phil. 2. 20. 5. Let *this Mind* be in you, which was also in Christ Jesus. 1 Pet. 2. 21. — Christ also suffered for us, leaving us an Example, that ye should follow his Steps. 1 Joh. 2. 6. 25 He that saith he abideth in him, ought himself also *so to walk*, even as he walked.

^c Mat. 12. 19. Mat. 21. 15. Behold, thy King cometh unto thee, Meek, and sitting upon an Ass. —

^d + Zech. 9. 9. Rejoice greatly, O Daughter of Zion, shout, O

Daughter of Jerusalem: behold thy King cometh unto thee: is just, and having Salvation, in and riding upon an Ass, and upon a Colt the Fole of an Ass. † P. 2. 7, 8. But made himself of Reputation, and took upon him Form of a Servant, and was made the likeness of Men: And being found in Fashion as a Man, he *bled* himself, and became obedient unto Death, even the Death of a Cross.

^e Jer. 6. 16. Thus saith the Lord, Stand ye in the Ways and see, and ask for the old Path, where is the good Way, and walk therein, and ye shall find rest to your Souls.

^f 1 Joh. 5. 3. His Commandments are not grievous. Rom. 7. 12. I delight in the Law of God, to the inward Man. Psal. 14, 24, 103, 104. I have rejoiced in the way of thy Testimonies, much as in all Riches. Thy Testimonies are my delight and my Counsellors. How sweet are thy Words unto my Taste! yea, sweeter than Honey to my Mouth. Through thy Precepts I get Understanding: therefore I hate every false way.

C H A P. XII.

AT that time Jesus went on the sabbath-day through the corn, and his disciples were an hungred, and began to pluck the ^a ears of corn, and to eat. 2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day. 3. But he said unto them, Have ye not read what ^b David did when he was an hungred, and they that were with him, 4. How he entred into the house of God, and did eat the ^c shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the ^d Priests. 5. Or have ye not ^e read in the law, how that on the sabbath-days

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the

^a Deut. 23. 25. When thou comest into the standing Corn of thy Neighbours, then thou mayst pluck the ^a Ears with thine Hand; but thou shalt not move a Sickle into thy Neighbours standing Corn. Mar. 2. 23. And it came to pass, that he went through the Corn Fields on the Sabbath day, and his Disciples began, as they went, to pluck the ^a Ears of Corn. Luk. 6. 1. And it came to pass on the second Sabbath after the first, that he went through the Corn-fields: and his Disciples plucked the Ears of Corn, and did eat, rubbing them in their Hands.

^b 1 Sam. 21. 6. So the Priest gave him hallowed Bread: for there was no Bread there but the Shew-bread, that was taken from before the Lord, to put hot bread in the Day that it was taken away.

^c Exod. 25. 30. And thou shalt set upon the Table Shew-bread before me alway, † Levit. 24. 6: Thou shalt set them in two Rows, six on a Row, upon the pure Table before the Lord.

^d Exod. 29. 32, 33. Aaron

and his Sons shall eat the Flesh of the Ram, and the Bread that is in the Basket, by the door of the Tabernacle of the Congregation. And they shall eat those things wherewith the Atonement was made, to consecrate and to sanctifie them: but a Stranger shall not eat thereof, because they are holy. ^e Lev. 8. 31. And Moses said unto Aaron, and to his Sons, Boil the Flesh at the door of the Tabernacle of the Congregation: and there eat it with the Bread that is in the Basket of Consecrations, as I commanded, saying, Aaron and his Sons shall eat it. Lev. 24. 9. And it [the Shew-bread] shall be Aaron's and his Sons, and they shall eat it in the holy Place: for it is most holy unto him, of the Offerings of the Lord made by fire, by a perpetual Statute.

^f Numb. 28. 9, 10. And on the Sabbath-day two Lambs of the first year without Spot, and two tenth Deals of Flower.— This is the burnt-offering of every Sabbath. † Joh. 7. 22. Moses therefore gave you Circumcision,— and ye on the sabbath-day circumcise a Man.

the priests in the temple (1) profane the sabbath, are blameless? 6. But I say unto you, that in this Place is *one* * greater than the temple. 7. But if ye had known what this meaneth, I will have ^b mercy and not sacrifice, ye would not have condemned the guiltless. 8. For the Son of man is Lord even of the sabbath-day. And when he was departed thence, he went into the ^c synagogue. 10. ¶ And behold, there was a man which had *his* hand withered: and they asked him, saying, it lawful to ^d heal on the sabbath-days? that they might accuse him. 11. And he said unto them, ^e What man shall there be among you, that shall have one sheep and if it ^f fall into a pit on the sabbath-day, will

* † 2 Chron. 6. 18. But will God in very deed dwell with Men on Earth? Behold, Heaven, and the Heaven of Heavens cannot contain thee; how much less this House which I have built? Mal. 3. 1. — The Lord whom ye seek shall suddenly come to his Temple: even the Messenger of the Covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts.

^b * See the Note and References on Mat. 9. 13.

^c * Mar. 3. 1. And he entered again into the Synagogue, and there was a man there which had a withered Hand. * Luk. 6. 6. — He entered into the Synagogue and taught: and there was a Man whose right Hand was withered.

^d Mar. 3. 2. They watched him whether he would heal him on the Sabbath-day, that they might accuse him. Luk. 6. 7. The Scribes and Pharisees watched him, whe-

ther he would heal on the Sabbath-day: that they might find an Accusation against him.

† Luk. 13. 14. The Ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabbath-day, and said unto the People, There are days in which Men ought to work in them therefore come and be healed, and not on the Sabbath-day. † Luk. 14. 3. Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? †

† 9. 16. Therefore said some of the Pharisees, This Man is not of God because he keepeth not the Sabbath-day. Others said, how can a Man which is a Sinner do such Miracles? and there was a Division among them.

^e Job 5. 17. He taketh the Work in his own Craftiness. —

^f † See Exod. 23. 4, 5. If thou

(1) That is, do those servile Works on the Sabbath-days, which would have been utterly unlawful, had not the Worship and Service of God made them necessary; for Example, the killing and preparing the Sacrifices, Circumcising of Children, &c. You see therefore, that in Case of Necessity, the Rest of the Sabbath may be broken. Do not then any longer blame that in my Disciples which you allow to be lawful in others.

not lay hold on it, and lift it out? 12. How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days. 13. Then saith he to the man, Stretch forth thine hand? and he stretched it forth; and it was restored whole, like as the other. 14. ¶ Then the Pharisees went out, and * held a * Counsel [Or, took Counsel] against him, how they might destroy him. 15. But when Jesus knew it, he ^b withdrew himself from thence: and great ^c multitudes followed him, and he healed them all. 16. And ^d charged them that they should not make him known: 17. That it might be fulfilled which was spoken by Esaias the Prophet, saying, 18. ^e Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19. He shall not strive, nor cry, neither shall any man hear his voice in the streets. 20. ^f A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21. And in his name shall the Gentiles trust. 22. ¶ Then was brought unto him one ^g possessed with a devil, blind

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meet thine Enemies Ox or Ass going astray, thou shalt surely bring it back to him again. If thou see the Ass of him that hateth thee, lying under his Burden, and wouldst forbear to help him; thou shalt surely help with him. Deut. 22. 4. Thou shalt not see thy Brothers Ass, or his Ox, fall down by the Way, and hide thy self from them: thou shalt surely help him to lift them up again. ^a † Mar. 3. 6. The Pharisees went forth, and straightway took Counsel with the Herodians against him, how they might destroy him. † Luk. 6. 11. And they were filled with Madness: and communed one with another what they might do to Jesus. † Joh. 5. 18. The Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. † Joh. 10. 39. They sought

again to take him: but he escaped out of their Hand. † Joh. 11. 53. From that Day forth they took Counsel together for to put him to Death.

^b † Mar. 3. 7. † See on Mat. 10. 23.

^c † Mat. 19. 2. Great Multitudes followed him, and he healed them there.

^d † See the Note on Mat. 8. 4.

^e † Isai. 42. 1. † Mat. 17. 5. See on Mat. 3. 16, 17.

^f † Isai. 40. 11. He shall feed his

Flock like a Shepherd.— Ezek. 34.

15, 16. I will feed my Flock, and

I will cause them to lie down,

saith the Lord God. I will seek

that which was lost, and bring again

gain that which was driven away,

and will bind up that which was

broken, and will strengthen that

which was sick:—

† See Mat. 9. 32. They sought

blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23. And all the People were ⁿ amazed, and said, Is not this the son of David? 24. But when the Pharisees heard ^{it}, they said, This fellow doth not cast out devils, but by * Beelzebub [Gr. *Beelzeboul*] the prince of the devils. 25. And Jesus ^k knew their thoughts, and said unto them; Every kingdom ^l divided against it self, is brought to desolation, and every city or house divided against it self, shall not stand? 26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27. And if I by * Beelzebub [Gr. *Beelzeboul*] cast out devils, by whom do ^m your children cast them out? therefore they shall be your judges. 28. But if I cast out devils by the Spirit of God, then the ⁿ kingdom of God is come unto you. 29. Or else how can one enter into a ^o strong mans house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30. ^p E that is not with me, is against me: and he that gathereth not with me, scattereth abroad. 31. ¶ Wherefore

to him a dumb Man possessed with a devil. Mar. 3. 22. The Scribes—said, he hath Beelzebub, and by the Prince of the Devils casteth he out Devils. [†] Luk. 11. 14. And he was casting out a Devil, and it was dumb. And it came to pass, when the Devil was gone out, the Dumb spake, and the People wondred.

^h Mat. 9. 33. When the Devil was cast out, the Dumb spake: and the Multitudes marvelled, saying, It was never so seen in Israel.

[†] Luk. 11. 15. [†] Mar. 3. 22. 15

* See on Mat. 9. 34.

^k See on Mat. 9. 4.

^l Gal. 5. 15. If ye bite and devour one another, take heed that ye be not consumed one of another.

^m Mar. 9. 38. John answered them, saying, Master, we saw one casting out Devils in thy Name, and he followeth not us.—

ⁿ Luk. 11. 20. If I with the finger of God cast out Devils, no

doubt the Kingdom of God is come upon you. Dan. 7. 13, 14. I saw in the Night Visions, and beheld one like the Son of Man, came with the Clouds of Heaven, and came to the antient of Days, and they brought him near before him. And there was given him Dominion, Glory, and a Kingdom, that all People, Nations, and Languages should serve him: his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.

^o [†] Isa. 49. 24. Shall the Prey be taken from the Mighty, or the lawful Captive delivered. [†] Lu. 11. 21. When a strong Man armed keepeth his Palace, his Goods are in Peace.

^p [†] 1 King. 18. 21. How long have ye between two Opinions, if the Lord be God, follow him, but if Baal, then follow him.

say unto you, ^a All manner of sin and blasphemy shall be forgiven unto men: ^b but the blasphemy against the holy Ghost shall not be forgiven unto men. 32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, (1) neither in this world, neither in the world to come. 33. Either make the tree good, and his ^d fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34. O generation of ^c vipers, ^e how can ye, being evil, speak good things? for out of the ^e abundance of the heart the mouth speaketh.

F 4

^a Mar. 3. 28. Verily I say unto you, *all Sins* shall be forgiven unto the Sons of Men, and blasphemies wherewith soever they shall blaspheme. ^{*} Luk. 12. 10. ⁵ Whosoever shall speak a Word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. [†] Heb. 10. 6. 4 It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, —if they shall fall away, to ¹⁰ renew them again unto Repentance. [†] Heb. 10. 26, 29. If we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more Sacrifice ²⁰ for Sins. Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of Grace. [†] Joh. 5. 16. There is a Sin unto Death, I do not say that he shall ³⁰ pray for it.

^b Act. 7. 51. Ye stiffnecked and uncircumcised in Heart and Ears, ye do *always resist* the Holy Ghost: as your Fathers did, so do ye.

^c [†] 1 Tim. 1. 13. Who was before a Blasphemer, and a Persecutor, and Injurious. But I *obtained mercy*, because I [Paul] did it ignorantly in unbelief.

^d [†] Mar. 7. 17. Every good Tree bringeth forth good Fruit: but a corrupt Tree bringeth forth evil Fruit. [†] Luk. 6. 43, 44. A good Tree bringeth forth good Fruit: neither doth a corrupt Tree bring forth good Fruit: For every Tree is known by his own Fruit.

^e [†] See on Mat. 3. 7.

^f Hag. 2. 13, 14. If one that is unclean by a dead Body, touch any of these, Shall it be *unclean*? And the Priests answered and said, It shall be *unclean*. Then answered ²⁵ Haggai, and said, So is this People, and so is this Nation before me, saith the Lord: and so is every Work of their Hands, and that which they offer there is *unclean*.

[†] See on Luk. 6. 45.

(1) In vain does the Church of Rome pretend to prove from these Words, that some Sins are forgiven in the World to come; for our Lord's Meaning seems plainly to be, that Judgment, or Punishment, should follow the Guilty both here and hereafter. Of the Sin against the Holy Ghost, see on Mar. 3. 29.

speakeſt. 35. A good man out of the good treaſure of the heart, bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things. 36. But I ſay unto you, That every idle (1) word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment. 37. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned. 38. ¶ Then certain of the Scribes and of the Pharifees answered, ſaying, Maſter, we would ſee a ſign from thee

39. Bu

* Eph. 5. 4, 6. Neither Filthineſs, nor fooliſh Talking, nor Jeſting, which are not convenient: but rather giving of Thanks. Let no man deceive you with vain Words: for becauſe of theſe things cometh the Wrath of God upon the Children of Diſobedience.

^b * Mat. 16. 1. The Pharifees alſo with the Sadducees, came, and tempting, deſired him that he would ſhew them a ſign from Heaven. + Mar. 8. 11. The Pharifees came forth, and began to queſtion with him, ſeeking of him a ſign from Heaven, tempting him.

* Luk. 11. 16, 29. Others tempting him, ſought of him a ſign from Heaven. And when the People were gathered together, he began to ſay, This is an evil generation they ſeek a ſign, and there ſhall no ſign be given it, but the ſign of Jonas the Prophet. Joh. 2. 18. What ſign ſhewest thou unto us, ſeeing that thou doſt theſe Things? Joh. 4. 48. Except ye ſee Signs and Wonders ye will not believe. Joh. 30. What Sign ſhewest thou, that we may ſee and believe thee? What doſt thou work? Mat. 13

(1) Theſe Words have been very much miſunderſtood, which has occaſioned groundleſs Scruples to ariſe in the Minds of ſincere and good Chriſtians; for by idle Words are not meant ſuch as do not immediately contribute to the Glory of God, the Edification of our Neighbour, and the Salvation of our Souls. Divers Expreſſions may daily deſcend from a good Chriſtian, which it may be difficult to refer to either of theſe Ends. Such as diſcourſe about News, the Weather, and other innocent and diverting Subjects. So far is the Chriſtian Religion from condemning a cheerful and agreeable Converſation, that it makes it a Duty to be courteous. Indeed to ſpend too much of our Time in indifferent and trifling Converſation, which does neither good nor harm, would be ſinful; as it would be in any kind of Recreation. The Words here forbidden, are thoſe which diſhonour God, and diſcourage the Practice of any Duty He requires, as did thoſe ſcandalous Words ſpoken by the Pharifees againſt our Lord's Miracles, which gave occaſion to his ſpeaking theſe Words. All falſe and ſlanderous Words, which rob our Neighbour of his good Name; all detracting Speeches, which leſſen his juſt Worth; all falſe and malicious Words, ſuch as prove the Speaker to be an evil Perſon, come under what our Saviour here delivereth. If any ſcrupulous Perſons would ſee the Reaſons on which this Interpretation ſtands, they may conſult Dr. Hammond and Dr. Whitby, on this Verſe; or Mr. Keble's Meaſures of Chriſtian Obedience, Book 5. Chap. 5.

39. But he answered and said to them, An evil and ¹ adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas.
40. For ^k as Jonas was three days and three nights in the Whales belly: so shall the Son of man be three days and three nights in the heart of the earth. 41. The ¹ men of Nineveh shall rise in judgment with this generation, and shall ^m condemn it, because they ^p repented at the preaching of Jonas, and behold, a greater than Jonas is here. 42. The ^o Queen of the South shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. 43. When the ^p unclean spirit is gone out of a man, he ^q walketh through dry places, seeking

4. A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the Sign of the Prophet Jonas.
¹ Cor. 1. 22. The Jews require a Sign, and the Greeks seek after Wisdom.

[†] Isa. 57. 3. Draw near hither ye Sons of the Sorcerers, the Seed of the Adulterer and the Whore. 10

^k * Jon. 1. 17. —Jonah was in the Belly of the Fish three Days and three Nights.

[†] Luk. 11. 32. The same thing affirmed.

^m [†] See Jer. 3. 11. —The backsliding Israel hath justified her self more than treacherous Judah. [†] Ezek. 16. 51. Neither hath Samaria committed half thy Sins; but thou hast multiplied thine Abominations more than they, and hast justified thy Sisters in all thine Abominations which thou hast done.

[†] Rom. 2. 27. Shall not Uncircumcision which is by nature, if it fulfil the Law, judge thee, who by the Letter and Circumcision doth transgress the Law?

ⁿ * Jon. 3. 5. So the People of Nineveh believed God, and proclaimed a Fast, and put on sackcloth, from the greatest even to the least

of them.

^o * 1 King. 10. 1. When the Queen of Sheba heard of the Fame of Solomon, concerning the Name of the Lord, she came to prove him with hard Questions. [†] 2 Chron.

9. 1. When the Queen of Sheba heard of the Fame of Solomon, she came to prove Solomon with hard Questions at Jerusalem, with a very great Company, and Camels that bare Spices, and Gold in abundance, and precious Stones: and when she was come to Solomon, she communed with him of all that was in her heart. [†] Luk. 11.

31. The Queen of the South shall rise up in the judgment with the Men of this generation, and condemn them: for she came from the utmost Parts of the Earth, to hear the Wisdom of Solomon; and behold, a greater than Solomon is here.

^p * Luk. 11. 24.

^q [†] Job 1. 7. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the Earth, and from walking up and down in it. [†] 1 Pet. 5. 8. Be sober, be vigilant; because your

Ad-

seeking rest, and findeth none. 44. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the ^a last state of that man is worse than the first. Even so shall it be also unto this wicked generation. 46. ¶ While he yet talked to the People, behold his ^b Mother and his ^c Brethren stood without, desiring to speak with him. 47. Then one said unto him, Behold, thy Mother and thy Brethren stand without, desiring to speak with thee. 48. But he answered and said unto him that told him, Who is my Mother? and who are my Brethren? 49. And he stretched forth his hand towards his disciples, and said, Behold my Mother, and my Brethren. 50. For whosoever shall ^d do the Will of my Father which is in heaven, the same is my Brother, and Sister, and Mother.

CHAP.

Adversary the Devil, as a roaring Lion, *walketh* about, seeking whom he may devour.

^a * Heb. 6. 4. * Heb. 10. 26. The Words under ver. 31. * 2 Pet. 2. 20. If after they have escaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome; the *latter End* is worse with them than the beginning.

^b * Mar. 3. 31. There came then his Brethren and his Mother, and standing without, sent unto him, calling him. * Luk. 8. 19, 20. Then came to him his Mother and his Brethren, and could not come at him for the press. And it was told him by certain which said, Thy Mother and thy Brethren stand without desiring to see thee.

^c + Mat. 13. 55. His Brethren James, and Joses, and Simon, and Judas. + Mar. 6. 3. Is not this the Carpenter, the Son of Mary, the Brother of James and Joses, and of Juda, and of Simon? And are not his Sisters here with us? And

they were offended at him. + Joh. 2. 12. He went down to Capernaum, he, and his Mother, and his Brethren, and his Disciples — + Joh. 7. 3. His Brethren — said unto him. + Act 1. 14. These all continued with one accord in Prayer and Supplication, with the Women, and Mary the Mother of Jesus, and with his Brethren. + 1 Cor. 9. 5. Have we not power to lead about a Sister a Wife as well as other Apostles, and as the Brethren of the Lord, and Cephas? + Gal. 1. 19. Other of the Disciples saw I none, save James the Lord's Brother.

^d + See Joh. 19. 14. Ye are my Friends, if ye do whatsoever I command you. + Gal. 5. 6. In Jesus Christ, neither Circumcision availeth any thing, nor Uncircumcision, but Faith which *worketh* by love. + Gal. 6. 15. In Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but a *new Creature*. + Col. 3. 11. Where there is neither Greek nor Jew, Circum-

cision,

C H A P. XIII.

THE same day went Jesus out of the house, and sat by the ^a Sea side. 2. And great ^b multitudes were gathered together unto him, so that he went into a ^c Ship, and sat, and the whole multitude stood on the shore. 3. And he spake many things unto them in Parables, saying, Behold, a ^d Sower went forth to sow. 4. And when he sowed, some *Seeds* fell by the ways side, and the fowls came and devoured them up. 5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6. And when the Sun was up, they were scorched, and because they had not ^e root, they withered away. 7. And some fell among ^f Thorns: and the thorns sprung up and choked them. 8. But other fell into ^g good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. 9. Who hath ^h Ears to hear, let him hear. 10. And the disciples came and said unto him, Why speakest thou unto them in Parables? 11. He answered and said unto them, Because it is ⁱ given (1) unto you to know the mysteries of

cision nor Uncircumcision, Barbarian, Scythian, Bond *nor* Free: but Christ is all, and in all. See on Mat. 7. 24.

^a Mar. 4. 1. And he began again to teach by the Sea side: and there was gathered unto him a great multitude, so that he entered into a Ship, and sat in the Sea.—

^b Luk. 8. 4. And when much ¹⁰ People were gathered together, and were come to him out of every City.—

^c Luk. 5. 3. — And he sat down and taught the People *out of* ¹⁵ the Ship.

^d Luk. 8. 5. A Sower went out to sow his Seed.—

^e Eph. 3. 17. Rooted and grounded in love. Col. 2. 7. Rooted and ²⁰

built up in him, and *stablished* in the Faith, as ye have been taught.

^f Jer. 4. 3. Break up your fallow-ground, and sow not among

⁵ Thorns.

^g Gen. 26. 12. Then Isaac sowed in that Land, and received in the same Year an *hundred-fold*, and the Lord blessed him.

^h See on Mat. 11. 15.

ⁱ Mat. 16. 17. Blessed art thou Simon Barjona: for flesh and blood hath not *revealed* it unto thee, but my Father which is in Heaven. Mar. 4. 11. And he said unto them, Unto you it is *given* to know the Mystery of the Kingdom of God.— Mat. 11. 25.— Thou hast *hid* these things from the wise and

(1) These Words do not imply that God denies that Knowledge which

of the kingdom of heaven, but ^k to them it is not given. 12. For ^l whosoever hath, to him shall be given; and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath. 13. Therefore speak I to them in Parables: because they seeing, see not: and hearing, they hear not, neither do they understand. 14. And in them is fulfilled the prophecy of Esaias, which saith, ^m By hearing ye shall hear, and

and prudent, but hath *revealed* them unto Babes. Pf. 25, 14. The *secret* of the Lord is with them that fear him: and he will *show* them his covenant. † 1 Cor. 2. 10. But God hath *revealed* them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. † 1 Joh. 2. 27. But the *anointing* which ye have received, ¹⁰ of him abideth in you: and ye need not that any man teach you: But, as the same *anointing* teacheth you of all things, and is truth, and is no lie: and even as it hath ¹⁵ taught you, ye shall abide in him.

^k 2 Cor. 4. 3. If our Gospel be *hid*, it is *hid* to them that are lost.

^l See the Note on Luk. 19. 26.

^m * Isa. 6. 9. Go tell this People, *Hear* ye indeed, but understand not, and see ye indeed, but perceive not. Isa. 29. 10. The Lord ²⁵ hath poured out upon you the Spirit of *deep Sleep*, and hath closed your Eyes: the Prophets and your Rulers, the Seers hath he covered. † Ezek. 12. 2. Son of ³⁰ man, thou dwellest in the midst of a rebellious House, which have *Eyes* to see, and *see* not; they have *Ears* to hear, and *hear* not: for they

are a rebellious house. * Mar.

4. 12. That *seeing* they may see, and not perceive, and *hearing* they may hear, and not understand; lest at any time they should be converted, and their Sins should be forgiven them. * Luk. 8. 10. And he said unto them, Unto you it is *given* to know the Mysteries of the Kingdom of God: but to others in Parables; that *seeing* they might not see, and *hearing* they might not understand. * Joh. 12. 40. He hath blinded their *Eyes*, and hardened their Heart; that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them. * Act. 28. 26. Go to ²⁰ this People, and say, *Hearing* ye shall hear, and shall not understand; and *seeing* ye shall see, and not perceive. * Rom. 11. 8. According as it is written, God hath ²⁵ given them the Spirit of Slumber, *Eyes* that they should not see, and *Ears* that they should not hear, unto this day. 2 Cor. 3. 14. Their Minds were *blinded*: for unto this ³⁰ day remaineth the same Vail untaken away, in the Reading the old Testament, which Vail is done away in Christ.

is necessary to Salvation, to any Person disposed to receive and embrace it; but our Lord's Meaning seems to be, To you who are disposed to attend to, and improve by my Doctrine, I discover and make it known; but to those who are ready to slight and disobey it, and are unwilling to receive profit thereby, I do not vouchsafe that clear Knowledge thereof which I impart to you.

and (1) shall not understand: and seeing ye shall see, and shall not perceive. 15. For this peoples heart is waxed gross, and their ears are ^a dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. 16. But ^o blessed are your eyes, for they see; and your ears, for they hear. 17. For verily, I say unto you, That ^p many Prophets and righteous Men have desired

^a † Heb. 5. 81. Of whom [Melchisedec] we have many things to say, and hard to be uttered; seeing ye are *dull of Hearing*.

^o † Mat. 16. 17. *The Words under Ver. 11.* * Luk. 10. 23, 24. And he turned him to his Disciples, and said privately, *Blessed are the Eyes which see the things that ye see.* For I tell you that many Prophets and Kings have desired to see the things, &c. as in Mat. 13. 17. † Joh. 20. 29. Jesus saith unto him; Thomas, because thou hast *seen* me, thou hast believed; *blessed* are they which have *not seen*, and yet have believed.

^p † Luk. 10. 24. Many Prophets and Kings have desired, &c. *as here.* † 1 Pet. 1. 11. [The Prophets] Searching what, or what manner of Times the Spirit of Christ which was in them did signify. — Eph. 3. 5. Which *in* ~~in~~ *each* Ages was not

made known unto the Sons of Men, as it is now *revealed* unto his holy Apostles and Prophets by the Spirit. Heb. 11. 13. These all died in Faith, not having received the Promises, but having *seen* them *as far off*, and were persuaded of them, and embraced them, and confessed that they were Strangers and Pilgrims on Earth. † Gen. 49. 10. The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, till Shiloh come. — † Dan. 2. 44. In the Days of these Kings, shall the God of heaven set up a Kingdom which shall never be destroyed. — † Hag. 2. 7. I will shake all Nations, and the desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts. † Zech. 6. 12. Thus speaketh the Lord of Hosts, saying, Behold, the Man

(1) It would be as agreeable to the Original, to render these Words *Hearing ye will hear, and will not understand, &c.* as to render them *Hearing ye shall hear, &c.* And this would effectually prevent the common People from thinking that the Scripture teaches that God decrees the Sins of Men. For then these Places would at first sight appear to be only *Predictions*, that Men would do such and such things, and they would not seem to be Expressions of the Will of God that they should do them. There are very many such Places in the New Testament. For Example, Perilous Times *will* [not *shall*] come; Men *will* [not *shall*] be lovers of themselves. 1 Tim. 3. 1, 2. There *will* [not *shall*] be false Teachers among you, who privily *will* [not *shall*] bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many *will* [not *shall*] follow their pernicious ways, 2 Pet. 2. 1.

desired to see those things which ye see, and have not seen *them*: and to hear those things which ye hear, and have not heard *them*. 18. ¶ Hear ye therefore the Parable of the sower. 19. When any one heareth the word of the kingdom, and understandeth it not, the cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way-side. 20. But he that received the seed in to stony Places, the same is he that heareth the word, and anon with joy receiveth it. 21. Yet hath he no root in himself; but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22. He also that received seed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. 23. But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth

Man whose name is the Branch, and he shall grow up out of his Place, and he shall build the Temple of the Lord.

^a † Mar. 4. 14. The Sower soweth the Word. † Luk. 8. 11. Now the Parable is this: The Seed is the Word of God.

^b † Mat. 4. 23. —Preaching the Gospel of the kingdom. —

^c † Isa. 58. 2. They seek me daily, and *delight* to know my ways. — They ask of me the Ordinances of Justice; they take *delight* in approaching to God. † Joh. 5. 35. He was a burning and a shining light: and ye were *willing* for a season to rejoice in his light. Mar. 6. 20. When he [Herod] heard him [John], he did many things, and heard him *gladly*.

^d † Mat. 11. 6. Blessed is he who-soever shall not be offended in me. Joh. 6. 60. Many therefore of his Disciples when they heard this, said, this is an *hard saying*, who can hear it?

^e † Mat. 19. 23. Verily I say unto you, that a *rich Man* shall hardly enter into the Kingdom of Heaven. † Mar. 10. 23. Jesus looked round about, and saith unto his Disciples, *How hardly* shall they that have *Riches* enter into the Kingdom of God? † Luk. 18. 24. And when Jesus saw that he was very sorrowful, he said, *How hardly*, &c. as in Mar. 10. 23. † 1 Tim. 6. 9. They that will be *rich*, fall into Temptation, and a Snare, and into many foolish and hurtful

^f Lusto, which down Men in Destruction and Perdition. † Jer. 4. 3. —Break up your fallow Ground, and sow not among Thorns. ^g Prov. 23. 5. Wilt thou cast thine Eyes upon that which is not for Riches certainly make themselves Wings, they fly away as an Eagle toward Heaven. ^h 2 Tim. 4. 10. Demas hath forsaken me, having loved this present World.

¹ beareth fruit, and bringeth forth some an hundred-fold, some sixty, some thirty. 24. ¶ Another Parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27. So the servants of the Householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29. But he said, ^k Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but ^l gather the wheat into my barn. 31. ¶ Another Parable put he forth unto them, saying, The ^m kingdom of heaven is like to a ⁿ grain of (1) mustard-seed, which a man took and sowed in his field. 32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the

¹ Ps. 1. 3. He shall be like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Season. Gal. 5. 22, &c. The Fruit of the Spirit is Love, Joy, Peace, &c. Joh. 15. 8. Herein is my Father glorified, that ye bear much Fruit.

^k 1 Thes. 5. 14. Comfort the feeble-minded, support the weak.

^l † Mat. 3. 12. — He will thoroughly purge his floor, and gather his Wheat into the Garner. —

^m * Mar. 4. 30. Whereunto

shall we liken the Kingdom of God. —

* Luk. 13. 19. It is like a grain of Mustard-seed which a man took and cast into his Garden, and it grew and waxed a great Tree: and the Fowls of the Air lodged in the Branches of it.

ⁿ Mich. 4. 1. In the last Days it shall come to pass, that the Mountain of the House of the Lord shall be established in the Top of the Mountains, and it shall be exalted above the Hills, and People shall flow unto it.

(1) This Plant grew to a much greater Bulk in this Country than here; infomuch that it is affirmed by one, that he had a Plant of Mustard-seed in his Ground so large, that he could get up into the Branches thereof as into a Fig-tree.

the branches thereof. 33. ¶ * Another Parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three (1) measures of meal, till the whole was leavened: 34. All things spake Jesus unto the multitude in parables, without a parable spake he not unto them: 35. That it might be fulfilled which was spoken by the prophet saying, I will * open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. 36. Then Jesus sent the multitude away and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares in the field. 37. He answered and said unto them; He that soweth the good Seed, is the Son of man: 38. The field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked. 39. The enemy that sowed them is the devil: the harvest is the end of the world: and the reapers are the angels. 40. As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world. 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all * things that offend [Or, Scandals:], and them which do iniquity; 42. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

* * Luk. 13. 20. And again he said, Whereunto shall I liken the Kingdom of God.

^b Mar. 4. 33, 34. And with many such Parables spake he the Word unto them, as they were able to hear it. But without a Parable spake he not unto them: and when they were alone, he expounded all things to his Disciples.

^c * Pf. 78. 2. I will open my Mouth in a Parable: I will utter dark Sayings of old.

^d † Gen. 3. 15. I will put enmity between thee and the Woman, and between thy Seed and her Seed: it shall bruise thy Head, and thou

shalt bruise his Heel. † Joh. 8. 44. Ye are of your Father the Devil, and the Lusts of your Father will do.— † Act. 13. 10.— Of

of all subtilty and all mischief Thou [Elimas] Child of the Devil.— † 1 Joh. 3. 8. He that committeth sin is of the Devil.

^e * Joel 3. 13. Put ye in the Sickle, for the Harvest is come.

* Rev. 14. 15. And another Angel came out of the Temple, crying with a loud Voice to him that sat on the Cloud, Thrust in thy Sickle, and reap: for the Time is come for thee to reap; for the Harvest of the Earth is ripe.

^f † See on Mat. 8. 12.

(1) † The Word in the Greek is a Measure containing about a Pint and half, wanting a little more than a Pint.

teeth. 43. Then shall the righteous ^a shine forth as the Sun, in the kingdom of their Father. Who hath ^b ears to hear, let him hear. 44. ¶ Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth; and for joy thereof goeth and ^c selleth all that he hath, and ^d buyeth that field. 45. ¶ Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls: 46. Who when he had found one ^e pearl of great price, he went and sold all that he had, and bought it. 47. ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and ^f gathered of every kind. 48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49. So shall it be at the end of the world: the angels shall come forth, and ^g sever the wicked from among the just; 50. And shall cast them into the furnace of fire: there shall be ^h wailing and gnashing of teeth. 51. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52. Then said he unto them, There-
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ⁱ Dan. 12. 3. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the Stars for ever and ever. † Wisd 3. 7. 5 In the Time of their Visitation they shall shine, and run to and fro like Sparks among the stubble. † 1 Cor. 15. 41, 42. There is one glory of the Sun, and another glory ¹⁰ of the Moon, and another glory of the Stars; for one Star differeth from another Star in glory. So also is the Resurrection of the Dead.

^h Ver. 9.
† Phil. 3. 7, 8. What things were gain to me, those I counted ¹⁰ loss for Christ. Yea doubtless, and I count all things but loss, for the excellency of the Knowledge of Christ Jesus my Lord.

ⁱ † Isa. 55. 1. Ho, every one that thirsteth, come ye to the Waters, and he that hath no money, come; ²⁵ y, buy and eat, yea, come, buy

Wine and Milk without money and without price. † Rev. 3. 18. I counsel thee to buy of me Gold tried in the Fire, that thou mayst be rich; and white Raiment, that thou mayst be clothed.

¹ Prov 8. 10, 11. Receive my Instruction, and not Silver, and Knowledge rather than choice Gold. For Wisdom is better than Rubies; and all the things that may be desired, are not to be compared to it.

^m † Mat. 22. 10. So those Servants went out into the High-ways, ¹⁵ and gathered together all as many as they found, both bad and good: and the Wedding was furnished with Guests.

ⁿ † Mat. 25. 32. Before him shall be gathered all Nations; and he shall separate them one from another, as a Shepherd divideth his sheep from the goats.

^o † Ver. 42.

fore every scribe which is instructed unto the kingdom heaven, is like unto a man that is an householder, who bringeth forth out of his treasure things ^o new and old. 53. ¶ And it came to pass, that when Jesus had finished these parables, he departed thence. 54. And when he was come into his ^p own country, he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55. Is not this the ^a carpenter's son? is not his mother called Mary? and his ^r brethren, ^r James, and ^r Joseph, and Simon, and Judas? 56. And his sisters, are they not all with us? Whence then hath this man all these things? 57. And they were ^a offended in him. But Jesus said unto them, A ^a prophet is not without honour, save in his own country, and in his own house. 58. And he ^a did not many mighty works there, because of their unbelief.

CHA

^o † Cant. 7. 13. — At our Gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

^p † Mat. 2. 23. And he came, and dwelt in a City called Nazareth.

^a † Mar. 6. 1. He came into his own Country. ^a Luk. 4. 16, 23. He came to Nazareth, where he had been brought up. — Whatsoever we have heard done in Capernaum, do also here in thy Country.

^a † Mar. 6. 3. Is not this the Carpenter. — ^a Joh. 6. 42. Is not this Jesus the son of Joseph. —

^r † See on Mat. 12. 46.

^r † Mar. 15. 40. Mary the Mother of James the less, and of Joseph, and of Salome. Isa. 49. 3. Thus saith the Lord the Redeemer of Israel, and his holy one, to him whom man despiseth, to him whom

the Nation abhorreth, to a servant of Rulers, Kings shall see and rise, Princes also shall worship. —

^a † Mat. 11. 6. Blessed is whosoever shall not be offended in me.

^a † Mar. 6. 4. A Prophet is without honour, but in his own Country, and among his own Kinsmen, and in his own House. ^a Luk.

24. Verily I say unto you, a Prophet is accepted in his own Country. ^a Joh. 4. 44. Jesus himself testified, that a Prophet had no Honour in his own Country.

^r † Mar. 6. 5, 6. He could there do no mighty Work, save that he laid his Hands upon a few sick folk, and healed them. And he marvelled because of their Unbelief.

C H A P. XIV.

Year of our Lord 32 beginning:

AT that time * Herod the tetrarch heard of the fame of Jesus, 2. And said unto his Servants, This is John the Baptist, he is risen from the dead, and therefore mighty works * do shew forth themselves in him [Or, *are wrought by him*]. 3. ¶ For ^b Herod had (1) laid hold on John, and bound him, and put *him* in prison for Herodias sake, his brother Philips wife. 4. For John said unto him, It is not ^c lawful for thee to have her. 5. And when he would have put him to death, he feared the multitude, because they counted him as a ^d Prophet. 6. But when Herods birth-day was kept, the daughter of Herodias danced * before them [Or, *in the midst*], and pleased Herod. 7. Whereupon he promised with an oath, to give her whatsoever she would ask. 8. And she being before instructed of her mother, said, Give me here John Baptists head in a charger. 9. And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given *her*. 10. And he sent and beheaded John in the prison. 11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12. And his disciples came and took up the body and buried it, and went and

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told

* * Mar. 6. 14. And King Herod had heard of him, (for his Name was spread abroad) and he said, That John Baptist was risen from the dead; and therefore mighty Works do shew forth themselves in him. * Luk. 9. 7. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some that John was risen from the dead.

^b * Luk. 3. 19; 20. But Herod the tetrarch being reproved by him for Herodias his brother Phi-

lip's Wife, and for all the Evils which Herod had done, added yet this above all, that he shut up John in Prison.

^c * Lev. 18. 16. Thou shalt not uncover the nakedness of thy brothers Wife; it is thy brothers nakedness. * Lev. 20. 21. If a Man take his brothers Wife, it is an *unclean thing*: he hath uncovered his brothers nakedness, they shall be childless.

^d * See on Mat. 11. 9.

(1) St. John Baptist was imprisoned, &c. by Herod, about the Year of our Lord 30.

told Jesus. 13. ¶ When Jesus heard of it, he ^e departed thence by ship into a desert place, apart: and when the people had heard thereof, they followed him on foot out of the cities. 14. And Jesus went forth, and saw a great multitude, and was ^f moved with compassion toward them, and he healed their sick. 15. ¶ And when it was ^e evening his disciples came to him, saying, This is a desert place, and the time is now past; send the Multitude away, that they may go into the villages, and buy themselves victuals. 16. But Jesus said unto them, They need not depart, ^h give ye them to eat. 17. And they said unto him, We have here but five loaves, and two fishes. 18. He said, Bring them hither to me. 19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, ⁱ he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude. 20. At

^e † Mat. 12. 15. When Jesus knew it, he *withdrew* himself from thence. * Mar. 6. 32. And they departed into a desert Place by Ship privately. * Luk. 9. 10. — And he took them, and went *aside privately* into a desert Place, belonging to the City called Bethsaida.

^f † Mat. 9. 36. When he saw the Multitudes, he was *moved* with compassion on them, because they fasted, and were scattered abroad, as sheep having no shepherd.

^h * Mar. 6. 35. When the Day ¹⁵ was now *far spent*, his Disciples came to him and said, This is a desert Place, and now the Time is far past. † Luk. 9. 12. And when the Day began to wear away, ²⁰ then came the Twelve and said unto him, Send the Multitude away, that they may go into the Towns and Country round about, and lodge and get Victuals. * Joh. 6. 5. When Jesus lift up his Eyes ²⁵ and saw a *great Company* come unto him, he saith unto Philip, Whence shall we buy Bread that these may eat?

^h 2 King. 4. 43. What should ³⁰

I set this before an hundred Men? He said again, Give the People that they may eat: for thus said the Lord, They shall eat, and shall leave thereof.

ⁱ † Mat. 15. 36. He took the seven Loaves and the Fishes, and gave thanks. — 1 Sam. 9. 13. The People *will not eat* until I come, because he doth *bless* the sacrifice. — Deut. 8. 10. When thou hast eaten and art full, then thou shalt *bless* the Lord thy God, for a good Land which he hath given thee. Joh. 6. 11, 23. Jesus took the Loaves, and when he had given thanks, he distributed to the Disciples. — Nigh unto the Place where they did eat Bread *after* the Lord had given thanks. Act. 27. 35. When he had thus spoken, he took Bread, and gave thanks to God in Presence of them all, and when he had broken it, he began to eat. 1 Tim. 4. 4, 5. Every Creature of God is good, and nothing to be refused, if it be received with *Thanksgiving*: for it is sanctified by the Word of God and Prayer.

they did all eat, and were filled: and they took up ^o the fragments that remained, twelve baskets full. 21. And they that had eaten were about five thousand men, beside women and children. 22. ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23. And when he had sent the multitudes away, he went up into a mountain apart ^k to pray: and when the ^l evening was come, he was there alone. 24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25. And in the fourth watch of the night, Jesus went unto them ^m walking on the sea. 26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27. But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid. 28. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water. 29. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30. But when he saw the wind ^{*} boistrous [Or, *strong*], he was afraid: and beginning to sink, he cried, saying, Lord, save me. 31. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 32. And when they were come into the ship, the wind ⁿ ceased. 33. Then they that were in the ship, came and worshipped him, saying, ^o Of a truth thou art the Son of God. 34. ¶ And when they were gone over, they came into the land of ^p Gennesaret. 35. And when the men of that place had knowledge of him, they sent out into all that country,

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^k * Mar. 6. 46. — He departed into a Mountain to pray.

^l * Joh. 6. 16. When Even was now come, his Disciples went down unto the Sea.

^m * Job 9. 8. Which alone spreadeth out the Heavens, and treadeth upon the Waves of the Sea.

ⁿ * Pf. 107. 29. He maketh the Storm a Calm, so that the Waves thereof are still.

^o * Mat. 16. 16. Thou art *Christ* the Son of the living God. Pf. 2. 6, 7. Yet have I set my King upon my holy Hill of Zion. I will declare the Decree: the Lord hath said unto me, Thou art *my Son*, this day have I begotten thee.

^p * Mar. 6. 53. And when they had passed over, they came into the Land of Gennesaret, and drew to the Shore.

try round about, and brought unto him all that were diseased, 36. And besought him, that they might only touch the hem of his garment: and as many as ^a touched were made perfectly whole.

C H A P. XV.

THEN ^b came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, 2. Why do thy disciples ^c transgress the ^d tradition of the Elders? for they wash not their hands when they eat bread. 3. But he answered and said unto them, Why do you also transgress the commandment of God by your tradition? 4. For God commanded, saying, ^e honour thy father and mother: and

^a † Mat. 9. 20. Behold a woman which was diseased with an issue of blood twelve Years, came behind him and *touch*ed the hem of his Garment. † Mar. 3. 10. He had healed many, insomuch that they pressed upon him for to *touch* him, as many as had Plagues. † Luk. 6. 19. The whole Multitude sought to *touch* him: for there went *virtue* out of him, and healed them all. † Act. 19. 12. So that from his [*Paul's*] Body were brought unto the Sick, Handkerchiefs or Aprons, and the Diseases departed from them, and the evil Spirits went out of them.

^b * Mar. 7. 1. Then came together unto him the Pharisees, and certain of the Scribes which came from Jerusalem.

^c * Mar. 7. 5. Then the Pharisees and Scribes asked him, Why *walk not* thy Disciples according to the *Tradition* of the Elders, but eat Bread with unwashen Hands?

^d * Col. 2. 8. Beware lest any Man spoil you through Philosophy and vain Deceit, after the *Tradition* of Men.

^e * Exod. 20. 12. The fifth Commandment. * Deut. 5. 16. Honour thy Father and thy Mother, as the Lord thy God hath commanded

thee; that thy Days may be prolonged, and that it may go well with thee, in the Land which the Lord thy God giveth thee. Deut. 27. 16. Cursed be he that *swears* light by his Father or his Mother: and all the People shall say, Amen. † Eph. 6. 1, 2. Children obey your Parents in the Lord: for this is right. Honour thy Father and thy Mother (which is the first Commandment with Promise). † Col. 3. 20 Children obey your Parents in all things: for this is well-pleasing unto the Lord. * Exod. 21. 17. He that *curseth* his Father, or his Mother, shall surely be put to death. * Lev. 20. 9. Every one that *curseth*, &c. * Prov. 20. 20. Whoso *curseth* his Father or his Mother, his Lamp shall be put out in obscure Darknes. Prov. 23. 22. *Hearken* unto the Father that begat thee, and *despise* not thy Mother when she is old. † Mar. 7. 10. Moses said, Honour thy Father and thy Mother: and whoso *curseth* Father or Mother, he die the Death. † Ecclesiasticus 3. 8. Honour thy Father and Mother, both in Word and Deed: that a Blessing may come upon thee from them.

He that curseth father or mother, let him die the death. 5. But ye say, Whosoever shall say to *his* father, or *his* mother, *It is* ^s a gift by whatsoever thou mightest be profited by me, 6. And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. 7. ^s Ye hypocrites, well did Esaias prophesie of you, saying, 8. This people ^h draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me. 9. But in vain they do worship me, ⁱ teaching *for doctrines* the commandments of men. 10. ¶ And he ^k called the multitude, and said unto them, Hear and understand. 11. ⁱ Not that which goeth into the mouth, defileth a man: but that which cometh out of the mouth, this defileth a man. 12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13. But he answered

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ⁱ * See on Mar. 7. 11.

^s † Mar. 7. 6. Well hath Esaias prophesied of you *Hypocrites*, as it is written, This people *honoureth* me with their Lips, but their Heart is far from me.

^h * Isa. 29. 13. This People *draw near* me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, and their fear toward me is taught by the Precept of Men. † Ezek. 33. 31. They come unto thee as the People cometh, and they sit before thee as my People, and they hear thy Words, but they will not do them: for with their mouth they shew much love, but their Heart goeth after their covetousness.

ⁱ Isa. 29. 13. *The Words under* Ver. 8. † Col. 2. 18, 20, 22. Let no Man beguile you of your Reward, in a voluntary humility, and worshipping of Angels, intruding into those things which they have not seen. — Why as though living in the World, are ye subject to Ordinances. — After the Command-

ments and Doctrines of Men. Tit. 1. 14. Not giving heed to Jewish Fables, and Commandments of Men, that turn from the Truth.

^k * Mar. 7. 14. When he had called all the People unto him, he said unto them, *Hearken* unto me every one of you, and understand.

ⁱ † Act. 10. 15. — What God hath cleansed, that call not thou common. † Rom. 14. 17, 20. The Kingdom of God is not Meat and Drink, but righteousness, and peace, and joy in the holy Ghost. — All things indeed are pure; but it is evil for that Man who eateth with offence. 1 Tim. 4. 4. Every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving. 1 Cor. 10. 25. Whatsoever is sold in the Shambles, that eat, asking no question for Conscience sake. † Tit. 1. 15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their Mind and Conscience is defiled.

and said, * Every plant which my heavenly Father hath not planted, shall be rooted up. 14. Let them alone: they be ^b blind leaders of the blind. And ^c if the blind lead the blind, both shall fall into the ditch. 15. Then answered Peter and said unto him, ^d Declare unto us this Parable. 16. And Jesus said, Are ye also yet ^e without understanding? 17. Do not ye yet understand, that whatsoever ^f entereth in at the mouth, goeth into the belly, and is cast out into the draught? 18. But those things which ^g proceed out of the mouth, ^h come forth from the heart, and they defile the man. 19. For ⁱ out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. 20. These are the things which defile a man: but to eat with unwashen hands defileth not

* * Joh. 15. 2. Every Branch in me that beareth not Fruit he taketh away — 1 Cor. 3. 12, 13. If any man build upon this Foundation [viz. Jesus Christ] Gold, Silver, 5 precious Stones, Wood, Hay, Stubble: Every Man's Work shall be made manifest. For the Day shall declare it.—

^b † Mat. 23. 16. Ye blind 10 Guides.— * Luk. 6. 39. Can the Blind lead the Blind? shall they not both fall into the Ditch?

^c Isa. 9. 16. The Leaders of the People cause them to err, and they that are led of them, are destroyed. Jer. 5. 31. The Prophets prophesie falsely, and the Priests bear Rule by their means, and my People love to have it so: and what will ye 20 do in the end thereof? Hos. 4. 9. There shall be like People, like Priest; and I will punish them for their Ways, and reward them for their Doings.

^d * Mar. 7. 17. His Disciples asked him concerning the Parable.

^e † Mat. 16. 9. Do ye not yet understand? Heb. 5. 12. When for the time ye ought to be Teachers, 30 ye have need that one teach you again which be the first Principles of the Oracles of God.—

^f † 1 Cor. 6. 13. Meats for the

Belly, and the Belly for Meats; but God shall destroy both it and them.

^g † Jam. 3. 6. The Tongue is a Fire, a world of Iniquity: So is the Tongue amongst our Members, that it defileth the whole Body, and setteth on fire the course of Nature; and it is set on fire of 10 Hell.

^h Mat. 12. 34. How can ye being evil speak good things! for out of the abundance of the Heart the Mouth speaketh.

ⁱ * Gen. 6. 5. God saw — that every imagination of the thoughts of his Heart was only evil continually * Gen. 8. 21. — The imagination of Man's Heart is evil from his youth — † Prov. 6. 14. Forwardness in his Heart, he deviseth mischief continually, he soweth discord. Jer. 4. 14. O Jerusalem, wash thine Heart from wickedness, 25 that thou mayst be saved: how long shall thy vain thoughts lodge within thee? † Jer. 17. 9. The Heart is deceitful above all things, and desperately wicked, who can know it? A&T. 8. 22. Repent therefore of this thy Wickedness, and pray God, if perhaps the thought of thy Heart may be forgiven thee.

not a man. 21. ¶ Then ^k Jesus went thence, and departed into the coasts of Tyre and Sidon. 22. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. 23. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. 24. But he answered and said, I am ^l not sent but unto the lost sheep of the house of Israel. 25. Then came she and worshipped him, saying, Lord, help me. 26. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. 27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters table. 28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. 29. And Jesus ^m departed from thence, and came nigh unto the ⁿ sea of Galilee, and went up into a mountain, and sat down there. 30. And ^o great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them: 31. Inasmuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. 32. ¶ Then Jesus called his disciples unto him, and said, I have ^p compassion

^k † Mar. 7. 24. From thence he arose and went into the Borders of Tyre and Sidon.

^l † Act. 13. 46. † Rom. 15. 8. See on Mat. 10. 6.

^m * Mar. 7. 31. And again departing from the Coasts of Tyre and Sidon, he came unto the Sea of Galilee.—

ⁿ * Mat. 4. 18. And Jesus walking by the Sea of Galilee saw two Brethren, Simon, called Peter, and Andrew his Brother.

^o * Isa 35. 5, 6. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped. 15 Then shall the Lame Man leap as an Hart, and the Tongue of the Dumb

sing.— † Mat. 11. 5. The Blind receive their Sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear, the Dead are raised up, and the Poor have the Gospel preached unto them. † Luk. 7. 22. Go your way, tell John what things ye have seen and heard, how that the Blind see, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, to the Poor the Gospel is preached.

^p * Mar. 8. 1. In those Days the Multitude being very great, and having nothing to eat, Jesus called his Disciples unto him, and said unto them, I have compassion, &c.

passion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 34. And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes. 35. And he commanded the multitude to sit down on the ground. 36. And he took the seven loaves, and the fishes, and gave thanks, and brake them, and gave his disciples, and the disciples to the multitude. 37. And they did all eat, and were filled: and they took up the broken meat that was left, seven baskets full. 38. And they that did eat, were four thousand men, beside women and children. 39. And he sent away the multitude, and he took ship, and came into the coasts of Magdala.

C H A P. XVI.

TH E Pharisees also with the Sadducees came, and tempting, desired him that he would shew them a sign from heaven. 2. He answered and said unto them, when it is evening, ye say, *It will be fair weather*: for the sky is red. 3. And in the morning, *It will be foul weather to day*: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the time? 4. A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the Prophet Jonas. And he left them, and departed. 5. And when his disciples were come to the other side, they had forgotten to take bread. 6. ¶ Then Jesus said unto them, (1) Take heed and beware of the leaven of the Pharisees.

* † See on Mat. 14. 19.

b † Mar. 8. 9. And straightway he entered into a Ship with his Disciples, and came into the Parts of Dalmanutha.

c † See on Mat. 12. 38.

d † Mat. 12. 39. An evil and adulterous Generation, &c. as here.

e † Mar. 8. 14. Now the Disciples had forgotten to take bread, neither had they in the Ship with them more than one Loaf.

f † Luk. 12. 1. —He began to say to his Disciples first of all, Beware ye of the Leaven of the Pharisees, which is Hypocrisy.

(1) By the Leaven of the Pharisees and Sadducees is meant, as appears from

and of the Sadducees. 7. And they reasoned among themselves, saying, *It is because we have taken no bread.* 8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread? 9. Do ye not yet understand, neither remember the ^s five loaves of the five thousand; and how many baskets ye took up? 10. Neither the ⁿ seven loaves of the four thousand, and how many baskets ye took up? 11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees? 12. Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees. 13. ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do ⁱ men say, that I, the Son ^k of man am? 14. And they said, ⁱ Some say that thou

^s † Mat. 14. 17. We have here but *five Loaves*, and *two Fishes*.
† Joh. 6. 9. There is a *Lad* here, which hath *five barley Loaves* and two small *Fishes*: but what are they among so many?

ⁿ * Mat. 15. 34.

ⁱ * Mar. 8. 27. He asked his Disciples, &c. *as here.*

^k Heb. 2. 14. Forasmuch then ¹⁰ as the *Children* are partakers of *Flesh and Blood*, he also himself likewise took part of the same.—*Luk. 9. 18. He asked them, &c. *as here.*

† Mat 14. 2. [*Herod*] said un-

to his Servants, This is *John the Baptist*, he is risen from the dead, and therefore mighty Works do shew forth themselves in him.
† Luk. 9. 7, 8, 9. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because it was said of some, that *John* was risen from the dead; and of some, that *Elias* had appeared: and of others, that *one of the old Prophets* was risen again. And Herod said, *John* have I beheaded: but who is this of whom I hear such things? And he desired to see him.

from the 12th Verse, the *corrupt Doctrines* they taught, and the Traditions they pretended to deliver as from the Fathers, which not only had no Foundation in, but were contrary to the Word of God. This Caution is not inconsistent with our Lord's commanding the People to *observe* and *do whatsoever they bid them*, Mat. 23. 3. For our Lord's Meaning there, is, that they should observe them so far, as what they taught was agreeable to the Laws of God; but if their Instructions did interfere with any Duty required by God, then they were not to observe them. For our Lord charges them with making the Commandments of God of none effect by their Traditions, Mat. 15. 6. Elsewhere he calls them blind *Guides*, and cautions the People not to be led by them. It is moreover observable, that these People placed much of their Religion in outward Observances, which contributed little or nothing to the Sanctification of the Soul, which we ought chiefly to have an eye to in all our religious Performances. On which account they are often styled Hypocrites.

thou art John the Baptist, some Elias, and others Jeremi or one of the Prophets. 15. He saith unto them, But who say ye that I am? 16. And Simon Peter answered and said Thou art ^m Christ the Son of the living God. 17. And Jesus answered and said unto him, ⁿ Blessed art thou Simon Bar-jona: for ^o flesh and blood hath not revealed it unto thee, but my ^p Father which is in heaven. 18. And I say ^a unto thee, that thou art ^q Peter, and upon this ^r rock I will build my church: and the gates of hell shall not prevail against it. 19. And I will give unto thee the ^s keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. 20. Then ^t charged he his disciples that they should tell no man that he was Jesus the Christ. 21. ¶ From that time forth, began

Jesus

^m * Joh. 6. 69. We believe and are sure that thou art that Christ, the Son of the living God. Joh. 1. 49. Nathaniel answered and said unto him, Rabbi, Thou art the Son of God, thou art the King of Israel. † Joh. 11. 27. — I [Martha] believe that thou art the Christ the Son of God, which should come into the World. † Act. 8. 37. He [the Eunuch] answered and said, I believe that Jesus Christ is the Son of God. † Act. 9. 20. Straightway he [Saul] preached Christ in the Synagogues, that he is the Son of God. † 1 Joh. 4. 15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. † 1 Joh. 5. 5. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God.

ⁿ Mat. 13. 16. Blessed are your Eyes, for they see, and your Ears, for they hear.

^o Eph. 2. 8. By Grace ye are saved, through Faith; and that not of your selves: it is the Gift of God.

^p Mat. 11. 25. I thank thee, O Father, Lord of Heaven and Earth,

because thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes. † Cor. 2. 10. God hath revealed the secrets unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God.

^q * Joh. 1. 42. When Jesus beheld him, he said, Thou art Simon the Son of Jona: thou shalt be called Cephas, which is by interpretation a Stone.

^r Isa. 28. 16. Thus saith the Lord God, Behold, I lay in Zion for a Foundation, a Stone, a tried Stone, a precious Corner-Stone, a sure Foundation. — † Eph. 2. 20. And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone. 1 Cor. 3. 11. Other Foundation can no man lay, than that which is laid, which is Jesus Christ. † Rev. 21. 14. The Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb.

^s * Joh. 20. 23. See on Mat. 18. 18.

^t † See on Mat. 8. 4.

Jesus ^a to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. 22. Then Peter took him, and began to rebuke him, saying, * Be it far from thee [Gr. *πίστυ* thy self], Lord: this shall not be unto thee. 23. But he turned, and said unto Peter, Get thee behind me, ^b Satan, thou art an offence unto me: for thou ^c savourest not the things that be of God, but those that be of men. 24. ¶ Then said Jesus unto his disciples, If any man will come after me, let him ^d deny himself, and take up his cross, and follow

^a † Mat. 17. 12. While they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the Hands of Men. † Mat. 20. 17. Jesus going up to Jerusalem, took the twelve Disciples apart in the Way. † Mar. 9. 31. He taught his Disciples, and said unto them, The Son of Man is delivered into the Hands of Men, and they shall kill him.— † Mar. 8. 31. He began to teach them, that the Son of Man must suffer many things, and be rejected of the Elders, and of the chief Priests, and Scribes, and be killed, and after three Days rise again. † Mar. 10. 33. Behold we go up to Jerusalem, and the Son of Man shall be delivered unto the chief Priests, and unto the Scribes; and they shall condemn him to Death, and shall deliver him to the Gentiles. * Luk. 9. 22, 44. The Son of Man must suffer many things, and be rejected of the Elders, and chief Priests, and Scribes, and be slain, and be raised the third Day. Let these sayings sink down into your Ears: for the Son of Man shall be delivered into the Hands of Men. † Luk. 18. 31. He took unto him the Twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of Man, shall be accomplished. † Luk. 24. 7. The Son of Man must be

delivered into the Hands of sinful Men, and be crucified, and the third Day rise again.

^b † See 3 Sam. 19. 12. And David said, What have I to do with you, ye Sons of Zeruiah, that ye should this Day be Adversaries unto me.

^c Rom. 8. 7. The carnal Mind is enmity against God: for it is not subject to the Law of God, neither indeed can be. Jam. 3. 15. This Wisdom descendeth not from above, but is earthly, sensual, devilish.

^d * Mat. 10. 38. He that taketh not his Cross, and followeth after me, is not worthy of me. * Mar. 8. 34. When he had called the People unto him, with his Disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his Cross and follow me. † Luk. 9. 23. And he said to them all, if any Man, &c. as here. † Luk. 14. 27. Whosoever doth not bear his Cross, and come after me, cannot be my Disciple. ∴ Act 14. 22.—We must through much Tribulation enter into the Kingdom of God. ∴ 1 Thes. 3. 3. No Man should be moved by these Afflictions, for your selves know that we are appointed thereunto. ∴ 2 Tim. 3. 12. Yea, and all that will live godly in Christ Jesus, shall suffer Persecution. Heb. 12. 24:

By

follow me. 25. For whosoever will ^e save his life, shall lose it: and whosoever will ^f lose his life for my sake shall find it. 26. For what is a man ^e profited, if he shall gain the whole world, and lose his own soul? or what shall a man give ^h in exchange for his soul? 27. For the Son of man ⁱ shall come in the glory of his Father, with ^k his Angels; and then he shall ^l reward every man according to his works.

By Faith Moses when he was come to Years, refused to be called the Son of Pharaoh's Daughter.

^e † Joh. 12. 25. See on Luk. 17. 33.

^f Rev. 12. 11. — They loved not their Lives unto the Death. Heb. 11. 35. Women received their Dead raised to Life again: others were tortured, not accepting deliverance; that they might obtain a better Resurrection.

^g Luk. 12. 19, 20. — Soul, thou hast much Goods laid up for many Years; take thine Ease, eat, drink, and be merry. But God said unto him, Thou Fool, this Night thy Soul shall be required of thee: then whose shall those things be which thou hast provided. Luk. 9. 25. What is a Man ^{advantaged}, if he shall gain the whole World, and lose himself, or be cast away?

^h † Psal. 49. 7, 8. None of them can by any means redeem his Brother, nor give to God a Ransom for him: for the Redemption of their Soul is precious, and it ceaseth for ever.

ⁱ † Mat. 26. 64. Hereafter shall ye see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven. † Mar. 8. 38. Whosoever therefore shall be ashamed of me, and of my Words, — of him also shall the Son of man be ashamed, when he cometh in the Glory of his Father, with the Holy Angels.

^k Zech. 14. 5. — The Lord my God shall come, and all the Saints with thee. † Mat. 25. 31. When the Son of Man shall come in his

Glory, and all the *holy Angels* with him, then shall he sit upon the Throne of his Glory. † Jude v. 14. Behold, the Lord *cometh* with ten thousands of his *Saints*.

^l † Job 34. 11. The Work Man shall he render unto him, and cause every man to find according to his Ways. Prov. 24. 12 — He that keepeth thy Soul, doth not know it? and shall not he render to every Man according to his Works? Isa. 3. 10, 11. Say ye to the Righteous, that it shall be well with him: for they shall eat the Fruit of their Doings. And unto the Wicked, it shall be ill with him: for the Reward of his Hands shall be given him. Jer. 17. 10. The Lord search the Heart, I will the Reins, even to give every Man according to his Ways, and according to the Fruit of his Doings. Jer. 32. 19. Thine Eyes are open upon all the Ways of the Sons of Men, and thou shalt give every one according to his Ways, and according to the Fruit of his Doings. 1 Cor. 3. 8. Every Man shall receive his own Reward according to his own Labour. 1 Cor. 5. 10. We must all appear before the Judgment-seat of Christ: that every one may receive the Things done in the Body, according to that he hath done, whether it be good or bad. Gal. 6. 5. Every Man shall bear his own burden. Eph. 6. 8. Knowing that whatsoever good thing any Man doth, the same shall he receive of the Lord, whether he be Bond or Free. Col. 3. 25. He that doth Wrong

cording to his works. 28. Verily I say unto you, There be ⁿ some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

C H A P. XVII.

AND ⁿ after (1) six days, Jesus taketh ^o Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2. And was transfigured before them, and his face did ^p shine as the sun, and his raiment was white as the light. 3. And behold, there appeared unto them Moses and Elias talking with him. 4. Then answered Peter, and said unto Jesus, Lord, it is good

Wrong, shall receive for the Wrong that he hath done. 1 Pet. 1. 17. If ye call on the Father, who without respect of Persons judgeth according to every Man's Work. * Pf. 62. 12. Unto thee, O Lord, belongeth mercy: for thou *rendrest* to every Man according to his Work. * Rom 2. 6. Who will render to every Man according to his *Deeds*. Rom. 14. 12. So then every one of us shall *give Account* of himself to God. † Rev. 2. 23. All the Churches shall know that I am he which searcheth the Reins and Hearts: and I will *give* to every one of you according to your Works. Rev. 22. 12. Behold, I come quickly, and my *Reward* is with me, to give to every Man according to his Works.

^m See on Mar. 9. 1.

ⁿ * Mar. 9. 2. After *six Days*, Jesus taketh with him, Peter, and James, and John, and leadeth them

up into an high Mountain apart by themselves: and he was, &c.

^p Luk. 9. 28. About an *eight Days* after these Sayings, he took Peter, and John, and James, and went up into a mountain to pray.

^o Mar. 9. 37. He suffered no man to follow him, save Peter, and James, and John the Brother of James.

^p Exod. 34. 30. When Aaron and all the Children of Israel saw Moses, behold the *Shin* of his Face *shone*, and they were afraid to come nigh him. Job. 1. 14. We beheld his *Glory*, the *Glory* of the only begotten of the Father. Mat. 28. 3. His [the Angel's] Countenance was like *Lightning*, and his Raiment white as Snow. 2 Pet. 1. 17. He received from God the Father Honour and *Glory*, when there came such a Voice to him from the *excellent Glory*, This is my beloved Son in whom I am well-pleased.

(1) St. Luke, Chap. 9. 28. says, *about an eight Days*, but St. Matthew and St. Mark say, *after six Days*; which difference is thus accounted for. St. Luke reckons the Day on which our Lord made this Promise for *me*, and that on which he was transfigured, for *another*; but St. Matthew and St. Mark speak of the compleat Days between the Promise and the Transfiguration. This is evident from the Manner of St. Luke's Expression. He does not say, *after eight Days*, but *about an eight Days after*.

good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moies, and one for Elias. 5. While he yet spake, behold, a bright cloud over-shadowed them: and behold, a voice out of the cloud, which said, This is my ^b beloved Son, in whom I am ^c well pleased; ^d hear ye him. 6. And when the ^e disciples heard *it*, they fell on their face, and were fore afraid. 7. And Jesus came and ^f touched them, and said, Arise, and be not afraid. 8. And when they had lift up their eyes, they saw no man, save Jesus only. 9. And as they came down from the mountain, Jesus ^g charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10. And his disciples asked him, saying, ^h Why then say the Scribes, that Elias must first come? 11. And Jesus answered and said unto them, Elias truly shall first come, and ⁱ restore all

* Exod. 40. 34. A Cloud covered the Tent of the Congregation, and the *Glory* of the Lord filled the Tabernacle. 1 King. 8. 10, 11. The Cloud filled the House of the Lord, so that the Priests could not stand to minister, because of the Cloud: for the *Glory* of the Lord filled the House of the Lord.

^b † Mat. 3. 17. This is, &c. as here. † Mar. 1. 11. Thou art my, &c. as here. † Luk. 3. 22. A Voice came from Heaven, which said, Thou art, &c. as here.

^c † Isa. 42. 1. Behold, — mine Elect in whom my Soul *delighteth*.

^d † Deut. 18. 19. —Whosoever will not *hearken* to my Words which he shall speak in my Name, I will require it of him. † Act. 3. 23. It shall come to pass, that every Soul which will not *hear* that Prophet, shall be destroyed from among the People.

^e † 2 Pet. 1. 18. And this Voice which came from Heaven *we heard*, when we were with him in the holy Mount.

^f † Dan. 8. 18. As he was speaking with me, I was in a deep Sleep — but he *touched* me and set

me upright. † Dan. 9. 21. While I was speaking in Prayer, even the Man Gabriel —being caused to flie swiftly, *touched* me about the 5 Time of the Evening Oblation. † Dan. 10. 10, 18. Behold an Hand *touched* me, which set me upon my Knees, and upon the Palms of my Hands. There came again and *touched* me one like the Appearance of a Man, and he strengthened me.

^g † See on Mat. 8. 4.

^h † Mat. 4. 5. * Mar. 9. 17. See on Mat. 11. 13, 14.

ⁱ † Luk. 1. 16, 17. Many of the Children of Israel shall he *turn* to the Lord their God. And he shall go before him in the Spirit and Power of Elias, *to turn* the Hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the just, *to make ready* a People prepared for the Lord.

† Act. 3. 21. Whom [Jesus Christ] the Heaven must receive, until the Times of *Restitution* of all things, which God hath spoken by the Mouth of all his holy Prophets, since the World began.

all things: 12. But I say unto you, that ^k Elias is come already, and they knew him not, but have done unto him, whatsoever they listed: likewise shall also the Son of man suffer of them. 13. Then the disciples understood that he spake unto them of ^l John the Baptist. 14. ¶ And when they ^a were come to the multitude, there came to him a *tertain* man; kneeling down to him, and saying, 15. Lord, have mercy on my son; for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water. 16. And I brought him to thy disciples, and they could not cure him. 17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18. And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour. 19. Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have ^a faith as a grain of mustard-seed, ye shall say unto this (1) mountain,

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tain;

^k Mat. 11. 14. This is *Elias* which was for to come. Mar. 9. 12. He answered and told them; *Elias* verily cometh first, and restoreth all things.

^l Mat. 11. 14. *The Words under* Ver. 12.

^a Mar. 9. 14. When he came to his Disciples, he saw a *great Multitude* about them, and the Scribes questioning with them.

^k Luk. 9. 37. It came to pass, that on the next day when they were come down from the Hill; *much* people met him.

^a † Mat. 21. 21. If ye have *Faith*, and doubt not, ye shall not only do this which is done to the Fig-tree; but also, if ye shall say to this Mountain, Be thou removed and cast into the Sea, it shall be done. † Mar. 9. 23. Jesus said unto him, If thou canst *believe*, all

things are possible to him that *believeth*. † Mar. 11. 23. Verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the Sea, and shall not *doubt* in his Heart, but shall *believe* that those things which he saith shall come to pass, he shall have whatsoever he saith. † Luk. 17. 6. If ye had *Faith* as a Grain of Mustard-seed, ye might say to this Sycamine-tree, Be thou plucked up by the Root; and be thou planted in the Sea; and it should obey you. † 1 Cor. 12. 9. To another, *Faith*, by the same Spirit. † 1 Cor. 13. 2. Though I have all *Faith*, so that I could remove mountains, and have no Charity, I am nothing. † Jam. 1. 6. Let him ask in *Faith*, nothing wavering.

(1) Here seems to be an *Hyperbole* in these Words, which is a *figure of Speech*, whereby though *much* is intended, yet not so much as is spoken.

tain, Remove hence to yonder place, and it shall remove and nothing shall be impossible unto you. 21. Howbeit this kind goeth not out, but by prayer and fasting.

¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be ^o betrayed into the hands of men. 23. And they shall kill him, and the third day he shall be raised again: and they were exceeding sorrowful. 24. ¶ And when they were come to, ^p Capernaum, they then received (2) tribute-money, came to Peter, and said, Do not your Master pay tribute? 25. He saith, Yes. And when he was come into the house, Jesus prevented him saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children

^o † Mar. 8. 31. ^{*} Mar. 9. 31. *pernaum*, and being in the House
 † Mar. 10. 33. ^{*} Luk. 9. 22, 44. he asked them, What was it that
 † Luk. 18. 31. See on Mat. ye disputed among your selves
 16. 21. by the Way?

^p † Mar. 9. 33. He came to Ca-

ken. So that the Meaning of our Lord is not, that through the Power of Faith, the Apostles should be, strictly speaking, able to remove Mountains; but that they should be enabled to do *extraordinary* Things in the Discharge of their Office, and to surmount the *greatest* Obstructions to the Progress of the Gospel. This Sense is the more probable, because the *Jews* were wont to say, of a Doctor able to resolve the most difficult Questions, that he was a *rooter up of Mountains*; and because this Figure is often used in the holy Scriptures. Hence it is said of *Saul* and *Jonath* 2 Sam. 1. 23. *They were swifter than Eagles, and stronger than Lions*; meaning only, that they were *very swift*, and *very strong*. And when the Prophet *Zechary*, Chap. 14. 4. speaks of the *Cleaving* of the Mount of *Olives*, and that *half of it shall remove toward the North, and half of it toward the South*, it is not to be understood of the actual *Cleaving* of the Mountain, but that there should be great Commotions among the People, which should open a Way for the Enemy. Again, when St. *John* says, Chap. 21. 18. that there were many other Things which Jesus did, the which if it should be written, the World would not contain the Books, he means more, than that our Lord did very many more miraculous Works than are recorded of him. And peradventure, the best Solution of those difficult Places wherein *Moses*, Exod. 32. 32. desires God to blot him out of the Book he had written, and St. *Paul*, Rom. 9. 3. that he might be accursed from Christ, is, to suppose them to be *Hyperbolical* Expressions, which, though much is intended, yet not so much as is spoken, the Meaning being, that they could be content to undergo great and severe Afflictions, even Death itself, if thereby they could benefit and profit their Brethren and Kinsmen according to the Flesh.

(2) † This is called in the Original, *Didrachma*, being in Value Fifteen-pence. See Exod. 30. 13. and Exod. 38. 26.

children, or of strangers? 26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a (1) piece of money: that take, and give unto them for me and thee.

C H A P. XVIII.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2. And Jesus called a little child unto him, and set him in the midst of them, 3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5. And whoso shall receive one such little child in my name, receiveth me. 6. But whoso shall offend

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^a 1 Joh. 2. 10. He that loveth his Brother, abideth in the Light, and there is none occasion of stumbling in him.

^b Mar. 9. 33. The Words under Mar. 17. 24. * Luk. 9. 46. Then there arose a reasoning among them, which of them should be greatest. † Luk. 22. 24. There was also a strife among them, which of them should be accounted the greatest.

^c † Psal. 131. 2. Surely I have behaved and quieted my self as a Child that is weaned of his Mother: my Soul is even as a weaned Child.

* Mat. 19. 14. * 1 Cor. 14. 20. Brethren, be not Children in Understanding: howbeit, in Malice be ye Children, but in Understanding be men. † 1 Pet. 2. 2. As newborn Babies desire the sincere milk

of the Word, that ye may grow thereby.

^d Mat. 20. 27. Whosoever will be Chief among you, let him be your Servant. See on Mat. 5. 3, 4.

^e † Mat. 10. 42. Whosoever shall give to drink unto one of these little ones, a Cup of cold Water only in the Name of a Disciple, verily I say unto you, he shall in no wise lose his reward.

^f * Mar. 9. 42. Whosoever shall offend one of these little ones that believe in me, it is better for him, that a mill-stone were hanged about his Neck; and he were cast into the sea. * Luk. 17. 1, 2. It is impossible but that offences will come: but wo unto him through whom they come. It were better for him that a mill-stone were hanged about his Neck, and he cast

(1) † Or, a Stater. It is half an Ounce of Silver, in value Two Shillings six-pence, after Five Shillings the Ounce.

send one of these ^a little ones which believe in me it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. 7. ¶ Wo unto the World because of offences: for it ^a must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy ^a hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. 9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. 10. Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their ^a Angels do always ^m behold the face of my Father which is in heaven. 11. For the Son of man is come to ^a save that which was lost. 12. How think ye

cast into the Sea, than that he should offend one of these little ones.

^a Joh 21. 15. — Feed my Lambs.

ⁿ † 1 Cor. 13. 19. There *must* be also Heresies among you, that they which are approved may be made manifest among you.

[†] Mat. 26. 24. *Wo* unto that man by whom the Son of man is betrayed; it had been good for that man, if he had not been born.

^k * See on Mat. 5. 29.

[†] Ps. 34. 7. The *Angel* of the Lord encampeth round about them that fear him, and delivereth them.

2 King. 6. 16. He [*Elisha*] answered, Fear not: for *they* that be with us, are more than they that be with them. Gen 32. 1, 2. Jacob went on his Way, and the *Angels* of God met him: And when Jacob *saw* them, he said, This is God's *Hof*.

Pf. 91. 11. He shall give his *Angels* charge over thee to keep thee in all thy Ways. † Ps. 103. 20. Bless the Lord, ye his *Angels* that

excel in Strength, that do his Commandments, hearkning unto the Voice of his Word. † Dan. 7. 10.

—*Thousand* thousands ministered unto him, and *ten thousand* times

thousand stood before him. † Zech. 13. 7. I will turn mine hand upon the *little ones*. Mat.

11. The Devil leaveth him, and behold, *Angels* came and ministered unto him. Luk. 22. 43. There appeared an *Angel* unto him from Heaven, strengthening him. † Heb.

1. 14. Are they not all *ministers* of Spirits, sent forth to minister to them, who shall be Heirs of Salvation?

^m * Esth. 1. 14. —The seven Princes of Persia and Media, which

saw the King's Face, and which were the *first* in the Kingdom. Luk. 19. —I am Gabriel which stand in the Presence of God. Rev. 8. 1.

I saw seven *Angels* which stood before God.

ⁿ * Luk. 19. 10. The Son of man is come to seek and to save that which is lost. Joh. 3. 17.

Go

St. MATTHEW XVIII. *Tear of our Lord* 32. 101

a man have an hundred * sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13. And if so be that he find it, verily I say to you, he rejoiceth more of that *sheep* than of the ninety and nine which went not astray. 14. Even so it is the will of your Father which is in heaven, that one of these little ones should * perish. 15. ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast * gained thy brother. 16. But if he will not hear thee, then take with thee one or two more, that the mouth of * two or three witnesses every word may be established. 17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an * heathen man

H 3 and

I sent not his Son into the world to condemn the World; but that the World through him might be saved. 1 Tim. 1. 15. This is a faithful Saying, and worthy of all acceptation, that Christ came into the World to save sinners.

* Luk. 15. 4. What man of them having an hundred Sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? Jer. 50. 6.

People hath been lost 15

ep.— 1 Pet. 2. 25. Ye were as sheep that went astray.

Joh. 10. 28. I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand.

* Lev. 19. 17. † Ecclesiastical 19. 13. See on Luk. 17. 3.

† Jam. 5. 20. † 1 Pet. 3. 1. See Rom. 11. 14.

Deut. 17. 6. At the mouth of two Witnesses, or three Witnesses, shall he that is worthy of Death, be put to Death; but at the mouth of one Witness, he shall not be put to Death. Deut. 19. 15. At the mouth of two Witnesses,

or at the mouth of three Witnesses, shall the matter be established, * John 8. 17. It is also written in your Law, that the Testimony of two Men is true. * 2 Cor. 13. 1. In the mouth of two or three Witnesses shall every Word be established. * Heb. 10. 28. He that despised Moses Law, died without Mercy under two or three Witnesses.

* † Rom. 16. 17. Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them, * 1 Cor. 5. 9, 11. I wrote to you in an Epistle, not to company with Fornicators. But now I have written unto you, not to keep Company, if any man that is called a Brother, be a Fornicator, or covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an one, no not to eat. 2 Cor. 6.

14. —What fellowship hath Righteousness with Unrighteousness? and what communion hath Light with Darkness? Eph. 5. 11. Have no fellowship with the unfruitful Works of Darkness. — 2 Thes. 3. 6, 14. Now we command you, Brethren

and a publican. 18. Verily I say unto you, (1) Whatsoever ye shall ^h bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. 19. Again I say unto you, that if two of ye ^h shall agree on earth as touching any thing that they shall ask, it shall ^k be done for them of my Father which is in heaven. 20. For where two or three are gathered together in my name, there am I in the ^h midst of them.

Brethren, in the Name of our Lord Jesus Christ, that ye *withdraw* your selves from every Brother that walketh disorderly, and not after the Tradition he received of us. If any man obey not our Word, — note that man, and have *no Company* with him, that he may be ashamed. 2 Tim. 3. 5. Having a Form of Godliness, but denying the Power thereof: from such *turn away*. † 2 Joh. ver 10. If there come any unto you, and bring not this Doctrine, *receive* him not into your house, neither bid him God speed.

^h † Mat. 16. 19. I will give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt *bind* on Earth, shall be *bound* in Heaven: and whatsoever thou shalt *loose* on Earth, shall be *loosed* in Heaven. * Joh. 20. 23. Whosoever Sins ye remit, they are remitted unto them, and whosoever Sins ye retain, they are retained. Act. 2. 38. Then Peter said unto them, *Repent* and be *Baptized* every one of you in the Name of Jesus

Christ, for the Remission of Sins.

* 1 Cor. 5. 4. In the Name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the Power of our Lord Jesus Christ to deliver such an one unto Satan — 2 Cor. 2. 10. To whom ye give any thing, I forgive also.

† Mat. 5. 24. Leave there thy Gift before the Altar, and go thy way, *first be reconciled to thy Brother*, and then come and offer thy Gift.

* Joh. 9. 31. Now we know that God heareth not Sinners: but any man be a worshipper of God, and doth his Will, *him he heareth*. Jam. 5. 16. The effectual fervent Prayer of a righteous man *avails much*. † 1 Joh. 3. 22. Whatsoever we ask we *receive* of him, because we keep his Commandments, and do those things that are pleasing in his sight. † 1 Joh. 5. 14. This is the confidence we have in him, that if we ask any thing according to his Will, *he heareth us*.

† Mat. 28. 20. Lo I am with you *always*.

(1) The Sense of these Words seems to be this. Our Lord gives the Apostles authority to settle the Terms and Conditions on which Men must be accepted by God. They being infallibly assisted, were to inform them, what Duties God required, and what Sins he forbid. This Commission the Apostles executed, declaring in the plainest Expressions, that God required, that Men should believe in the Lord Jesus Christ, that they should Repent and turn from their Sins, and seriously endeavour obey the Laws of Jesus Christ, and that unless they complied with the Conditions, they were not to expect Salvation by him. Those who would see more on this Subject, may consult Dr. Whitty on the Places here refer'd to. Also Lightfoot, &c.

them. 21. ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till * seven times? 22. Jesus saith unto him, I say not unto thee, Until seven times: but until ^b seventy times seven. 23. ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. 24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand (1) talents. 25. But forasmuch as he had not to pay, his lord commanded him to be ^c sold, and his wife and children, and all that he had, and payment to be made. 26. The servant therefore fell down, and * worshipped him [Or, *besought him*], saying, Lord, have patience with me, and I will pay thee all. 27. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28. But the same servant went out, and found one of his fellow-servants which owed him an hundred (2) pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30. And he would not: but went and cast him into prison, till he should pay the debt. 31. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? 34. And his lord was wroth, and delivered him

H 4

to

away, even unto the end of the World.

* * Luk. 17. 4. And if he trespass against thee *seven times* in a Day, and *seven times* in a Day turn again to thee, saying, I repent, thou shalt forgive him.

^b † Mar. 11. 25. † Col. 3. 13.

See on Mat. 6. 14.

^c Neh. 5. 8. We, after our Ability, have redeemed our Brethren the Jews, which were *sold* unto the Heathen; and will you even *sell* your Brethren? or shall they be *sold* unto us?

(1) † A Talent is 750 Ounces of Silver, which, after five Shillings the Ounce, is 187*l.* 10*s.*

(2) † The Roman Penny is the eighth Part of an Ounce, which, after five Shillings the Ounce, is Seven-pence half-penny.

to the tormenters, till he should pay all that was due unto him. 35. * So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

C H A P. XIX.

Year of our Lord 33.

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the * coasts of Judea, beyond Jordan: 2. And great * multitudes followed him, and he healed them there. 3. ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4. And he answered and said unto them, Have ye not read that he which * made them at the beginning, made them male and female? 5. And said, For * this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. 6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7. They say unto him * Why did Moses then command to give a writing of divorcement, and to put her away? 8. He saith unto them, Moses, because of the * hardness of your hearts, suffered you to put away your wives; but from the beginning it was not

* † Mar. 11. 25. † Jam. 3. 1, 3. See on Mat. 6. 14, 15.

* Mar. 10. 1. And he arose from thence, and cometh into the Coasts of Judea by the farther side of Jordan: and the People resort unto him again; and, as he was wont, he taught them again.

* † Mar. 12. 15. — Great Multitudes followed him, and he healed them all.

* Gen. 1. 27. — Male and Female created he them. † Gen. 5. 2. Male and Female created he them, and blessed them, and called their Name Adam, in the Day when they were created. † Mal. 2. 15.

Did not he make one? yet had he the residue of the Spirit: and wherefore one? that he might seek a godly Seed: therefore take heed to your Spirit, and let none deal treacherously against the Wife of his youth.

* Gen. 2. 24. * Eph. 5. 31.

* 1 Cor. 6. 16. * 1 Cor. 7. 2.

See on Mar. 10. 7.

* Deut. 24. 1. See on Mat. 5.

31. * Deut. 9. 6. — Thou art a stiff-necked People. Deut 31. 27. I know thy Rebellion and thy stiff-neck — Ez. 2. 4. They are impudent children and stiff-hearted.

not so. 9. And I * say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery. 10. ¶ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11. But he said unto them, All men ^b cannot receive this saying, save *they* to whom it is given. 12. For there are some ^c eunuchs, which were so born from *their* mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have (1) made themselves eunuchs for the kingdom of heavens sake. He that is able to receive it, let him receive it. 13. ¶ Then were there brought unto him ^d little children, that he should put *his* hands on them, and

* Mar. 10. 11. * Luk. 16. 18.
† Cor. 7. 10, 11. See on Mat.

5. 32.
† 1 Cor. 7. 2, 7, 9, 17. To avoid Fornication, let every man have his own Wife, and let every Woman have her own Husband. I would that all men were even as I myself: but every man hath his ^b proper Gift of God, one after this manner, and another after that. If they cannot contain, let them marry: for it is better to marry than to burn. As God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all Churches.

† 1 Cor. 7. 32, 34. I would have you without *carefulness*. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. There

is difference also between a Wife and a Virgin: The unmarried Woman careth for the things of the Lord, that she may be holy, both in Body and Spirit: but she that is married careth for the things of the World, how she may please her Husband. † 1 Cor. 9. 5, 15. Have we not power to lead about a Sister a Wife, as well as other Apostles, and as the Brethren of the Lord and Cephas. But I have used none of these things, Neither have I written these things that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

* Mar. 10. 13. And they brought *young Children* to him, that he should touch them; and his Disciples rebuked those that brought

(1) Some understanding these Words literally, have been led into very great Mistakes, which would have been prevented, if Translators had rendred them as they are to be understood. Our Lord's Meaning undoubtedly is, Some live as Eunuchs do for the Kingdom of Heavens sake. *That is*, they do not Marry. But if any cannot live *chastly* without Marriage, it is their Duty to Marry. But if they have received such a *special Gift* from God, as to be able to preserve their Chastity unmarried, they may so continue, without making Vows, which often entangle the Conscience.

and pray: and the disciples rebuked them. 14. But he said, Suffer little children, and forbid them not to come me: for of such is the kingdom of heaven. 15. And he laid his hands on them, and departed thence. 16. ¶ Behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life? 17. He said unto him, Why callest thou me good? there is good but one, that is God: but if thou wilt enter life, keep the commandments. 18. He saith unto him, Which? Jesus said, Thou shalt do no murder, thou shalt not commit adultery, Thou shalt not steal, thou shalt not bear false witness. 19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus saith unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and

brought them. [†] Luk. 18. 15. They brought unto him also *Infants*, that he would touch them, but when his Disciples saw it, they rebuked them.

[†] See on Mat. 18. 3.

[†] See the Note on Act. 6. 6.

[†] Mar. 10. 17. — There came one running, and kneeled to him, and asked him, Good master, what shall I do, that I may inherit eternal Life? ^{*} Luk. 18. 18. And a certain Ruler asked him, saying, Good Master, what shall I do to inherit eternal Life?

[†] Luk. 10. 25. Behold, a certain Lawyer stood up, and asked him, saying, Master, what shall I do to inherit eternal Life?

[†] 1 Sam. 8. 2. There is none as the Lord.

[†] Exod. 20. 13. Deut.

The sixth Commandment.

[†] See on Mat. 15. 4.

[†] Lev. 19. 18. [†] Rom. 13.

[†] Gal. 5. 14. [†] Jam. 2. 8.

on Joh. 13. 34.

[†] Luk. 12. 33. [†] Luk. 11.

[†] 1 Tim. 6. 19. See on

15 6. 20.

(1) This is no *Evangelical Counsel* of Perfection, as the Church of Rome call it, but a *particular* Command given to this young Man. Our Lord knew the Hearts of all Men, and might probably see that Covetousness was the predominant and reigning Vice in this Person: and then gave him this Precept to try him, and to convince him that he was not so righteous or perfect, as he thought himself to be. Christians are obliged to draw off their Affections from this World, and sit loose to the Enjoyments of it, and to part with the Riches, Honours, and Pleasures thereof, whenever the keeping of them is inconsistent with their Duty to God, and the Salvation of their Souls; as it was in Times of Persecution, and would be, should our Lord give us a particular Command so to do, as he did to this young Man. And, the

shall have treasure in heaven: and come and follow me. 22. But when the young man heard that saying, he went away sorrowful: for he had great Possessions. 23. ¶ Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. 24. And again I say unto you, It is (2) easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26. But Jesus beheld them, and said unto them, With men this is impossible, but with

† Mar. 10. 24. And the Disciples were astonished at his Words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in Riches, to enter into the kingdom of God. † 1 Tim. 6. 9, 10. They that will be rich, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown men in Destruction and Perdition. For the Love of money is the Root of all evil: which while some coveted after, they have erred from the Faith; and

pierced themselves through with many Sorrows.

‡ Mat. 13. 22. The Cares of this World, and the deceitfulness of Riches, choke the Word, and it becometh unfruitful. Job 31. 24. If I have made Gold my Hope, or have said to the fine Gold, thou art my Confidence. Psal. 62. 10, 11. — If Riches increase, set not your Heart upon them. God hath spoken once; twice have I heard this, that Power belongeth unto God. Prov. 11. 28. He that trusteth in his Riches shall fall.

are obliged to give *alms* in Proportion to our Ability, is plain and certain; but that this Command of *selling all*, and giving it to the Poor, is no general Command, and does not bind us, will appear, 1st, From St. Peter's Reasoning with Ananias, Act. 5. 4. *While it remained, was it not thine own, and of or is not sold, was it not in thine own Power?* 2. From the Duties required of the Rich, 1 Tim. 6. 18. namely, *That they do good, that they be rich in good Works, ready to distribute, willing to communicate.* 3. From the Collections made for charitable Uses, and the Exhortation to lay by in Store as God had prospered them, in the Times of the Apostles, Act. 11. 29. 1 Cor. 16. 1, 2. See the Note on Luk. 12. 33.

(2) This was a Proverbial Speech frequent among the Jews, to express the Difficulty of doing any particular Thing. The Word rendered a Camel, likewise signifies a Cable or thick Rope, used by Seamen in casting their Anchors; and so it should be rendered here, there being some resemblance between drawing a Thread and Rope through the Eye of a Needle; but none between a Thread and a Camel.

* with God all things are possible. 27. ¶ Then answered Peter, and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore? 28. And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging twelve tribes of Israel. 29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake shall receive an (1) hundred-fold, and shall inherit everlasting Life. 30. But many that are first, shall be last and the last shall be first.

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* † Jer. 32. 17. † Zech. 8. 6.
† Luk. 18. 27. See on Luk.
18. 37.

* † Mar. 10. 28. Then Peter began to say unto him, Lo, we have left all, and have followed thee. † Luk. 18. 28. Then Peter said, Lo, we have left all and followed thee.

* † Mat. 4. 20. And they straightway left their Nets and followed him. † Luk. 8. 11. And when they had brought their Ships to Land, they forsook all and followed him.

* 2 Cor. 5. 17. If any man be in Christ, he is a new Creature.—

* Psal. 49. 14. —The Upright shall have Dominion over them.—

Dan. 7. 22. — The Time came that the Saints possessed the Kingdom.

† Mat. 20. 21. Grant that these my two Sons may sit, the one on thy right Hand, and the other on the left in thy Kingdom. * Luk. 22. 28, 29, 30. Ye are they which have continued with me in my Temptations. And I appoint unto you a Kingdom, as my Father hath

appointed unto me: that I may eat and drink at my Table in my Kingdom, and sit on Thrones judging the twelve Tribes of Israel. † 1 Cor. 6. 3, 2. Do ye know that the Saints shall judge the World? And if the World be judged by you, are ye unworthy to judge the smallest Matters? Know ye not that we shall judge Angels? how much more then that pertain to this Life? † 2. 26. He that overcometh, keepeth my Works unto the end, to him will I give Power over the Nations. Rev. 3. 21. To him that overcometh will I grant to sit with me on my Throne, even as I also overcame, and am set down with my Father in his Throne. Rev. 20. 4. I saw Thrones, and they sat upon them, and judgment was given unto them.— Wisd. 3. 8. [The Righteous] shall judge the Nations and have Dominion over the People and their Lord shall reign ever.

* See on Mar. 10. 34. Also Note on Mat. 20. 16.

(1) See the Note on Mar. 10. 30.

C H A P. XX.

FOR the kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. 2. And when he had agreed with the labourers for a (1) peny a day, he sent them into his vineyard. 3. And he went out about the third hour; and saw others standing idle in the market-place; 4. And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. 5. Again he went out about the sixth and ninth hour, and did likewise. 6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, *that* shall ye receive. 8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. 9. And when they came that *were hired* about the eleventh hour, they received every man a peny. 10. But when the first came, they supposed that they should have received more, and they likewise received every man a peny. 11. And when they had received *it*, they ¹ murmured against the goodman of the house, 12. Saying, These last * have wrought but one hour [Or, *have continued one hour only*], and thou hast made them equal unto us, which have borne the burden and heat of the day. 13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a peny? 14. Take *that* thine is, and go thy way: I will give unto this last, even as unto

¹ Luk. 15. 28, 29. He was angry, and would not go in; therefore came his Father out, and intreated him. And he answering, said to his Father, lo, these many Years;

do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a Kid, that I might make merry with my Friends.

(1) † The Roman Peny is the eighth Part of an Ounce, which, after Five-shillings the Ounce, is Seven-pence Half-peny.

unto thee. 15. Is it not ^a lawful for me to do what will with mine own? is thing ^b eye evil because I good? 16. ^c So the (1) last shall be first, and the first last for ^d many be called, but few chosen. 17. ¶ And Jesus going up to Jerusalem, took the twelve disciples part in the way, and said unto them, 18. Behold,

^a + Rom. 9. 21. Hath not the Potter power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto dishonour?

^b + Deut. 15. 9. Beware that there be not a thought in thy wicked Heart, saying, The seventh Year, the Year of release is at Hand: and thine Eye be evil against thy poor Brother, and thou givest him nought, and he cry unto the

Lord against thee, and it be unto thee. † Prov. 23. 6. thou not the Bread of him that has an evil Eye, neither desire thou dainty meats. † Mat. 6. 23.

thine Eye be evil, thy whole Body shall be full of Darkness.

^c * See on Mar. 10. 31.

^d † Mat. 22. 14. For many called, but few are chosen.

^e * See on Mat. 16. 21.

(1) These Words are the Conclusion of the Parable of the Labour in the Vineyard, which gives no Encouragement to People to do their Repentance to the End of their Lives; for they cannot hence receive any hope of being accepted then; because the Parable relates to quite another Matter, namely, the Calling of the Gentiles to partake of the Benefits and Privileges of Christ's Kingdom together with the Jews; for the Gentiles are signified by those who wrought but an Hour. Nor have these Words any relation to any eternal Decree of God's, whereby some few particular Persons are chosen to eternal Life and the much greater Part of Men reprobated, and appointed to Destruction. But the Sense of them is plainly this. The Gentiles, though they were last called into God's Vineyard, yet they believing in, and fully receiving Christ, were made Partakers of the Blessings of his Kingdom. Whereas the Jews, who were first in God's Vineyard, and were by Jesus Christ and his Apostles first called, were rejected, few of them coming when they were called and invited by them; and continuing still in Unbelief, they shall be the last who shall partake of the Privileges of the Gospel, and not converted till the Fulness of the Gentiles come in. The Reason therefore why few of them were chosen was, because few of them complied with the Call given to them. They were seriously called by Jesus Christ, but they either did not Answer, (See 1. 50. 2. and Isa. 66. 4.) or, if they answered, they refused to come, (Lk. 14. 20.) or if they came, their fear of Men, and their love of Riches &c. Mar. 10. 21. prevailed with them to go back and leave him. They wilfully rejected the gracious Offers made to them by the Son of God: It was their own Fault therefore that they were not chosen, nor God's, who did his Part towards their being such as he could choose and make happy.

go up to Jerusalem, and the Son of man shall be ^f betrayed unto the chief Priests, and unto the Scribes, and they shall condemn him to death, 19. And shall deliver him ^e to the Gentiles, to mock, and to scourge, and to crucify him: and the third day he shall rise again. 20. ¶ Then ^h came to him the mother of ⁱ Zebedee's children with her Sons, worshipping him, and desiring a certain thing of him. 21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two Sons ^k may sit, the one on thy right hand, and the other on the left in thy kingdom. 22. But Jesus answered and said, Ye know not what ye ask. Are ye able to ^l drink of ^m the cup that I shall drink of, and to be baptized with the ⁿ baptism that I am baptized with? They

^f See on Mat. 16. 21.

^g Mat. 27. 2. When they had bound him, they led him away and delivered him to Pontius Pilate the Governour. † Luk. 23. 1. The whole multitude of them arose, and led him unto Pilate. † Joh. 18. 28. &c. Then led they Jesus from Caiaphas to the Hall of Judgment, and it was early, and they themselves went not into the Judgment-Hall lest they should be defiled: but that they might eat the Passover. † Act. 3. 13. The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers hath glorified his Son Jesus; whom ye delivered up, and denied in the Presence of Pilate, when he was determined to let him go. Act. 4. 27. Of a truth, against thy holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and People of Israel, are gathered together

^h Mar. 10. 35. James and John the Sons of Zebedee come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

ⁱ Mat. 4. 21. Going from thence, he saw other two Brethren, James the Son of Zebedee, and John his Brother.

^k Mat. 19. 28. 1 King. 2. 19. Bathsheba went unto King Solomon, —and she sat on his right Hand. 1 King. 22. 19. —I saw the Lord sitting on his Throne, and all the Host of Heaven standing by him on his right Hand, and on his left.

^l Psal. 75. 8. In the Hand of the Lord there is a Cup, and the Wine is red: it is full of Mixture, and he poureth out of the same: but the Dregs thereof all the Wicked of the Earth shall wring them out and drink them.

^m † Mat. 26. 39, 42. He went a little further and fell on his Face, and prayed, saying, O my Father, if it be possible, let this Cup pass from me: nevertheless, not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this Cup may not pass from me, except I drink it, thy Will be done. † Joh. 18. 11. Then said Jesus to Peter, Put up thy Sword into the Sheath: the Cup which my Father hath given me, shall I not drink it?

ⁿ † Luk. 12. 50. I have a Baptism to be baptized with, and how am I straitened till it be accomplished!

They say unto him, We are able. 23. And he saith unto them, ° Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. 24. And when the ^a ten heard they were moved with indignation against the two brethren. 25. But Jesus called them unto him, and said, I know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority on them. 26. But it shall not be so among you: whosoever will be ^c great among you, let him be your minister. 27. And whosoever will be ^c chief among you, let him be your ^a servant. 28. Even as the Son of man came not to be ^a ministered unto, but to minister, and to give his life a ^b ransom for

° See on Mar. 10. 39.

^p † Mar. 25. 34. — Inherit the Kingdom prepared for you — Heb. 11. 16. — He hath prepared for them a City.

^a † Mar. 10. 41. When the ten heard it, they began to be much displeased with James and John.

Luk. 22. 24, 25. There was also a Strife among them, which of them should be accounted the greatest. And he said unto them, The Kings of the Gentiles exercise Lordship, &c.

^c † 1 Pet. 5. 3. Neither as being Lords over God's Heritage, but being Examples to the Flock.

^c † Mat. 23. 11. He that is greatest among you, shall be your Servant. † Mar. 9. 35. And he sat down and called the Twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and Servant of all. † Mar. 10. 43. So shall it not be among you: but whosoever will be Great among you, shall be your Minister.

^a Mat. 18. 4. Whosoever therefore shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven. Mat. 23. 11. He that is greatest among you

shall be your Servant.

^a 1 Cor. 9. 19. Though I am free from all Men, yet have I made myself a Servant unto all, that I might gain the more.

^a † Joh. 13. 4, 14. He rose from Supper, and laid aside his Garments, and took a Towel, and girded himself. If I then

Lord and Master have washed your Feet, ye also ought to wash one another's Feet. Phil. 2. 7.

made himself of no Reputation, and took upon him the Form of a Servant, and was made in the likeness of Men. † Luk. 22. 27. Which is greater, he that sitteth at Meat, or he that serveth? Is not he that sitteth at Meat? but I am among you as he that serveth.

^b 2 Cor. 5. 21. He hath made him to be Sin for us, who knew no sin; that we might be made the Righteousness of God in him. Eph. 1. 7. In whom we have redemption through his Blood, Forgiveness of Sins, according to the Riches of his Grace. † 1 Cor.

2. 6. Who gave himself a Ransom for all, to be testified in due time. † Tit. 2. 14. Who gave himself for us, that he might redeem us from

son for many. 29. And (1) as they departed from Jericho, a great multitude followed him. 30. ¶ And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. 31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. 32. And Jesus stood still, and called them, and said, What will ye that I should do unto you? 33. They say unto him, Lord, that our eyes may be opened. 34. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

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CHAP.

from all iniquity, and purifie unto himself a peculiar People zealous of good Works. Heb. 9. 28 Christ was once offered to bear the Sins of many. † 1 Pet. 1. 18, 19. Ye were not redeemed with corruptible things— But with the precious blood of Christ, as of a Lamb without blemish, and without spot. Isa. 53. 16. It pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his Soul an Offering for Sin.
† Mat. 26. 28. This is my Blood of the New-Testament, which is shed for many for the Remission of Sins. † Rom. 5. 15, 19. — If through the Offence of one

many be dead; much more the Grace of God, and the Gift by Grace, which is by one man, Jesus Christ, hath labounded unto many. As by one man's Disobedience many were made Sinners; so by the Obedience of one, shall many be made righteous.

¶ Mar. 10. 46. They came to Jericho: and as he went out of Jericho with his Disciples, and a great number of People, blind Bartimeus, the Son of Timeus, sat by the way-side begging. ¶ Luk. 18. 35. — As he was come nigh unto Jericho, a certain blind man sat by the wayside begging.

(1) Though St. Mark and St. Luke mention but one blind Man, yet they do not say that there was no other. They might mention but one, namely Bartimeus, he being the most remarkable. St. Matthew and St. Mark speak of this Cure as performed when our Lord was departed from Jericho. This St. Luke does not contradict, for his Words strictly rendered, signifie our Lord's being nigh Jericho. And he may be said to be near a Place, who is gone a little Way from it, as well as he who is going to it. These Differences are inconsiderable.

C H A P. XXI.

AND when they ^a drew nigh unto Jerusalem, and were come to Bethphage, unto the ^d mount of Olives, then sent Jesus two disciples, 2. Saying unto them Go into the village over against you, and straightway I shall find an Ass tied, and a colt with her: loose ~~them~~ and bring ~~them~~ unto me. 3. And if any man say ought unto you, ye shall say, The Lord hath need of them. And straightway he will send them. 4. All this was done that it might be fulfilled which was spoken by the prophet, saying, 5. ^e Tell ye the daughter of Sion, Behold thy king cometh unto thee, ^f meek, and sitting upon an Ass, and a colt the foal of an Ass. 6. And the ^g disciples went, and did as Jesus commanded them, And brought the Ass, and the Colt, and ^h put on the (1) their cloaths, and they set *him* thereon. 8. And very great multitude spread their Garments in the way other

^a * Mar. 11. 1. When they came nigh to Jerusalem, unto Bethphage, and Bethany, at the Mount of Olives, he sendeth forth two of his Disciples. * Luk. 19. 29. 5

—When he was come nigh to Bethphage and Bethany, at the Mount called the Mount of Olives, he sent two of his Disciples.

^d † Zech. 14. 4. His Feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the East and toward the West.—

^e * Isa. 62. 11. Behold, the Lord hath proclaimed unto the end of the World, Say ye to the Daughter of Zion, behold, thy Salvation ^g cometh; behold, his Reward is with him, and his Work before him. * Zech. 9. 9. Rejoice greatly, O Daughter of Zion; Shout

O Daughter of Jerusalem, behold thy King cometh unto thee: he is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the foal of an Ass. * 12. 15. Fear not Daughter of

Jerusalem: behold, thy King cometh sitting on an Ass's Colt.

^f * Mat. 11. 29. —I am Meek and lowly in Heart. Mat. 12. 19. I shall not strive nor cry, neither shall any man hear his Voice in the Streets. 2 Cor. 10. 1. Now Paul my self beseech you by the Meekness and Gentleness of Christ

^h * Mar. 11. 2. Go your way into the Village over against you, and as soon as ye be entered into it, ye shall find a Colt tied, whereon never man sat; loose him and bring *him*.

^h † 2 King. 9. 13. Then he hastened and took every man his Garment

(1) This Clause does not refer to the Ass and the Colt, but to the Clothes which are mentioned just before.

others cut down ⁱ branches from the trees, and strawed them in the way. 9. And the multitudes that went before, and that followed, cried, ^k saying, (1) Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. 10. And when he ⁱ was come into Jerusalem, all the city was moved, saying, Who is this? 11. And the multitude said, This is Jesus the prophet of ^m Nazareth of Galilee. 12. ¶ And Jesus ^a went into the Temple of God, and ^o cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that

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ment and put it under him on the top of the Stairs, and blew with Trumpets, saying, Jehu is King.

Lev. 23. 40. Ye shall take you — boughs of goodly Trees, branches of Palm-trees. — † See 1 Mac.

13. 51. Entred into it — with Thanksgiving, and Branches of Palm-trees. — † 2 Mac. 10. 7. They

bare Branches, and fair Boughs, and ^o Palm also, and sang Psalms unto him that had given them good Success in cleansing his Place.

† Joh. 12. 12, 13. Much People — took Branches of Palm-trees, and

went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the Name of the Lord.

† † Psal. 118. 25, 26. Save now ²⁰ I beseech thee, O Lord: O Lord, I beseech thee, send now Prosperity. Blessed be he that cometh in the

Name of the Lord: we have blessed you out of the House of the Lord. 25

† Mar 23. 39. Blessed is he that

cometh in the Name of the Lord.

¹ * Mar. 11. 15. And they come to Jerusalem, and Jesus went into the Temple and began, &c. as

5 here. * Luk. 19. 45. And he went into the Temple, and began to cast out them that sold, and them that bought. * Joh. 2. 13, 15. Je-

sus went up to Jerusalem, and when he had made a Scourge of small Cords, he drove them all out of the Temple, and the Sheep, and the Oxen; and poured out the Changers money, and overthrew the Tables.

^m † Mat. 2. 23. And he came and dwelt in a City called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.

ⁿ * Mar. 11. 11. Jesus entered into Jerusalem, and into the Temple. — Luk. 19. 45. Joh. 2. 15. The Words under ver. 10.

^o Psal. 93. 5. Holiness becometh thine House, O Lord, for ever.

(1) The Word *Hosanna* imports as much as *save*, or *keep*, or, *preserve* now, *I beseech thee*. This was a Form of Acclamation which the Jews were wont to use at the Feast of *Tabernacles*, instituted to commemorate the Dwelling of their Fore-fathers in Tents or Tabernacles, Lev. 24. 43. These Tabernacles were made of the *Boughs* of the *Cistern-Tree*, or of the *Palm-Tree*, the *Myrtle-Tree*, or the *Willow* of the Brook. The Tying of these Boughs together, they called, making of *Hosanna's*. Some set up these Tabernacles on the Tops of their Houses, others in their Courts, and some in the Streets.

that sold doves, 13. And said unto them, It is written ^a My house shall be called the house of Prayer, but ye have made it a den of thieves. 14. And the blind and the lame came to him in the temple, and he healed them. 15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased. 16. And said unto him, Hear thou what these say? And Jesus saith unto them, Ye have ye never read, ^d Out of the mouth of babes and sucklings thou hast perfected praise? 17. ¶ And he left them, and went out of the city into Bethany, and lodged there. 18. Now in the morning ^e as he returned into the city, he hungered. 19. And when he saw ^{* a *} a fig-tree [Gr. *one Fig-tree*] in the way, he came to it, and found nothing thereon, but ^b leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. 20. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away! 21. Jesus answered and said unto them, Verily I say unto you, If ye have ⁱ faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. 22. And all things whatsoever ye shall ^k ask in Prayer, believing, ye shall receive. 23. ¶ And when he ^l was come in

^a * See on Mar. 11. 17.

^b Isa. 26. 11. Lord, when thy Hand is lifted up they will not see; but they shall see, and be ashamed for their Envy at the People —

^c Act. 4. 2. The Priests — being grieved that they taught the People. — Act. 13. 45. When the Jews saw the multitudes, they were filled with Envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

^d * Psal. 8. 2. Out of the mouth of Babes and Sucklings hast thou ordained Strength, because of thine Enemies, that thou mightest still the Enemy and the Avenger.

^e † Joh. 11. 18. Now Bethany

was nigh unto Jerusalem, about fifteen furlongs off.

^f * See on Mar. 11. 12, 13.

^g Luk. 13. 6. A certain man had a Fig-tree planted in his Vineyard, and he came and sought Fruit thereon, and found none.

^h 2 Tim. 3. 5. Having a form of Godliness, but denying the Power thereof —

ⁱ † Luk. 17. 6. † Jam. 1. 6.

^j 1 Cor. 13. 2. See on Mar.

17. 20.

^k † Mar. 11. 24. † Luk. 9. 40.

^l † 1 Joh. 3. 22. † 1 Joh. 5. 14.

See on Mar. 7. 7.

^m * Mar. 11. 27. And they came again to Jerusalem; and as

the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what ^a authority doest thou these things, and who gave thee this authority? 24. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. 25. The baptism of John, whence was it? from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26. But if we shall say, Of men; we fear the People; for all ^a hold John as a Prophet. 27. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28. ¶ But ^o what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard. 29. He answered and said, I will not: but afterward he repented and went. 30. And he came to the second, and said likewise. And he answered, and said, I go sir; and went not. 31. Whether of them twain did the Will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the ^p publicans and the ⁽¹⁾ harlots go into the kingdom of God before you. 32. For ^a John came unto you in

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was walking in the Temple, there come to him the chief Priests, and the Scribes, and the Elders. * Luk. 20. 1. — As he taught the People in the Temple, and preached the Gospel, the chief Priests and Scribes came upon him with the Elders.

ⁿ † Exod. 2. 14. He said, who made thee a Prince and a Judge over us? intendest thou to kill me, as thou killedst the Egyptian? † A&C. 4. 7. When they had set them in the midst, they asked, By ^{what} Power, or by what Name, have ye done this? † A&C. 7. 27. He that did his Neighbour wrong, thrust him away, saying, Who

made thee a Ruler and a Judge over us?

ⁿ See on Mat. 11. 2.

^o ∴ Ecclesiasticus 19. 21. If a Servant say to his Master, I will not do as it pleaseth thee, though afterward he do it, he angreth him that nourisheth him.

^p † Luk. 7. 29. 39. All the People that heard him, and the ¹⁰ Publicans, justified God, being baptized with the Baptism of John. But the Pharisees and Lawyers rejected the Counsel of God against themselves, being ¹⁵ not baptized of him.

^q † Mat. 3. 8. Bring forth therefore Fruits meet for Repentance.

(1) That is, those who had been Publicans and Harlots, but were reclaimed, these go, &c.

in the way of righteousness, and ye believed him not but the publicans and the harlots believed him. And ye when ye had seen it, repented not afterward, that ye might believe him. 33. ¶ Hear another Parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to Husbandmen, and went into a far country. 34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35. And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36. Again he sent

† Luk. 3. 12, 13. Then came also Publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.

† Psal. 80. 9. Thou preparest room before it, and didst cause it to take deep Root, and it filled the Land. † Cant. 8. 11. Solomon had a Vineyard at Baal-hamon, he let out the Vineyard unto Keepers: every one for the Fruit thereof was to bring a thousand Pieces of Silver. * Isa. 5. 1. Now will I sing to my well-beloved, a Song of my beloved touching his Vineyard: My beloved hath a Vineyard in a very fruitful Hill.

* Jer. 2. 21. I had planted thee a noble Vine, wholly a right Seed: How then art thou turned into the degenerate Plant of a strange Vine unto me? * Mar. 12. 1. A certain Man planted a Vineyard, and set an Hedge about it, and digged a Place for the Wine-fat, and built a Tower, and let it out to Husbandmen, and went into a far Country. * Luk. 20. 9. A certain man planted a Vineyard, and let it forth to Husbandmen, and went into a far Country for a long time.

† Mat. 25. 14, 15. The Kingdom of Heaven is as a man that

ling into a far Country, &c.

† Cant. 8. 11. The Word is under ver. 33. Ver. 12. My Vineyard which is mine is before me: thou, O Solomon, must have a thousand, and those that keep the Fruit thereof two Hundred.

* 2 Chron. 36. 16. They mocked the Messengers of God, and despised his Words, and misused his Prophets, until the Wrath of the Lord arose against his People. — Num. 9. 26. They were disobedient and rebelled against thee, and cast thy Law behind their backs, and despised thy Prophets which testified against them to turn them to thee.

Jer. 37. 15. The Princes were wroth with Jeremiah, and smote him, and put him in Prison. — Mat. 23. 37. O Jerusalem, Jerusalem, thou that killest the Prophets, and

dest not to be converted from them which are sent unto thee. Acts 7. 51, 52. — As your Fathers did, so do ye. Which of the Prophets have not your Fathers persecuted? and they have slain them which shewed before of the coming of the just one; of whom have been now the betrayers and Murderers. Act. 7. 59. They stoned Stephen. — 2 Cor. 11. 2. Once was I stoned. 1 Thes. 2. 14. Who both killed the Lord Jesus, and their own Prophets, and have persecuted us. —

other servants, more than the first: and they did unto them likewise. 37. But last of all, he sent unto them his son, saying, They will reverence my son. 38. But when the husbandmen saw the son, They said among themselves, This is the Heir, come, let us kill him, and let us seize on his inheritance. 39. And they caught him, and cast him out of the vineyard, and slew him. 40. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the Builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the Fruits thereof. 44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him

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† Psa. 2. 8. Ask of me, and I shall give thee, the Heathen for thine Inheritance, and the utmost Parts of the Earth for thy Possession. † Heb. 1. 2. God—hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all things.

* Mat. 26. 3. Then assembled together the chief Priests, and the Scribes, and the Elders of the People, unto the Palace of the High Priest: † Mat. 27. 1. When the Morning was come, all the chief Priests and Elders of the People, took Counsel against Jesus to put him to death. * Joh. 11. 53. From that Day forth, they took Counsel together for to put him to death.

† Heb. 13. 12. Jesus—suffered without the Gate.

† See Luk. 20. 16. He shall come and destroy these Husbandmen, and shall give the Vineyard to others.

* Act. 13. 46. It was necessary

that the Word of God should first have been spoken unto you: but seeing you put it from you, and judge your selves unworthy of everlasting Life, lo, we turn to the Gentiles. Act. 28. 28. Be it known unto you, that the Salvation of God is sent unto the Gentiles, and that they will hear it.

* Psa. 118. 22. * Act. 4. 11. See on Luk. 2. 34.

† Mat. 8. 12. The Children of the Kingdom shall be cast into outer Darkness: there shall be weeping and gnashing of Teeth.

* Isa. 8. 14. † Zech. 12. 3. † Luk. 20. 18. * Rom. 9. 33. * 1 Pet. 2. 7. See on Luk. 2. 34.

* Isa. 60. 12. The Nation and Kingdom that will not serve thee shall perish: yea, those Nations shall be utterly wasted. * Dan. 2. 34. Thou sawest till that a Stone was cut out without Hands, which smote the Image upon his Feet that were of Iron and Clay, and brake them to pieces.

him to powder. 45. And when the chief Priests and Pharisees had heard his Parables, they perceived that he spake of them, 46. But when they sought to lay hands on him, they feared the multitude, because they took him for a Prophet.

C H A P. XXII.

AND Jesus answered and spake unto them again by Parables, and said, 2. The kingdom of heaven is like unto a certain king which made a marriage for his son, 3. And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my Oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5. But they made light of it, and went their ways, one to his farm, another to his merchandize. 6. And the remnant took his servants, and entreated them spitefully and slew them. 7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. 8. Then saith he to his servants, The Wedding is ready, but they which were bidden were not worthy. 9. Go ye therefore into the highways,

* † Luk. 7. 16. They glorified God, saying, That a great Prophet is risen up amongst us. † Joh. 7. 42. Many of the People said, Of a Truth this is the Prophet.

* † Luk. 14. 16. A certain man made a great Supper, and bade many. † Rev. 19. 7, 9. Let us be glad and rejoice, and give Honour unto him: for the Marriage of the Lamb is come, and his Wife hath made her self ready. — Blessed are they which are called to the Marriage Supper of the Lamb.

* † Prov. 9. 2. She hath killed her Beasts.

* † Heb. 2. 3. How shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard

him.

* See on Mat. 21. 35.

* † Dan. 9. 26. — The People of the Prince that shall come, shall destroy the City and the Sanctuary. — Luk. 19. 43, The Days shall come upon thee that thine Enemies shall cast a Trench about thee, and compass the round, and keep thee in on every side, and shall lay thee even with the Ground. —

* † Act. 3. 26. Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from your Iniquities.

* † Act. 13. 46. — Seeing ye judge your selves unworthy of everlasting Life, lo, we turn to the Gentiles.

* † Rom. 10. 14. Have they not heard?

ways, and as many as ye shall find, bid to the marriage. 10. So those servants went out into the *high-ways*, and ^k gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11. ¶ And when the king came in to see the guests, he saw there a man which had not on a ^l wedding-garment: 12. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. 13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into ^m outer darkness: there shall be weeping and gnashing of teeth. 14. For many are ⁿ called, but few are chosen. 15. ¶ Then ^p went the Pharisees, and ^q took counsel how they might ^r intangle him in his talk. 16. And they sent out unto him their disciples, with the Herodians, saying, ^s Master, we know that thou art true, and teachest

head? yes, verily, their *sound* went into all the *Earth*, and their Words unto the *Ends* of the World.

^t Mat. 13. 38, 47. The Field is the World, the good Seed are the Children of the Kingdom: but the Tares are the Children of the wicked one. The Kingdom of Heaven is like unto a Net that was cast into the Sea, and gathered of every kind.

^u 1 Cor. 5. 3. If so be, that *being clothed*, we shall not be found naked. ^v Eph. 4. 24. Put on the new Man, which after God is created in Righteousness, and true Holiness. ^w Col. 3. 10, 12. And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him. Put on therefore (as the Elect of God, holy and beloved) Bowels of Mercies, kindness, humbleness of Mind, meekness, long-suffering. ^x Rev. 3. 4, 18. Thou hast a few Names even in Sardis, which have not defiled their Garments, and they shall walk with me in White: for they are worthy. I counsel thee to buy of me — white Raiment, that thou mayst be clothed — ^y Rev. 16. 15. Blessed is he that watch-

eth and keepeth his Garments, lest he walk naked, and they see his Shame. ^z Rev. 19. 8. To her was granted, that she should be arrayed in fine Linen, clean and white: for the fine Linen is the Righteousness of Saints.

^{aa} See on Mat. 8. 12.

^{ab} See the Note on Mat. 20. 16.

^{ac} Mar. 12. 13. They send unto him certain of the Pharisees, and of the Herodians, to catch him in his Words. ^{ad} Luk. 20. 20. And they watched him, and sent forth spies, which should feign themselves just Men, that they might take hold of his Words, that so they might deliver him unto the Power and Authority of the Governour.

^{ae} Psal. 2. 2. The Rulers take Counsel together against the Lord, and against his anointed.

^{af} Jer. 18. 18. Come and let us devise devices against Jeremiah —

^{ag} Psal. 12. 2. With flattering Lips, and with a double Heart do they speak. Psal. 55. 21. The Words of his Mouth were smoother than Butter, but War was in his Heart; his Words were softer than Oil, yet were they drawn Swords.

est the way of God in truth, neither carest thou for any man for thou regardest not the person of men. 17. Tell us therefore, What thinkest thou? Is it lawful to give tribute to Cesar, or not? 18. But Jesus perceived their wickedness, said, Why tempt ye me, ye hypocrites? 19. Shew me tribute money. And they brought unto him a (1) penny. And he saith unto them, Whose is this image and *superscription [Or, *inscription*]? 21. They say unto him, Cesar. Then saith he unto them, *Render therefore unto Cesar, the things which are Cessars: and unto God, the things that are Gods. 22. When they had heard *these words*, they marvelled and left him, and went their way. 23. ¶ The ^b same day came to him the Sadducees, which say, that there is no resurrection, and asked him, 24. Saying, Master, *Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25. Now there were with *seven brethren, and the first when he had married a wife, ceased, and having no issue, left his wife unto his brother. 26. Likewise the second also, and the third, unto the *tenth [Gr. *seven*]. 27. And last of all the woman died also. 28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30. For in the resurrection they neither marry, nor are given in marriage: but are *as the angels in Heaven.

* In Mar. 12. 17. and Luk. 20. 25. are almost the same Words. † Mat. 17. 25. —What thinkest thou, Simon, Of whom do the Kings of the Earth take Custom or Tribute? of their own Children, or of Strangers? * Rom. 13. 7. Render to all their dues: Tribute to whom Tribute is due, Custom, to whom Custom, Fear to whom Fear, Honour to whom Honour.

^b * Luk. 20. 27. * Act. 23. 8.

See on Mar. 12. 18.

^c * Deut. 25. 5. See on Mar. 12. 19.

^d Tob. 3. 8. She had been

married to seven Husbands, when Asmodeus, the evil Spirit, had led.—Thou hast had already seven Husbands, neither wast thou married after any of them.

* † 1 Joh. 3. 2. Beloved, now are the Sons of God, and it is not yet appear what we shall be, but we know that when he shall appear, we shall be like him; we shall see him as he is. 1 Cor. 15. 42, 44. It is sown in Corruption, it is raised in Incorruption. It is sown a natural Body, it is raised a spiritual Body. There is a natural Body, and there is a spiritual Body.

God in heaven. 31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32. I am [†] the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33. And when the multitude heard *this*, they were [†] astonished at his doctrine. 34. ¶ But when the ^h Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35. Then one of them, which was a lawyer, asked *him* a question, tempting him, and saying, 36. Master, which is the great commandment in the law? 37. Jesus said unto him, Thou shalt ⁱ love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first and great commandment. 39. And the second is like unto it, Thou shalt ^h love

[†] Exod. 3. 6, 16. I am *the God* of thy Father, *the God* of Abraham, *the God* of Isaac, and *the God* of Jacob. Go and gather the Elders of Israel together, and say ^h unto them, the Lord God of your Fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me. [†] Mar. 12. 26. As touching the Dead that they rise: have ye [†] not read in the Book of Moses, how in the Bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. [†] Luk. 20. 37. Now [†] that the Dead are raised, even Moses shewed at the Bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. Act. 3. 13. The God [†] of Abraham, the God of Isaac, and of Jacob, the God of our Fathers hath glorified his Son Jesus. — Act. 5. 30. The God of our Fathers raised up Jesus. — [†] Act. 7. 32. I am the God of thy Fathers, the God of Abraham, &c. Act. 22. 14. The God of our Fathers hath chosen thee. — [†] Heb. 11. 16. But now they desire a better Country, that is an heavenly: wherefore God is not ashamed to be called *their God*: for he hath prepared for them a City.

[†] Mat. 7. 28. And it came to pass, when Jesus had ended these Sayings, the People were *astonished* at his Doctrine.

^h * Mar. 12. 28. One of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all.

ⁱ * Deut. 6. 5. Thou shalt *love* the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Might: [†] Deut. 10. 12. And now Israel, what doth the Lord thy God require of thee, but to *fear* the Lord thy God, to walk in all his Ways, and to *love* him, and to *serve* the Lord thy God with all thy Heart, and with all thy Soul. [†] Deut. 30. 6. The Lord thy God will *circumcise* thine Heart, and the Heart of thy Seed, to *love* the Lord thy God with all thine Heart, and with all thy Soul, that thou mayst live, * Luk. 10. 27. And he [the Lawyer] answering, said, Thou shalt *love* the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind; and thy Neighbour as thy self.

* love thy neighbour as thy self. 40. On these two commandments ¹ hang all the law and the prophets. 41. ¶ When the ^m Pharisees were gathered together, Jesus asked them 42. Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.* 43. He saith unto them, How then doth David in spirit, ^a call him Lord, saying, * The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? 45. If David call him Lord, how is he his son? 46. And no man was able to answer him a Word, neither durst any man (from that time forth) ask him ^p any more questions.

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* * Lev. 19. 18. † Mar. 12. 31.

† Rom. 13. 9. † Gal. 5. 14.

† Jam. 2. 8. See on Joh. 13. 34.

† Mat 7. 12. Therefore all

Things whatsoever ye would that Men should do unto you, do ye even so to them: for this is the Law and the Prophets.

^m * Mar. 12. 35. Jesus answered and said, while he taught in the Temple, How say the Scribes that Christ is the son of David? * Luk. 20. 41. And he said unto them, How say they that Christ is David's Son?

ⁿ Ecclesiasticus 51. 10. I called upon the Lord the Father of my Lord, that he would not leave me in the Days of trouble, and in the Time of the Prowd, when there was no Help.

^o * Psal. 110. 1. The Lord said unto my Lord, sit thou at my right Hand, until I make thine Enemies thy Footstool. Mar. 16. 19. — He was received up into Heaven, and sat at the right Hand of God. Mar. 26. 64. Mar. 14. 62. Hereafter ye shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven. Luk. 22. 69. Hereafter shall the Son of man sit on the right Hand of the Power of God. Act. 7. 56. Behold, I see the Heavens opened, and the Son of man standing at the right Hand of God. Col. 3. 1. If ye then be risen with Christ, seek those

things which are above, where Christ sitteth at the right Hand of God. Heb. 1. 3. — When he himself purged our sins, sat on the right Hand of the Majesty in the Heavens. Heb. 8. 1. — We need not daily offer up such an high Priest, who is seated at the right Hand of the Throne of Majesty in the Heavens. Heb. 12. Looking unto Jesus, the Author and Finisher of our Faith; who endured the Cross, despising Shame, and is set down at the right Hand of the Throne of God.

¹⁵ 10. 12. This man, after he had offered one Sacrifice for Sins, for ever sat down on the right Hand of God. † Act. 2. 34. David is not ascended into the Heavens: but he saith himself, the Lord said unto my Lord, sit thou on my right Hand. † 1 Cor. 15. 25. He must reign, till he hath put all Enemies under his Feet. † Eph. 1. 20. — When he raised him [Christ] from the Dead, and set him at his own right Hand in heavenly Places. † Heb. 1. 13. To which of the Angels said he at any time, Sit on my right Hand, till I make thine Enemies thy Footstool? † Heb. 10. 12, 13. This man, after he had offered one Sacrifice for Sins, for ever sat down at the right Hand of God, From henceforth expecting till his Enemies be made his Footstool.

^p Mar. 12. 34. No man

C H A P. XXIII.

THEN spake Jesus to the multitude, and to his disciples, 2. Saying, * The Scribes and the Pharisees sit in Moses seat. 3. All therefore whatsoever they ^b bid you observe, ~~that~~ observe and do; but do not ye after their works: for ^c they say and do not. 4. For they ^a bind heavy burdens, and grievous to be born, and lay ~~them~~ on mens shoulders, but they themselves will not move them with one of their fingers. 5. But ^a all their works they do for to be seen of men: they make ^e broad their (1) phylacteries, and enlarge

that durst ask him *any Question*. Luk. 14. 6. They could not answer him again to these things. Luk. 20. 40. After that they durst not ask him *any Question* at all.

^a Mar. 12. 38. He said unto them in his Doctrine, Beware of the Scribes, which love to go in long cloathing, and love Salutations in the Market-Places. ^c Luk. 10. 45. Then in the Audience of all the People, he said unto his Disciples, Beware of the Scribes, &c.

^b See the Note on Mat. 16: 6.

^c † Rom. 2. 19. And art confident that thou thy self art a Guide of the Blind, a Light of them which are in Darkness.

^d * Luk. 11. 46. Wo unto you also ye Lawyers: for ye lade men ²⁰ with Burdens grievous to be born, and ye your selves touch not the Burdens with one of your Fingers. † Acts 15. 10. Why tempt ye God, to put a Yoke upon the Neck of the ²⁵ Disciples, which neither our Fathers nor we are able to bear. † Gal. 6. 13. Neither they themselves who are circumcised keep the Law; but desire to have you circumcised, ³⁰ that they may glory in your Flesh. Isa. 10. 1. Wo unto them that decree *unrighteous* Decrees, and that write *grievousness* which they have prescribed.

^e † Mat. 6. 1, 2, 5, 16. Take heed that you do not your Alms before Men to be seen of them: otherwise ye have no reward of your Father which is in Heaven. Therefore when thou dost thine Alms, do not sound a Trumpet before thee as the Hypocrites do, in the Synagogues, and in the Streets, that they may have *Glory* of Men. Verily I say unto you, they have their Reward. And when thou prayest thou shalt not be as the Hypocrites are: for they love to pray standing in the Synagogues, &c. Moreover when ye Fast, be not as the Hypocrites, of a sad Countenance; for they disfigure their Faces, &c.

^f * Numb. 15. 38. Speak unto the Children of Israel, and bid them make them Fringes in the Borders of their Garments, throughout their Generations, and they put upon the Fringe of the Borders a Ribband of Blue. ²⁵ Deut. 6. 8. Thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes. * Deut. 22. 12. Thou shalt make thee Fringes upon the four Quarters of thy Vesture, wherewith thou coverest thy self. † Prov. 3. 3. Let not Mercy and Truth forsake thee, ³⁵ bind them about thy Neck, write them upon the Table of thy Heart.

(1) This Word is derived from a Greek Word which signifies to preserve

large the borders of their garments, 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues. 7. And greetings in the markets, and to be called of men Rabbi, Rabbi. 8. But (2) be not ye^h called Rabbi: for one is your master, even Christ, and all ye are brethren.

* Mar. 12. 38, 39. He said unto them in his Doctrine, Beware of the Scribes, which love to go in long Cloathing, and love Salutations in the Market-places, and the chief Seats in the Synagogues, and the uppermost Rooms at Feasts. * Luk. 11. 43. Wo unto you Pharisees: for ye love the uppermost Seats in the Synagogues, and greetings in the Markets. † Luk. 20. 46. Beware of the Scribes, which desire to walk in long Robes, and love Greetings in the Markets; and the

highest Seats in the Synagogues. † 3 Joh. ver. 9. I wrote unto the Church: but Diotrephes, who loveth to have the Pre-eminence among them, receiveth us not.

^h Jam. 3. 1. My Brethren, be not many Masters, knowing that we shall receive the greater damnation. † See 2 Cor. 1. 24. Not for that we have Dominion over your Faith, but are Helpers of your Joy. † 1 Pet. 5. 3. Not as being Lords over Gods Heritage, but being Examples to the flock.

serve or keep: They are generally thought to be Schedules, or pieces of Parchment which they wore on their Foreheads, and on their left Arms and Hands. On these pieces of Parchment were written sometimes the Commandments, sometimes such Portions of the Law as these, *Exod.* from the 2d, to the End of the 10th Verse; and from the 14th, to the end of the 16th Verse. *Deut.* 6. from the 4th, to the end of the 9th Verse. And *Deut.* 11. from the 13th, to the end of the 20th Verse, which were written in four Columns. They placed much Religion and great Humbleness in wearing these *Phylacteries*; and therefore those who would be thought devout, made them broader than ordinary. This Practice began from a mistaken Interpretation of some of the Texts refer'd to. They understood them literally, but it is highly probable that they ought to be interpreted figuratively, and that the Meaning of them is, that they should diligently read, remember, and meditate on, observe and keep the Laws and Commandments of God. Our blessed Lord, on all fit Occasions, condemns all superstitious Practices, and inculcates this Truth, that *then, and then only*, are the outward Duties of Religion pleasing and acceptable to God when they make Men better, more holy, and more like unto him.

(2) That our blessed Lord does not absolutely forbid the Use of such Titles as Rabbi, Father, Master, Doctor, Teacher, &c. is plain, because the Apostles themselves, who doubtless understood the Extent of this Precept, not only claimed them themselves, but gave them to others. St. Paul styles himself the Father of the Corinthians, 1 Cor. 4. 15. and calls Timothy his own Son in the Faith, 1 Tim. 1. 2. He enjoins Servants to be obedient to their Masters, and he gives himself the Title of an Apostle and Teacher, or Doctor of the Gentiles, 2 Tim. 1. 11. St. John, 1 Ep. 2. 13. say, I write unto you Fathers.

What our Lord here forbids, is an ambitious Affectation of high and great

And call no man your father upon the earth: for one is your father which is in heaven. 10. Neither be ye called masters: for one is your master, even Christ. 11. But he that is ¹ greatest among you, shall be your servant. 12. And whosoever shall ¹ exalt himself, shall be abased; and he that shall humble himself, shall be exalted. 13. ¶ But ^m ye un- unto you Scribes and Pharisees, hypocrites; for ye ⁿ shut

¹ Mal. 1. 6. A Son honoureth his Father, and a Servant his Master: if I then be a Father, where is mine Honour? and if I be a master, where is my Fear?—

^k See on Mat. 20. 26, 27.

¹ Prov. 29. 23. A Man's Pride shall bring him low: but Honour shall uphold the humble in Spirit.

Dan. 4. 37. —Those that walk in ¹⁰ Pride he is able to abase. Luk. 1.

51, 52. He hath scattered the Proud in the imagination of their Heart. He hath put down the Mighty from their Seats, and exal- ¹⁵ ed them of low degree. 2 Chron.

32. 25. Hezekiah rendred not again according to the Benefit done unto him: for his Heart was lifted ²⁰ up; therefore there was Wrath upon him, and upon Judah and Jerusalem. † Job 22. 29. When

Men are cast down, then thou shalt say, there is lifting up: and he shall save the humble Person. Psal. ²⁵

18. 27. Thou—wilt bring down high Looks. Prov. 18. 12. Before

Destruction the Heart of Man is Haughty, and before Honour is Humility. * Luk. 14. 11. Whosoever

exalteth himself, shall be abased; and he that humbleth himself, shall be exalted. * Luk. 18. 14. This

Man [Publican] went down to his House justified rather than the other: for every one that exalteth, ¹⁰ &c. † Jam. 4. 6. But he giveth

more Grace: Wherefore he saith, God resisteth the Proud, but giveth Grace to the Humble. † 1 Pet. 5,

5. All of you be Subject one to another; and be clothed with Humility: for God resisteth the Proud, but giveth Grace to the Humble.

Ecclesiasticus 3. 18. The greater thou art, the more humble thy self, and thou shalt find Favour before the Lord.

^m * Luk. 11. 52. Wo unto you, Lawyers: for ye have taken away the Key of Knowledge: ye entred not in your selves, and them that were entring in ye hindered.

great Titles, but chiefly that we should not so acknowledge any Man our Father upon Earth, as to yield an absolute Obedience and Subjection to him; for that is due only to God. He forbids us to receive any Man, or number of Men, to be our Guides, so as to subject our selves and Consciences to them in Matters of Eternal Salvation. And this was what the Rabbies and Teachers among the Jews required of their Followers. The Apostles disclaimed all Dominion over the Faith of Christians. They desired to be accounted as the Ministers, Stewards, and Ambassadors of Christ, and expected to be obeyed no farther than as they made it manifest by the miraculous Power they had, that their Doctrine was agreeable to the Will of Christ, whom they owned to be the sole Guide and Teacher of his Church, to whom they were absolutely to submit and yield Obedience.

* shut up the kingdom of heaven against men: for ye neither go in your selves, neither suffer ye them that are entering in to go in. 14. Wo unto you Scribes and Pharisees, hypocrites, for ye ^a devour widows houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. 15. Wo unto you Scribes and Pharisees, hypocrites; for ye ^a compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than your selves. 16. Wo unto you, ye ^a blind guides, which say, Whosoever shall ^a swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor. 17. Ye fools, and blind: for whether is greater the gold, or the temple that ^a sanctifieth the gold? 18. And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is ^a guilty [debtor, or, bound]. 19. Ye fools, and blind: for whether is greater, the gift, or ^a the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21. And whoso shall swear by the temple, sweareth by it, and by him that ^a dwelleth therein. 22. And he that shall swear by heaven, sweareth

^a Joh. 9. 22. The Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the Synagogue.

^b Mar. 12. 40. Which devour Widows Houses, and for a pretence make long Prayers: these shall receive greater Damnation. * Luk.

20. 47. Which devour Widows Houses, and for a shew make long Prayers: the same shall receive greater Damnation. † 2 Tim. 3.

6. Of this sort are they which creep into Houses, and lead captive silly Women laden with Sins, led away with divers Lusts. † Tit.

1. 11. Whose Mouths must be stopped, who subvert whole Houses, teaching things which they ought not, for filthy Lucre's sake.

^c Gal 4. 17. They zealously affect you, but not well.

^d Isa. 56. 10. His Watchmen are Blind, they are all ignorant. See on Mat. 15. 14.

^e † Mat. 5. 33, 34. Ye have heard that it hath been said by them of old Time, Thou shalt not forswear thy self, but shalt perform unto the Lord thy Oaths. But I say unto you, swear not at all.—

^f Exod. 30. 29. Thou shalt sanctify them, that they may be most holy, whatsoever toucheth them, shall be holy.

^g † Exod. 29. 37. — Whosoever toucheth the Altar shall be holy.

^h † 1 King. 8. 13. I have built thee an house to dwell in, a settled Place for thee to abide in for ever. † 2 Chron.

2. I have built an House of Habitation for thee, and a Place for thy dwelling for ever. Ps.

8. Lord, I have loved the habitation of thine House, the Place where thine House dwelleth. Ps. 132. 13, 14.

the throne of God, and by him that sitteth thereon. 23. Wo unto you Scribes and Pharisees, hypocrites; for ye pay tithe of Mint, and ^aanise, [*Gr. ^aννδορ, Dill,*] and cummin, and have omitted the weightier matters of the Law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24. Ye blind guides, which strain at a gnat, and swallow a camel. 25. Wo unto you Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. 26. Thou blind Pharisee, cleanse first that ^{which is} within the cup and platter, that the outside of them may be clean also. 27. Wo unto you Scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness. 28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29. Wo unto you Scribes and Pharisees, hypocrites; because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, 30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets. 31. Wherefore ye be witnesses unto your selves, that ye are
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Lord hath chosen Zion: he hath desired it for his *Habitation*. This is my rest for ever: here will I dwell, for I have desired it.

^a Mat. 5. 34. Swear not at all; neither by Heaven, for it is God's Throne. [†] Act. 7. 49. Heaven is my Throne, and the Earth is my Footstool. Isa. 66. 1. Thus saith the Lord, Heaven is my Throne, and the Earth is my Footstool.

^b Luk. 11. 42. Wo unto you Pharisees: for ye pay *Tithe* Mint and Rue, and all manner of Herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

^c 1 Sam. 15. 22. [†] Hcf. 6. 6. [†] Mic. 6. 8. [†] Mar. 12. 7. See 20 on Mar. 9. 13.

^d Mar. 7. 4. Many other things there be, which they have received to hold, as the *Washing* of Cups, and Pots, and brazen Vessels and 25

Tables. ^a Luk. 11. 39. Now do ye Pharisees *make clean* the outside of the Cup and Platter: but your inward Part is full of ravening and wickedness.

^c Jer. 4. 14. O Jerusalem, wash thine Heart from Wickedness, that thou may'st be saved: How long shall vain Thoughts lodge within thee?

^f Tit. 1. 15. Unto the Pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their Mind and Conscience is defiled.

^e Luk. 11. 44. Wo unto you Scribes and Pharisees, hypocrites; for ye are as Graves which appear not, and the Men that walk over them are not aware of them.

^b Luk. 11. 47. Wo unto you, for ye build the Sepulchres of the Prophets, and your Fathers killed them.

theⁱ children of them which killed the Prophets. 32. Ye up then the measure of your Fathers. 33. Ye serpents generation of vipers; how can ye escape the damnation of hell? 34. ¶ Wherefore behold, I^a send unto you Prophets and Wise men, and Scribes; and^b some of them ye^c kill and crucify, and *some* of them shall ye^d scourge in your Synagogues, and persecute them from city to city: 35. (1) upon you may come all the righteous^e Blood shed on the earth, from the blood of righteous Abel, unto the^f blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. 36. Verily I say unto you, All this shall come upon this

ⁱ † Act. 7. 52. † 1 Thess. 2. 15.

See on Mat. 21. 35.

^k Gen. 15. 16. The Iniquity of the Amorites is not yet full. Wisd. 19. 4. The Destiny whereof they were worthy, drew them to this End, and made them forget the things that had already happened, that they might fulfil the Punishment which was wanting to their Torments. † 1 Thess. 2. 16. — To *fill* up their [the Jews] Sins away.

^l † Mat. 12. 34. † See on Mat.

3. 7.

^m Luk. 11. 49. Therefore said the Wisdom of God, I will send them Prophets and Apostles, and some of them they will slay and persecute.

ⁿ † Act. 5. 40. When they had called the Apostles and *beaten* them, they commanded that they should not speak in the Name of Jesus, and let them go. Act. 12. 2. He killed James the Brother of John with the Sword. See on Mat. 21.

35. † Act. 22. 19. I said, I they know that I *imprisoned*, *beaten* in every Synagogue them believed on thee.

^o † Mat. 10. 17. Beware of them for they will deliver you up to Councils, and they will *scourge* in their Synagogues. † 2 Cor. 24. 25. Of the Jews five times received I *forty* Stripes save Thrice was I *beaten* with Rods, was I *stoned*.

^p Gen. 4. 8. And Cain talk with Abel his Brother: And came to pass, when they were in the Field, that Cain rose up against Abel his Brother, and slew him.

^q † 2 Chron. 24. 20, 21. Spirit of God came upon Zichor

^r the Son of Jehoidsa the Priestess, which stood above the People, and said unto them, Thus saith the Lord, Why transgress ye the Commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you.

(1) Almighty God did punish the Wickedness of those who slew Prophets and righteous Men in the Ages wherein the Facts were committed, as appears in the Case of Cain, &c. But seeing the present Generation would *fill* up the Measure of their Fathers Sins; seeing they would *commit* a Crime which would *far* exceed the Sin of any of their Fathers in killing the Prophets: namely, the putting to Death the Son of God, it was just that this greatest and most severe National Judgment should fall upon them, who were much more wicked than any that lived before them. See the Note on Luk. 11. 50.

things shall come upon this generation. 37. ^a O Jerusalem, Jerusalem, thou that killest the Prophets, and ^b stonest them which are sent unto thee, how often would I have ^c gathered thy children together; even as a hen gathereth her chickens under her wings, and ye would not! 38. Behold, your house is left unto you desolate. 39. For I say unto you, Ye shall not see me henceforth, till ye shall say, ^a Blessed is he that cometh in the name of the Lord.

C H A P. XXIV.

AND ^a Jesus went out and departed from the Temple; and his disciples came to him for to shew him the buildings of the Temple. 2. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one Stone upon another that shall not be thrown down. 3. ¶ And as he sat upon the mount of Olives, the disciples came unto him ^a privately, saying, ^b Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4. And Jesus answered and said unto them, ^c Take heed that no man ^d deceive you.

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you. And they conspired against him, and sought him with stones at the Commandment of the King, in the Court of the House of the Lord.

^a Luk. 54. 34. The same Location as here.

^b 2 Chron. 24. 21. The Words under Ver. 35. See on Mat. 21. 35.

^c † Psal. 17. 8. Hide me under the Shadow of thy Wings. ^d 2 Eldf.

1. 30. I gathered you together, as a Hen gathereth her Chickens under her Wings. † Psal. 91. 4. He shall cover thee with his Feathers, and under his Wings shalt thou trust.

^a † Psal. 118. 26. See on Mat. 21. 9.

^b See on Mar. 13. 1.

^c † See on Luk. 19. 44.

^d Mar. 13. 3. And as he sat upon the Mount of Olives over-

against the Temple, Peter, and James, and John, and Andrew, ask-

ed him privately.

^a 1 Thes. 5. 1. But of the Times and Seasons, Brethren, ye have no need that I write unto you.

^b † Eph. 5. 6. Let no man deceive you with vain Words. † Col. 2. 8, 18. Beware lest any man spoil you through Philosophy and vain deceit, Let no man beguile you of your Reward, in a voluntary humi-

lity, and worshipping of Angels, &c. † 2 Thes. 2. 3. Let no man deceive you by any means. † 1 Joh.

4. 1. Beloved, believe not every Spirit, but try the Spirits whether they are of God; because many false Prophets are gone out into the World.

^c We are likewise cautioned, that we neither deceive our selves, nor

suffer our selves to be deceived by others in the following Text, Jer.

29. 8. Jer. 37. 9. Mar. 13. 5. Luk. 21. 8. 1 Cor. 3. 18. 1 Cor.

6. 9. 1 Cor. 15. 33. Gal. 6. 7.

It is therefore our Duty to ex-

amine,

you. 5. For ¹ many shall come in my name, saying, I am Christ: and shall ^m deceive many. 6. And ye shall hear Wars, and rumours of Wars: see that ye be not ⁿ troubled for all *these things* must come to pass, but the end is not ⁷. For ^o nation shall rise against nation, and kingdom against kingdom: and ^p there shall be famines, and pestilences, and earthquakes in divers places. 8. All these *are* the ^q beginning of Sorrows. 9. Then shall they ^r deliver you up to be

mine, and judge of such Doctrines of Faith and Rules of Life as are proposed to us.

¹ † Jer. 14. 14. Then the Lord said unto me, The Prophets *prophesie Lies* in my Name, I sent them not, *neither* have I commanded them, *neither* spake unto them: They prophesie unto you a *false* Vision, and Divination, and a thing of nought, and the deceit of their Heart. † Jer. 23. 25. I have heard what the Prophets said, that *prophesie Lies* in my Name.— † Joh. 5. 43. I am come in my Fathers Name, and ye receive me not: if *another* shall come in his *own* Name, him ye will receive.

^m Ver. 11.

ⁿ Psal. 46. 1, 2. God is our Refuge and Strength, a very present Help *in Trouble*, therefore will we *not* fear, though the Earth be moved, and though the Mountains be carried into the midst of the Sea. Psal. 112. 7. He shall not be afraid of any evil Tidings: his Heart is fixed, trusting in the Lord.

^o 2 Chron. 15. 6. *Nation* was destroyed of *Nation*, and City of City: for God did vex them with all Adversity. † Hag. 2. 22. I will overthrow the Throne of Kingdoms, and I will *destroy* the strength of the Kingdoms of the Heathen, and I will overthrow the Chariots, and those that ride in them, and the Horses and their Riders shall come down, every one by the Sword of his Brother. † Zech. 14. 13. It shall come to pass in that Day, that a great Tumult from the Lord shall be among

them, and they shall lay hold every one on the Hand of his Neighbour and his Hand shall rise up against the Hand of his Neighbour.

^p 2 Esdr. 9. 3. There shall be Earthquakes, and Upfroars of People in the World. 2 Esdr. 31. One shall undertake to fight against another, one City against another, one Place against another, one People against another, and one Region against another. 2 Esdr. 15. 6.

Behold, saith the Lord, I will bring Plagues upon the World: the Sea shall be Famine, Death, and Destruction. Man shall have no pity upon his Neighbour, but shall destroy the Houses with the Sword, and take away their Goods, because of the lack

Bread, and for great Tribulation. 2 Esdr. 16. 19, 21. Behold, I will bring mine and Plague, Tribulation and Anguish are sent as Scourges of Amendment. Behold, Victory shall be so good cheap upon the Earth, that they shall think themselves to be in good Case, and even then shall Evils grow upon the Earth, Sword, Famine, and great Confusion.

^q 2 Esdr. 14. 16. Greater Evil than these thou hast seen happen shall be done hereafter.

^r * Mat. 10. 17. Beware of men for they will deliver you up to the Councils, and they will scourge you in their Synagogues. † Mar. 13. 9. Take heed to your selves: for they shall deliver you up to the Councils, and in the Synagogues shall be beaten, and ye shall be brought

ed, and shall kill you; and ye shall be hated of all Nations for my names sake. 10. And then shall many be offended, and shall betray one another, and shall hate one another. 11. And many * false Prophets shall rise, and shall * deceive many. 12. And because * iniquity shall abound, the love of many shall * wax cold. 13. But he that shall * endure unto the end, the same shall be saved. 14. And this * gospel of the kingdom shall be * preached in all the world, for a wit-

K 3

ness

brought before Rulers and Kings for my sake, for a Testimony to them. * Luk. 21. 12. They shall lay their Hands on you, and persecute you, *delivering you up to the Synagogues, and into Prisons, being brought before Kings and Rulers for my Names sake.* † Joh. 15. 20. Remember the Word that I said unto you, the Servant is not ¹⁰ greater than the Lord. If they have persecuted me, they will also persecute you: if they have kept my Saying, they will keep yours also. * Joh. 16. 2. They shall put ¹⁵ you out of the Synagogues: yea, the Time cometh, that whosoever *killeth you, will think that he doth God service.* Act. 5. 18. [They] laid their Hands on the Apostles, ²⁰ and put them in the common Prison. Act. 16. 22. The Multitude rose up together against them: and the Magistrates rent off their clothes, and commanded to beat ²⁵ them. † Rev. 2. 10. Fear none of those things which thou shalt suffer, behold, the Devil shall cast some of you into Prison; that ye may be tried, and ye shall have *Tribulation* ³⁰ ten Days: be thou faithful unto Death, and I will give thee a Crown of Life.

^a See on 2 Pet. 2. 1.

^b Ver. 5.

^c 2 Esdr. 5. 2, 10. Iniquity shall be increased above that which now thou seest, or that thou hast heard long ago. Then shall *unrighteousness* and incontinency be multiplied ⁴⁰ upon Earth.

^d 1 Tim. 1. 15. This thou

knowest, that all they which are in Asia be *turned away from me.* Heb. 10. 25. Not *forsaking the assembling* our selves together as the manner of some is.—

^e † Mat. 10. 22. † Mar. 13. 13. Ye shall be hated of all men for my Name's sake: but he that *endureth* to the End, the same shall be saved. † Heb. 3. 6, 14. Christ as a Son over his own House: Whose House are we, if we *hold fast* the Confidence, and the rejoicing of the Hope firm unto the End. For we are made partakers of Christ, if we *hold the Beginning* of our Confidence stedfast unto the End. Heb. 10. 38, 39.—If any man *draw back*, my Soul shall have no Pleasure in him. But we are not of them who *draw back* unto Perdition, but of them that believe to the saving of the Soul. Rev. 2. 10. The Words under Ver. 10. Heb. 6. 11. We desire that every one of you do shew the same Diligence to the full *Assurance* of Hope unto the End.

^f † Mat. 4. 23. Jesus went about all Galilee, *teaching* in their Synagogues, and preaching the Gospel of the Kingdom.— † Mat. 9. 35. Jesus went about all the Cities and Villages *teaching* in their ³⁵ Synagogues, and preaching the Gospel of the Kingdom.—

^g † Rom. 10. 18. Have they not heard? Yes verily, *their Sound* went into all the Earth, and their Words unto the end of the World. † Col. 1. 6, 23. Which is *come un-*

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 25. Behold, * I have told you before. 26. V
 they shall say unto you, Behold, he is in the del
 forth: behold, *he is* in the secret chambers, be
 27. For as the ^blightning cometh out of the east
 neth even unto the west: so shall also the coming
 of man be. 28. For wheresoever the ^ccarcase is,
 the eagles be gathered together. 29. ¶ ^d Immed
 ter the tribulation of those Days, shall the ^e sun be

* Joh. 16. 1. These things have
 I *spoken* unto you, that you should
 not be offended. 2 Pet. 3. 17. Be-
 loved, seeing *ye know these things be-*
fore, beware lest ye also being led
 away with the Error of the Wicked,
 fall from your own steadfastness.

^b Luk. 17. 24. For as the
Lightning that *lighteneth* out of one
 part under Heaven, shineth to
 the other part under Heaven:
 so shall also the Son of man be
 in his Day.

^c † Job 39. 30. Her [the Eagles]
 young ones also suck up Blood: ¹⁵
 and *where the Slain are*, there is she.
 * Luk. 17. 37. Wheresoever the
 Body is, thither will the Eagles be
 gathered together.

^d Dan. 7. 11, 12. I beheld ²⁰
 then, because of the great Words
 which the Horn spake: I beheld
 even till the *Beast was slain*, and his
 Body destroyed, and given to the
 burning Flame. As concerning ²⁵
 the rest of the Beasts, they had
 their Dominion taken away: yet
 their Lives were prolonged for a
 Season and Time.

^e † Mai. 13. 10. — The Sun shall be ³⁰

darkened in his going forth.
 Moon shall not cause her
 shine. * Ez. 32. 7. — I will
 the Sun with a Cloud,
 Moon shall not give her

* Joel 2. 10, 31. 3. 15. —

and the Moon shall be dark,
 Stars shall withdraw their

¹⁰ The Sun shall be turned into
darkness, and the Moon into Blood
 before the great and the terrible
 the Lord come. Amos

shall come to pass in that
 faith the Lord God, that

cause the Sun to go down at
 and I will *darken* the Earth

clear Day. Zeph. 1. 15. This
 is a Day of Wrath, a Day of

tribulation and Distress, a Day of
Darkness and Desolation, a Day of

Darkness and Gloominess, a Day of Cloud
 and thick Darkness. * Mar.

24. † Act. 2. 20. The Words
 above in Joel 2. 31. * Luk. 21.

There shall be Signs in the Sun,
 in the Moon, and in the Stars. † R

6. 12. — The Sun became black
 Sackcloth of Hair, and the Moon

became as Blood.

whole Body of Christians, or the *Christian Church*. *Ye are a chosen*, or elect
Generation. Now as it could not be inferred from hence by the Jews
 that every one of them were saved; so neither can we conclude, that every
 Christian will be saved; no, only the Righteous and the Obedient
 shall obtain Eternal Life. See this more at large in Dr. Whitby on
 Mar. 24. 24. On Mar. 13. 20. And on 1 Pet. 2. 9.

(2) These Expressions, the *Sun shall be darkened*, &c. both here and in
 the References, are not to be understood *literally*. Wherever there-
 fore we meet with them, or to what Time or Place soever they relate,
 the

ned, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. 30. And then shall appear the ^e sign of the Son of man in heaven: and then shall all the ^e tribes of the earth mourn, and they shall ^b see the Son of man coming in the clouds of heaven, with power and great glory. 31 And he shall ⁱ send his angels ^{*} with a great sound of a trumpet, [Or, *with a trumpet and a great voice,*] and they shall gather together his elect from the four Winds, from one end of heaven to the other. 32. Now learn a parable of the ^k fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33. So likewise ye when ye shall see all these things, know that ⁱ it is near, *even* at the doors. 34. Verily I say unto you, ^m This generation shall not pass, till all these

^f Dan. 7. 13. I saw in the Night-Visions, and behold, *one* like the *Son of Man* came with the Clouds of Heaven, and came to the ancient of Days, and they brought him near before him.

^g Zech. 12. 12. The Land shall *mourn*, every Family apart, the Family of the House of David apart, and their Wives apart, &c.

^h Rev. 1. 7. Behold, he cometh with Clouds; and every Eye shall *see* him. —

ⁱ Mat. 13. 41. The Son of man shall send forth his Angels, and they shall gather out of his Kingdom, &c. ^{*} 1 Cor. 15. 52. — At the last Trump, (for the Trumpet shall *sound*) and the Dead shall be raised, &c.

[†] 1 Thes. 4. 16. The

Lord himself shall descend from Heaven with a *Shout*, with the Voice of the Archangel, and with the Trump of God.

^k Luk. 21. 29. And he spake to them a Parable, Behold, the Fig-tree, and all the Trees.

[†] Jam. 5. 9. — Behold, the Judge standeth *before* the Door.

^m Jer. 31. 35, 36. Thus saith the Lord, which giveth the Sun for a Light by Day, and the Ordinances of the Moon and Stars for a Light by Night, which divideth the Sea, when the Waves thereof roar; the Lord of Hosts is his Name. If those Ordinances *depart* from before me, saith the Lord, then the Seed of *Israel* also shall cease from being a Nation before me for ever.

the *Idea* we should form in our Minds is, that *fearful Judgments* shall come upon that Place or People; not that the *Sun*, &c. shall really fall from Heaven, &c. For the *Inhabitants* of the *Eastern* Countries, whose manner of Speaking the Writers of the Holy Scriptures imitate, were wont to express themselves in very lofty and figurative Terms. The Learned Jews understand those Words of *Isaiah*, Chap. 30. 26. *The Light of the Moon shall be as the Light of the Sun, and the Light of the Sun shall be seven-fold*, to be a Prophecy of great Prosperity; for they are wont to represent *Prosperity* and *Abundance* by Light, and *Adversity* and *Want* by *Darkness*. Dr. *Lightfoot* says, that by the *Sun* is signified the State of Religion, and the Church; by the *Moon*, the Civil Government; and by the Stars, the Judges and Doctors of both.

134 *Year of our Lord 33.* St. MATTHEW these things be fulfilled. 35.ⁿ Heaven and earth shall but my words shall not pass away. 36. ¶ But ° and hour knoweth no man, no not the angels of heaven my Father only. 37. But as the days of Noe were also the coming of the Son of man be. 38. For ° days that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the day entered into the Ark, 39. And knew not until it came, and took them all away; so shall also the coming of the Son of man be. 40. Then shall two be in the field one shall be taken, and the other left. 41. Two women grinding at the mill, the one shall be taken, and the other left. 42. ¶ Watch therefore, for ye know not when your Lord doth come. 43. But ° know this, that if th

° † Psal. 102. 26. † Isa. 51. 6.
† Mat. 9. 18. ° Mar. 13. 31. †
Heb. 1. 11. See on Luk 16. 17.

° † Mar. 13. 32. But ° of that Day and that Hour knoweth no man, no not the Angels which are in Heaven, neither the Son, but the Father.

° † Zech. 14. 7. It shall be one Day which shall be known to the Lord, not Day, nor Night: but it shall come to pass, that at Evening-time it shall be Light. Act. 1. 7. It is not for you to know the Times and the Seasons, which the Father hath put in his own Power.

° † Gen. 6. 3, 4, 9. The Lord said, my Spirit shall not always strive with man, for that he also is Flesh: yet his Days shall be an Hundred and twenty Years. There were Giants in the Earth in those Days; and also after that, when the Sons of God came in unto the Daughters of Men, and they bare Children unto them, the same became mighty Men, which were of old, Men of renown. And God saw that the Wickedness of Man was great upon the Earth, and that every Imagination of the Thoughts of his Heart was only Evil continually. * Gen. 7. 5. Noah did according to all that the Lord

commanded him. * Luk. 1

As it was in the Days of Noah, so shall it be also in the Days of the Son of Man. † 1 Pet. 3. 20.

once the Long-suffering of Noah waited, as in the Days of Noah, while the Ark was preparing.

* Luk. 17. 34, &c. I tell you, in that Night there shall be two Men in one Bed, the one shall be taken, and the other left.

† Mat. 25. 13. * Mar. 13. Take ye heed, watch and pray: for ye know not when the Time

shall come. † Luk. 21. 36. Watch ye therefore and pray always, that ye may be accounted worthy to escape

these things that shall come to pass, and to stand before the Son of man. † 1 Cor. 16. 13. Watch ye, stand fast in the Faith, quit you

like Men; be strong. † Thes. 5. 6. Let us not sleep as do others; but let us watch and be sober;

† 1 Pet. 5. 8. Be sober, be vigilant, because your Adversary the Devil, as a Lion, doth walk about, seeking whom he may devour.

* Luk. 12. 39. * 1 Thes. 5. 2. Your selves know perfectly, that the Day of the Lord so cometh as a Thief in the Night. † 1 Pet. 3

10. The Day of the Lord will come as a Thief in the Night, in which the

the

man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44. Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh. 45. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? 46. Blessed is that servant, whom his Lord when he cometh, shall find so doing. 47. Verily I say unto you, that he shall make him ruler over all his goods. 48. But and if that evil servant shall say in his heart, My Lord delayeth his coming, 49. And shall begin to smite his fellow-servants, and to eat and drink with the drunken: 50. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of; 51. And shall cut him asunder [Or, cut him off,] and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

C H A P. XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2. And five of them were wise, and five were foolish. 3. They that were foolish, took their lamps, and took no Oyl with them: 4. But the wise took

the Heavens shall pass away with a great noise, &c. † Rev. 3. 9. — If therefore thou shalt not watch, I will come on thee as a Thief; and thou shalt not know what Hour I will come upon thee. † Rev. 16. 15. Behold, I come as a Thief. Blessed is he that watcheth, and keepeth his Garments, lest he walk naked, and they see his shame.

† Mat. 25. 10. Luk. 12. 44. Luk. 12. 42. Who then is that faithful and wise Steward, whom his Lord shall make Ruler over his Household? — 1 Cor. 4. 2. More-
over it is required in Stewards that a Man be found faithful.

† Gal. 6. 10. As we have therefore opportunity, let us do good unto all men, and especially unto them who are 20

of the Household of Faith.

† Rev. 16. 15. The Words under Ver. 44.

† Mat. 25. 21, 23. His Lord said unto him, Well done, thou good and faithful Servant; thou hast been faithful over a few things, I will make thee Ruler over many things; Enter thou into the Joy of thy Lord. Ver. 23. The same Words.

† Psal. 11. 6. Upon the Wicked he shall rain Snares, Fire, and Brimstone, and an horrible Tempest: this shall be the Portion of their Cup.

† Set on Mat. 8. 12.

† Eph. 5. 30. We are Members of his Body, of his Flesh, and of his

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 Oyl in their vessels with their lamps. 5. While the
 groom tarried, they all ¹ slumbered and slept. 6.
^k At midnight there was a cry made, Behold, the bride
 cometh, go ye out to meet him. 7. Then all those
 arose, and trimmed their lamps. 8. And the foolish said u
 wife, give us of your Oyl, for our lamps are * gone out [C
 out.] 9. But the wise answered, saying, Not so; lest there
 enough for us and you; but go ye rather to them tha
 and buy for your selves. 10. And while they went t
 the bridegroom came, and they that were ready, w
 with him to the marriage, and the ¹ door was shut. 11
 terward came also the other virgins, saying, ^m Lord,
 open to us. 12. But he answered and said, Verily I s
 to you, ⁿ I know you not. 13. ^o Watch therefore, f
 know neither the day nor the hour wherein the Son o
 cor

his Bones. ^{Rev.} 19 7. Let us
 be glad and rejoice, and give ho-
 nour to him: for the *Marriage* of
 the *Lamb* is come, and his Wife
 hath made her self ready. ^{Rev.}
 21. 2, 9. I John saw the holy Ci-
 ty, new Jerusalem, coming down
 from God out of Heaven, prepa-
 red as a *Bride* adorned for her *Hus-*
band. — Come hither, I will shew
 thee the *Bride*, the *Lamb's* Wife.

¹ 1 Thes. 5 6. Let us not Sleep
 as do others; but let us watch and
 be sober.

^k Mar. 13. 35. Watch ye there-
 fore, for ye know not when the
 Master of the House cometh; at
 Even, or at *Midnight*; or at the
 Cock-crowing, or in the Morning.
 Luk. 12. 46. The *Lord* of that Ser-
 vant will come in a Day when he
 looketh not for him, and at an Hour
 when he is not ware:— Jam. 5.
 9. — Behold, the Judge standeth be-
 fore the Door.

¹ † Luk. 13. 25. When once the
 Master of the House is risen up,
 and hath shut to the Door, and ye be-
 gin to stand without, and to knock
 at the Door, saying, Lord, Lord, o-
 pen unto us; and he shall answer
 and say unto you, I know ye not
 whence you are.

^m † Mat. 7. 21, 22, 23. No
 ry one that saith unto me,
 Lord, shall enter into the King-
 dom of Heaven: but he that doth
 the Will of my Father which
 is in Heaven. Many will say unto
 me in that Day, Lord, Lord, have
 not prophesied in thy Name,
 in thy Name cast out Devils:
 in thy Name done many won-
 derful Works? And then will I
 say unto them, I never knew y
 Depart from me ye that work
 unrighteously.

ⁿ Psal. 1. 6. The Lord know-
 eth the Way of the Righteous;
 the Way of the Ungodly shall
 perish. Psal. 5. 5. The Foolish
 shall not stand in thy Sight: thou hat-
 est all Workers of Iniquity. Joh.

14. I am the good Shepherd, and
 know my Sheep, and am known
 of mine. 1 Cor. 8. 3. If any
 man love God, the same is known of
 him. 1 Tim. 2. 19. The Foundation
 of God standeth sure, having the
 Seal, The Lord knoweth them that
 are his.

^o * Mar. 13. 33. † Luk. 21. 3
 † 1 Cor. 16. 13. † 1 Thes. 5.
 † 1 Pet. 5. 8. † Rev. 16. 15. See
 on Mat. 24. 42, 43.

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 cometh. 14. ¶ For the ^a kingdom of heaven is as a ^b man travel-
 ling into a far Country, who called his own servants, and de-
 livered unto them his goods: 15. And unto one he gave
 five (1) Talents, to another two, and to another one, to eve-
 ry man ^a according to his several ability, and straightway
 took his Journey. 16. Then he that had received the five
 talents, went and ^c traded with the same, and made them o-
 ther five talents. 17. And likewise he that *had received* two,
 he also ^d gained other two. 18. But he that had received
 one, went and digged in the earth, and ^e hid his lords money.
 19. After a long time, the lord of those servants cometh,
 and reckoneth with them. 20. And to he that had received
 five talents, came and brought other five talents, saying, Lord,
 thou deliveredst unto me five talents: behold, I have gained
 besides them five talents more. 21. His lord said unto him,
 Well done, thou good and faithful servant, thou hast been faith-
 ful over a few things, I will make thee ^b ruler over many
 things: enter thou into the ^f joy of thy lord. 22. He also
 that

^a Luk. 19. 12. A certain no-
 ble Man went into a far Country
 to receive for himself a Kingdom,
 and to return.

^b † Mat. 21. 33. There was a
 certain Householder which planted
 a Vineyard, and hedged it round a-
 bout, —and let it out to Husband-
 men, and went into a far Country.

^c Rom. 12. 6. Having then Gifts,
 differing, according to the Grace
 that is given to us, whether Pro-
 phesy, let us prophesie according
 to the Proportion of Faith.

^d 1 Cor. 12. 7, 11, 29. The Manifesta-
 tion of the Spirit is given to eve-
 ry Man to profit withal. All these
 worketh that one and the self-same
 Spirit, dividing to every Man sever-
 ally as he will. Are all Apostles? 20
 are all Prophets? are all Teachers?
 are all workers of Miracles?

^e 1 Pet. 4. 10 As every Man
 hath received the Gift, even so mini-
 ster the same one to another, as 25
 good Stewards of the manifold Grace

of God.

^f 2 Pet. 3. 18. Grow in Grace.—

^b Ecclesiastic. 20. 30. Wisdom
 that is hid, and Treasure that is
 5 hoarded up, what Profit is in them
 both?

^b † Mat. 24. 47. † Luk. 22. 29,
 30. I appoint unto you a Kingdom,
 as my Father hath appointed unto
 me. That ye may eat and drink
 at my Table in my Kingdom, and
 sit on Thrones, judging the twelve
 Tribes of Israel.

ⁱ † Heb. 12. 2. Looking unto
 Jesus, the Author and Finisher of
 15 our Faith; who, for the Joy that
 was set before him, endured the
 Cross, despising the Shame, and is
 set down at the right Hand of the
 Throne of God. Joh. 17. 24. Fa-
 ther, I will that they also whom
 thou hast given me, be with me
 where I am; that they may be-
 hold my Glory which thou hast gi-
 ven me.

that had received ^k two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained ^l other talents besides them. 23. His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24. Then another which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. 25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast *that is* thine. 26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27. Thou oughtest therefore to have put my money to the Exchangers, and then at my coming I should have received mine own with usury. 28. Therefore take the talent from him, and give it unto him which hath ten talents. 29. For unto ^m every one that hath given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into ⁿ outer darkness: there shall be weeping and gnashing of teeth. 31. ¶ When the Son of man shall ^o come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. 32. And ^p before him shall be gathered all nations; and he shall ^q separate them one from another, as a shepherd separateth his sheep from the goats. 33. And he shall set the sheep on his right hand, but the goats on the left.

^k 2 Cor. 8. 12. If there be first a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not.

^l † Ver. 21.

^m † See the Note on Luk. 19. 16.

ⁿ † See on Mat. 8. 12.

^o † Zech. 14. 5. † Mat. 16. 27.

† 1 Thes. 4. 16. 2 Thes. 1. 7.

† Jude ver. 12. † Rev. 1. 7. See ¹⁰ on Act. 1. 11.

^p † Rom. 14. 10. † 2 Cor. 5.

10. See on Act. 10. 42.

^q † Ez. 20. 37. I will cause you to pass under the Rod, and I will bring you into the Bond of the Co-

venant. † Ez. 34. 17, 20. As you, O my Flock, thus saith the Lord God, Behold, I judge between the Cattle and Cattle, between the Ruminant and the Ho-goats. — Behold, even I will judge between the Cattle, and between the lean Cattle. Mal. 3. 18. Then shall I return and discern between the Righteous and the Wicked; between him that serveth God, and him that serveth him not. † Mat. 25. 46. — The Angels shall come forth, and sever the Wicked from among the just.

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Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom ^a prepared for you from the foundation of the world. 35. For I was an ^a hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a ^a stranger, and ye took me in: 36. ^a Naked, and ye clothed me: I was sick, and ye visited me: I was in ^a prison, and ye came unto me. 37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? 38. When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39. Or when saw we thee sick, or in prison, and came unto thee? 40. And the King shall answer, and say unto them, Verily I say unto you, ^a In as much as ye have done ^a it unto one of the least of these my brethren, ye have done ^a it unto me. 41. Then shall he say also unto them on the ^a left hand, ^a Depart from me, ye cursed, into ^a everlasting fire, prepared for the Devil and his angels. 42. For I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44. Then shall they also answer him,

^a † Mat. 20. 23. —To sit on my right Hand; and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. *The same Words* Mar. 10. 40.

^b * Eccl. 58. 7. Is it not to ^a dent thy Bread to the Hungry, and that thou bring the Poor that are cast out to thy House? When thou seest the Naked, that thou cover him. — * Eccl. 18. 7. —Hath given his Bread to the Hungry, and hath covered the Naked with a Garment.

† Jam. 1. 27. Pure Religion and undefiled before God and the Father is this, To visit the Fatherless, and Widows in their Affliction, and to keep himself unspotted from the World.

^c † Heb. 13. 2. Be not forgetful to entertain Strangers: for thereby some have entertained Angels unwares.

^d † Jam. 2. 15, 16. If a Brother

or Sister be naked and destitute of daily Food; and one of you say unto them, Depart in Peace, be you warmed, and filled: notwithstanding ye give them not those things which are needful to the Body; what doth it profit?

^e † 2 Tim. 1. 16. The Lord give mercy to the House of Onesiphorus; for he oft refreshed me, and was not ashamed of my Chain.

^f † Prov. 19. 17. He that hath pity on the Poor, lendeth unto the Lord; and that which he hath given will he pay him again. See on Mat. 10. 42.

^g * See on Mat 7. 23.

^h * Mat. 13. 40. As therefore the Tares are gathered and burnt in the Fire; so shall it be in the End of this World. 2 Thes. 1. 9. Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.

140 *Tear of our Lord* 33. St. MATTHEW 5 him, saying, Lord, when saw we thee an hungred, or a stranger, or naked, or sick, or in prison, and didst minister unto thee? 45. Then shall he answer them Verily I say unto you, ¹In as much as ye did it not the least of these, ye did it not to me. 46. And they shall go away into everlasting punishment: but thou shalt go into life eternal.

C H A P. XXVI.

AN D it came to pass, when Jesus had finished all his sayings, he said unto his disciples, 2. Ye know after two days is *the Feast of the passover*, and the Son of man is betrayed to be crucified. 3. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was Caiaphas, 4. And consulted that they might take Jesus subtilty, and kill him. 5. But they said, Not on the day, lest there be an uprore among the people. 6. ¶ When Jesus was in Bethany, in the house of Simon the leper. 7. There came unto him a woman having an alaba-

¹ † Prov. 14. 31. He that oppresseth the Poor, reproacheth his Maker: but he that honoureth him, hath mercy on the Poor. † Prov. 17. 5. Who so mocketh the Poor, reproacheth his Maker. — † Zech. 2. 8. Thus saith the Lord of Hosts, after the Glory hath he sent me to the Nations which spoiled you, for he that toucheth you, toucheth the Apple of his Eye.

^k * Dan. 12. 2. See on Joh. 5. 28, 29.

¹ * Luk. 22. 1. * Joh. 13. 1. See on * Mar. 14. 1.

^m † Psal. 2. 2. The Kings of the Earth sit themselves, and the Rulers take Counsel together, against the Lord, and against his anointed. * Joh. 11. 47. Then gathered the Chief Priests and the Pharisees a Council, and said, What do we? for this man doth many Miracles. † Act. 4. 26. The Kings of the Earth stood up, and the Rulers were

gathered together against the Lord, and against his Christ.

ⁿ * Mar. 14. 3. And being in Bethany, in the House of Simon the Leper, as he sat at Meat, there came a Woman, having an Alabastrer box of Ointment of Spikenard, very precious; and she brake the Box, and poured it on his Head. * Joh.

11. 1, 2. Now a certain Man Sick, named Lazarus, of Bethany the Town of Mary and her Sister Martha. It was that Mary who anointed the Lord with Ointment, and wiped his Feet with her Hair, whose Brother Lazarus was sick. † Joh. 12. 3. Then took Mary a Pound of Ointment of Spikenard, very costly, and anointed the Feet of Jesus, and wiped his Feet with her Hair, and the House was filled with the Odour of the Ointment. † Mar. 21. 17. He left them, and went out of the City into Bethany, and lodged there.

box of very precious Ointment, and poured it on his head, as he sat at meat. 8. But when ° his disciples saw it, they had indignation, saying, To what purpose is this waste? 9. For this ointment might have been sold for much, and given to the poor. 10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11. For ye have the ^p Poor always with you, but (1) me ye have ^a not always. 12. For in that she hath poured this ointment on my body, she did it for my burial. 13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her. 14. ¶ Then ^r one of the twelve, called ^r Judas Iscariot, went unto the chief priests, 15. And said unto them, What will ye ^r give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16. And from that time he sought opportunity to betray him. 17. ¶ Now the ^a first day of the feast of unleavened bread, the disciples came

L

° Joh. 12. 4. Then saith one of his Disciples, Judas Iscariot, Simons son, which should betray him.

^p Deut. 15. 11. The Poor shall never cease out of the Land: therefore I command thee, saying, Thou shalt open thine Hand wide unto thy Brother, to thy Poor, and to thy Needy in thy Land. Joh. 12. 8.

† See Mat. 18. 20. Where two or three are gathered together in my Name, there am I in the midst of them. † Mat. 28. 20. —Lo, I am with you alway, even unto the end of the World. Joh. 14. 19. Yet a little while and the World seeth me no more. — Joh. 16. 28. —I leave the World, and go to the Father. Act. 3. 21. Whom the Heaven must receive until the Times of Restitution of all things. —

^r * Mar. 14. 10. Judas Iscariot, one of the Twelve, went unto the Chief Priests to betray him unto them. * Luk. 22. 3. Then entred Satan into Judas, surnamed Iscariot, being of the Number of the Twelve.

^r † Mat. 10. 4. Judas Iscariot, who also betrayed him.

^a † Zech. 11. 12. If ye think good, give me my Price: and if not, forbear: so they weighed for my Price thirty Pieces of Silver. * Mat 27. 3.

^u * Mar. 14. 12. The First Day of unleavened Bread, when they killed the Passover, his Disciples said unto him, Where wilt thou that we go and prepare, that thou mayst eat the Passover? * Luk. 22. 7. Then came the Day of unleavened Bread, when the Passover must be killed.

(1) The References on this Verse will be easily reconciled, by distinguishing between our Lord's Divine and Humane Nature: As Man, he was to leave them, and go to the Father; but as God, he would be always present with them; or our Lord may be said to be present by the Holy Spirit's being with them, whom he promised to send to supply his Absence.

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 came to Jesus, saying unto him, Where wilt thou th
 pare for thee to eat the passover? 18. And he said
 the city to such a man, and say unto him, The ma
 My time is at hand, I will keep the passover at thy h
 my disciples. 19. And the disciples did as Jesus
 pointed them, and they made ready the passover.
 when the ^a Even was come, he sat down with the twe
 And as they did eat, he said, Verily I say unto you,
 of you shall betray me. 22. And they were excee
 rowful, and began every one of them to say unto him
 is it I? 23. And he answered and said, He that ^b dip
 hand with me in the dish, the same shall betray m
 The Son of man goeth ^c as it is written of him: but
 to that man by whom the Son of man is betrayed:
 been good for that man if he had not been born. 25.
 Judas, which betrayed him, answered, and said, Master
 I? He said unto him, Thou hast said. 26. ¶ And ^d
^d were eating, Jesus took bread, and (1) blessed it, and br
 and gave it to the disciples, and said, Take, eat; this
 Body. 27. And he took the cup, and gave thanks, and
 it to them, saying ^e Drink ye all of it: 28. For this i

^a * Mar. 14. 18. As they sat
 and did eat, Jesus said, Verily I
 say unto you, one of you which
 eateth with me, shall betray me.

* Luk. 22. 14. When the Hour
 was come, he sat down with the
 Twelve. * Joh. 13. 21. He was
 troubled in Spirit, and testified,
 and said, Verily, verily, I say unto
 you, that one of you shall betray
 me.

^b * Ps. 41. 9. Yea, mine own
 familiar Friend in whom I trust-
 ed, which did eat of my Bread,
 hath lift up his Heel against me. 15

^c Ps. 55. 12. [It was not an
 Enemy that reproached me, then I
 could have born it; neither was it
 he that hated me, that did magni-
 fie himself against me, then I 20
 would have hid my self from him.
 See Ps. 22. throughout. Also Isa.
 53. Dan. 9. 26. After threescore

and two Weeks shall Messias
 cut off.—

^d † Mar. 14. 22. As the
 eat, Jesus took Bread, and bl
 and brake it, and gave to t
 and said, Take, eat: This is
 Body. † Luk. 22. 19. He
 Bread, and gave Thanks, and
 it, and gave unto them, say
 This is my Body which is given
 you: This do in remembrance
 me. * 1 Cor. 11. 23, 24. I h
 received of the Lord, that wh
 also I delivered unto you, Th
 the Lord Jesus, the same Night
 which he was betrayed, took Brea
 And when he had given Thank
 he brake it, and said, Take, eat
 this is my Body, which is broke
 for you: this do in remembrance
 of me.

^e * Mar. 14. 23, 24. And he
 took

(1) † Many Greek Copies have, gave Thanks.

blood of the ^e new testament, which is shed for ^s many, ^b for the remission of Sins. 29. But I say unto you, I will not ⁱ drink henceforth of this fruit of the vine, ^k until that day when I drink it new with you in my Fathers kingdom. 30. And ^l when they had sung an ^{*} Hymn [*Or, Psalm*], they went out into the mount of Olives. 31. Then saith Jesus unto them, ^m All ye shall be ⁿ offended because of me this night : for it is written, I will ^o smite the shepherd, and the sheep of the Flock shall be scattered abroad. 32. But after I am risen again, I will ^p go before you into Galilee. 33. Peter an-

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swered

took the Cup, and when he had given Thanks, he gave it to them : and they all drank of it : And he said unto them, This is my blood of the New-Testament, which is shed for many. [∴] Luk. 22. 20. Likewise also the Cup after Supper, saying, This Cup is the new Testament in my Blood, which is shed for you. [∴] 1 Cor. 11. 25, 26. After the same manner also he took the Cup, when he had supped, saying, This Cup is the new Testament in my Blood : This do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.

[†] See Exod. 24. 8. Moses took the Blood, and sprinkled it on the People, and said, Behold, the Blood of the Covenant, which the Lord hath made with you. [†] Jer. 31. 31. Behold, the Days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah.

[†] See on Mat. 20. 28.

[†] Rom. 5. 15. If through the Offence of one, many be dead ; much more the Grace of God, and the Gift by Grace, which is by one man Jesus Christ, hath abounded unto many. Heb. 9. 22. Almost all things are by the Law purged with Blood ; and without shedding of Blood there is no remission. Lev. 17. 11. The Life of

the Flesh is in the Blood, and I have given it to you upon the Altar, to make an Atonement for your Souls : for it is the Blood that maketh Atonement for the Soul.

[†] Luk. 22. 18. I say unto you, I will not any more drink of the Fruit of the Vine, until the Kingdom of God shall come.

^k Mar. 14. 25. Verily I say unto you, I will drink no more of the Fruit of the Vine, until that Day that I drink it new in the Kingdom of God. [∴] Act. 10. 41. — To us who did eat and drink with him after he rose from the Dead.

[†] Mar. 14. 26.

^m ^{*} Mar. 14. 27. The Words the same, except here it is, the Sheep of the Flock. ^{*} Joh. 16. 32. Behold, the Hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me.

ⁿ [†] Matt. 11. 6. Blessed is he whosoever shall not be offended in me.

^o ^{*} Zech. 13. 7. — Smite the Shepherd, and the Sheep shall be scattered. —

^p [†] Mat. 28. 7, 10, 16. Behold ^h he goeth before you into Galilee, there shall ye see him. Then said Jesus unto them, Be not afraid : Go tell my Brethren that they go into Galilee, and there shall they see me.

swered and said unto him, Though all men shall be offended because of thee, ^a yet will I never be offended. 34. Je said unto him, Verily I say unto thee, that this night (1) before the ^b cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, will I not deny thee. Likewise also said all the disciples. 36. ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37. And he took with him Peter, and the ^d two sons of Zebedee, and began to be sorrowful, and ^e very heavy. 38. Then saith he unto them, My ^f soul exceedeth

me. The eleven Disciples went away into Galilee, into a Mountain where Jesus had appointed them.

* Mar. 14. 28. After I am risen, I will go before you into Galilee.

* Mar. 16. 7. Tell his Disciples and Peter, that he goeth before you into Galilee.

^a Ps. 30. 6. In my Prosperity I said, I shall never be moved. Luk. 10

22. 33. He said unto him, Lord, I am ready to go with thee both into Prison, and to Death. Joh. 13.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my Life for thy sake.

^b Mar. 14. 30. Verily I say unto thee, that this Day, even in this Night, before the Cock crow twice, thou shalt deny me thrice.

Luk. 22. 34. I tell thee, Peter the Cock shall not crow this night before thou shalt thrice deny me. thou knowest me. * Joh. 13.

Verily, verily, I say unto thee, The Cock shall not crow till thou hast denied me thrice.

^c * Mar. 14. 32. † Joh. 14. See on Luk. 22. 39.

^d † Mar. 4. 21. James the son of Zebedee, and John his Brother.

^e † Joh. 12. 27. Now is my Soul troubled; and what shall I say? Father save me from this Hour. but for this Cause came I to this Hour. Isai. 53. 4. Surely he hath borne our Griefs, and carried our Sorrows.

^f Psal. 116. 3. The Sorrows of Death compassed me.—

(1) Our Lord here tells Peter, that before the Cock crew he should deny him thrice; but St. Mark, Chap. 14. 68. says, that after the first Denial the Cock crew. This Difficulty will be removed, by observing that both Heathen and Christian Writers tell us, that the Cock crew twice, once about *Midnight*, and again, about *break of Day*, or at the *first Watch*. And this latter crowing of the Cock being the loudest, and most shrill and chearful, is *emphatically* called the *Cock-crow*. When St. Mark therefore says, that on Peter's first Denial the Cock crew he must mean that *Crowing* which is about *Midnight*, and is not distinguished by that *Time* which is *emphatically* called the *Cock-crow*. This appears from St. Mark's speaking of this twofold *Crowing* of the Cock Chap. 14. 30. Whereas St. Matthew and St. John mention but one time of the Cock's crowing; and therefore means that which is *properly* called, before which St. Peter had thrice denied his Lord and Master.

exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39. And he went a ^e little further, and fell on his face, and ^h prayed, saying, ⁱ O my Father, if it be possible, ^k let this cup pass from me: nevertheless, not as ⁱ I will, but as thou wilt. 40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? 41. ^m Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. 42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43. And he came and found them asleep again: for their eyes were heavy. 44. And he left them, and went away again, and prayed the third time, saying the same words. 45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46. Rise, let us be going: behold, he is at hand that doth betray me. 47. ¶ And ⁿ while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords

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⁶ Joh. 18. 1, 2. When Jesus had spoken these Words, he went forth with his Disciples over the Brook Cedron, where was a Garden, into which he entred, and his Disciples. And Judas also which betrayed him knew the Place: for Jesus oft-times resorted thither with his Disciples.

^h Mar. 14. 36. Abba, Father, ¹⁰ all things are possible unto thee, take away this Cup from me: nevertheless, not what I will, but what thou wilt. ⁱ Luk. 22. 42. Father, if thou be willing, remove this Cup from me: nevertheless, not my Will, but thine be done. [†] Heb. 5. 7. Who in the Days of his Flesh, when he had offered up Prayers and Supplications, with ¹⁵ strong Crying and Tears, unto him that was able to save him from Death, and was heard, in that he feared.

[†] Joh. 12. 27. Now is my Soul troubled; and what shall I say? ²⁵ Father, save me from this Hour:

but for this cause came I to this Hour

^k [†] Mat. 20. 22. —Are ye able to drink of the Cup that I shall drink of.—

ⁱ Joh. 5. 30. —I seek not mine own Will, but the Will of him that sent me. Joh. 6. 38. I came down from Heaven, not to do mine own Will, but the Will of him that sent me.

^m Mar. 13. 33. Take ye heed, watch and pray: for ye know not when the Time is. ⁱ Eph. 6. 18. Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance, and Supplication for all Saints. Col. 4. 2. Continue in Prayer, and watch in the same with Thanksgiving. ⁱ Pet. 5. 8. Be sober, be vigilant; because your Adversary the Devil.—

ⁿ ^{*} Mar. 14. 43. Immediately, while he yet spake, cometh Judas, one of the twelve, and with him a Great

swords and staves from the chief priests and elders of the people. 48. Now he that betrayed him, gave them a kiss, saying, Whomsoever I shall kiss, that same is he, hold him fast. 49. And forthwith he came to Jesus, and said, Master, and ^akissed him. 50. And Jesus said unto him, Friend, Wherefore art thou come? Then came they and laid hands on Jesus, and took him. 51. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priests, and smote off his ear. 52. Then said Jesus unto him, Put up again thy sword into his place: for all they that ^atake the sword, shall perish with the sword. 53. Thinkest thou that I cannot now pray to my Father, and he shall presently send me more than ^dtwelve legions of angels? 54. But then shall the scriptures be fulfilled, that ^athus it must be. 55. In that same hour said Jesus to the multitudes, And come out as against a thief with swords and staves for to

great Multitude with Swords and Staves, from the chief Priests, and the Scribes, and the Elders. * Luk. 22. 47. While he yet spake, behold, a Multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him. Joh. 13. 18. I speak not of you all; I know whom I have chosen: but that the Scripture might be fulfilled, He that *eateth* Bread with me, hath *lift up his Heel* against me. * Joh. 18. 3. Judas then having received a Band of Men and Officers from the chief Priests and Pharisees, cometh thither with Lanterns, and Torch-
es, and Weapons. † Act. 1. 16. This Scripture must needs have been fulfilled, which the Holy Ghost by the Mouth of David spake before concerning Judas, which was *Guide* to them that took Jesus.

^a 2 Sam. 20. 9. Joab took Amasa by the Beard with the right Hand to *kiss* him. Prov. 27. 26. —The *Kisses* of an Enemy are deceitful.

^b † Joh. 18. 10. Simon Peter hav- 30

ing a Sword, drew it, and smote the High Priest's Servant, and cut off his right Ear.

^c * Gen. 9. 6. Whoso sheddeth ⁵ Blood, by man shall his Blood be shed: for in the Image of God made he man. * Rev. 13. —He that *killeth* with the sword must be killed with the sword. ¹⁰ ^d Dan. 7. 10. —*Thousand* Thousands ministred unto him, and *Thousand* times ten Thousand before him.—

^e * Isa. 53. 7, &c. He was ¹⁵ *pressed*, and he was afflicted, yet opened not his Mouth: he was brought as a Lamb to the Slaughter, and as a Sheep before Shearers is dumb, so he opened not his Mouth, &c. † Luke 25, 45, 46. He said unto them, Fools and slow of Heart to believe all that the Prophets have spoken. Then opened he their Understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the Dead the third day.

me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56. But all this was done, that the scriptures of the Prophets might be fulfilled. Then all the disciples forsook him, and fled. 57. ¶ And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes and the elders were assembled. 58. But Peter followed him afar off, unto the high priests palace, and went in, and sat with the servants to see the end. 59. Now the chief priests and elders, and all the council, sought false witness against Jesus to put him to death. 60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 62. And the high priest arose, and said unto him, Answerest thou now thing? what is it which these witness against thee? 63. But Jesus held his peace. And the high priest answered and said

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¹ Lam. 4. 20. The Breath of our Nostrils, the anointed of the Lord, was taken in their Pits, of whom we said, Under his Shadow we shall live among the Heathen.

² Joh. 18. 15. Simon Peter followed Jesus, and so did another Disciple. That Disciple was known unto the high Priest, and went in with Jesus into the Palace of the high Priest. Ver. 31. Job 19. 13, 14. He hath put my Brethren far from me, and mine Acquaintance are verily estranged from me. My Kinsfolk have failed, and my familiar Friends have forgotten me.

³ Mar. 14. 53. They led Jesus away to the high Priest: and with him were assembled all the chief Priests, and the Elders, and the Scribes. Luk. 3. 2. Annas and Caiaphas being the high Priests. * Luk. 22. 54. Then took they him, and led him, and brought him to the high Priests House. * Joh. 18. 12, 13, 24. Then the Band and the Captain, and Officers of the

and led him away to Annas first, (for he was Father in Law to Caiaphas, which was the high Priest that same Year). Now Annas had sent him bound to Caiaphas the high Priest.

¹ Psal. 27. 12. — False Witnesses are risen up against me, and such as breathe out cruelty. Psal. 35. 11. False Witnesses did rise up; they laid to my Charge things that I knew not.

² † Mar. 27. 40. See on Joh. 2. 19.

¹ † Mar. 14. 60. And the high Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it that these witness against thee?

^m † Isa. 53. 7. — He is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he openeth not his Mouth. † Mat. 27. 12, 14. Psal. 38. 13. But I, as a deaf Man, heard not; and I was as a dumb Man that openeth not his Mouth.

faid unto him, I ^a adjure thee by the living God, th tell us, whether thou be the Christ the Son of God. th Jesus saith unto him, Thou hast said: nevertheless I th say to you, ^b hereafter shall ye see the Son of man ^c sitting right hand of power, and coming in the clouds of Heavens. 65. Then the high priest ^d rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66. Think ye? they answered and said, He is ^e guilty of capital offence. 67. Then did they ^f spit in his face, and buffeted him; others ^g smote him with the ^h palms of their hands, ⁱ rods,] 68. Saying, ^j Prophesie unto us, thou Christ, who he that smote thee? 69. ¶ Now ^k Peter sat without in the palace: and a damsel came unto him, saying, Thou also art with Jesus of Galilee. 70. But he denied before them, saying,

^a Lev. 5. 1. If a Soul sin, and hear the Voice of Swearing, and is a Witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. ^b 1 Sam. 14. 24, 26. The Men of Israel were distressed that Day: for Saul had adjured the People, saying, Cursed be the Man that eateth any Food until the Evening, that I may be avenged of mine Enemies: So none of the People tasted any Food. And when the People were come to the Wood, behold the Honey dropped, but no Man put his Hand to his Mouth: for the People feared the Oath.

^c Dan. 7. 13. ^d Mat. 16. 27. ^e Mat. 24. 30. ^f 1 Thes. 4. 16. ^g Rev. 1. 7. See on Act. 1. 11.

^h See on Mat. 22. 44. ⁱ 2 King. 18. 37. Then came Eliakim, &c. — to Hezekiah with their Clothes rent, and told him the Words of Rabhakheth. Lev. 21. 10. He that is the High Priest among his Brethren — shall not uncover his Head nor rend his Clothes. ^j ^k Lev. 24. 16. He that blasphemeth the Name of the Lord, shall surely be put to Death. — Joh. 19. 7. The Jews answered him,

We have a Law, and by our Law he ought to die, because he hath blasphemed himself the Son of God.

^l Isai. 50. 6. See on Mat. 27. 30.

^m Joh. 19. 3. — They smote him with their Hands.

ⁿ Mar. 14. 65. Some began to spit on him, and to cover his Face, and to buffet him, and to say unto him, Prophesie. ^o Luk. 22. 64. When they had blindfolded him, they struck him on the Face, and asked him, saying, Prophesie, who is it that smote thee?

^p Mar. 14. 66. As Peter was beneath in the Palace, there cometh one of the Maids of the High Priest. ^q Luk. 22. 55. When they had kindled a Fire in the midst of the Hall, and were set down together, Peter sat down among them. ^r Joh. 18. 16, 25. Peter stood at the Door without. Then went out that other Disciple which was known to the High Priest, and spake unto her that kept the Door, and brought in Peter. And Simon Peter stood and warmed himself: they said therefore unto him, Art not thou also one of his Disciples? He denied it, and said, I am not.

saying, I know not what thou sayest. 71. And when he was gone out into the porch, ^k another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72. And again he denied with an oath, I do not know the man. 73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy ^l speech bewrayeth thee. 74. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75. And Peter remembered the words of Jesus, which said unto him, Before the ^m cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

C H A P. XXVII.

WHEN the morning was come, ⁿ all the chief priests and elders of the people took counsel against Jesus to put him to death. 2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. 3. ¶ Then ^o Judas which had betrayed him, when he saw that he was condemned, repented himself, and ^p brought again the thirty pieces of silver to the chief priests and elders, 4. Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5. And he cast down the pieces of silver in the

^k Luk. 22. 58. After a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

^l Luk. 22. 59. About the space of one Hour after, another confidently affirmed, saying, Of a Truth this Fellow was also with him; for he is a Galilean. Act. 2. 7. —Are not these which speak Galileans?

^m Mar. 14: 30. † Joh. 13. 38. See on Ver. 34.

ⁿ Psal. 2. 2. The Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his anointed.

^p Mar. 15. 1. Straightway in the Morning, the chief Priests held a Consultation with the Elders and

Scribes, and the whole Council; and bound Jesus, and carried him away, and delivered him to Pilate.

^q Luk. 22. 66. As soon as it was Day, the Elders of the People, and the chief Priests and Scribes came together, and led him into their Council. Luk. 23. 1. And the whole Multitude of them arose, and led him unto Pilate. Joh. 18. 28. Then led they Jesus from Caiaphas unto the Hall of Judgment, and it was early, and they themselves went not in to the Judgment Hall lest they should be defiled.—

^r Mat 26. 14. ^p Job 20. 15. He hath swallowed down Riches, and he shall vomit them up again: God shall cast them out of his belly.

the temple, and ^a departed, and went and (1) hanged himself. 6. And the chief priests took the silver pieces, and It is not lawful for to put them into the treasury, because is the price of blood. 7. And they took counsel, and bought with them the potters field, to bury strangers in. 8. Wherefore that ^b field was called, The field of blood unto this day. 9. (Then was fulfilled that which was spoken by (2) *Jer* the prophet, saying, And they took the ^c thirty pieces of silver, the price of him that was valued, ^{*} whom they of children of Israel did value [*Or, whom they bought of the children of Israel*]: 10. And gave them for the potters field, the Lord appointed me.) 11. And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, ^d I

^{**} *Act*. 1. 18. Now this Man purchased a Field with the Reward of Iniquity; and falling headlong, he burst asunder in the midst, and all his Bowels gushed out.

^b ^{*} *Act*. 1. 19. — That Field is called in their proper Tongue, Acceldama, that is to say, The Field of Blood.

^c ^{*} *Zech*. 11. 12, 13. And I said unto them, If ye think good, give me my Price; and if not, forbear: so they weighed for my Price thirty Pieces of Silver. And the Lord said unto me, Cast it unto the

ter: a goodly Price that I was prized at of them. And I took thirty Pieces of Silver, and gave them to the Potter in the House of the Lord.

^d [†] *Joh*. 18. 37. Pilate then said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this came I into the World, &c. 15. 2. Pilate asked him, Art thou the King of the Jews? He answered and said unto him, Thou sayest it.

(1) The Difficulty which Expositors have thought to be in these Words when compared with *Act*. 1. 18. will be removed, if we suppose that what is there recorded, is a farther Account of what happened to Judas when he had hanged himself. And then the Sense of both Places together will be, that Judas, having fastened the Rope, threw himself from that Place where he stood, and so hanged himself. After which, either by the Rope, or that to which he fastened it, breaking, he fell down headlong, and with the Force of the Fall he burst asunder, and all his Bowels gushed out.

(2) These Words are not in *Jeremy*, but in *Zachary*. To remove this Difficulty, some think that *Zachary* was likewise called *Jeremy*; for it is common among the Jews for the same Person to have two, and sometimes three Names. See the Note on *Mat*. 10. 3. Others suppose that *St. Matthew* cites them as from *Jeremy*, because his Prophecy stood first in the Volume of Prophets, and so any Passage quoted out of that Volume might go by his Name. The Learned may meet with a fuller Account in *Surexhufius*, on the Texts cited from the Old Testament in the same page. 280.

sayst. 12. And when he was accused of the chief priests and elders, he answered nothing. 13. Then said Pilate unto him, ^cHearest thou not how many things they witness against thee? 14. And he answered him to never a word, inasmuch that the governour marvelled greatly. 15. Now at ~~that~~ feast the governour was wont to ^erelease unto the people a prisoner, whom they would. 16. And they had then a notable prisoner, called Barabbas. 17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? 18. For he ^bknew that for ⁱenvy they had delivered him. 19. ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him. 20. But the ⁱchief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. 21. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. 22. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. 23. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24. ¶ When Pilate saw that he could prevail nothing,

23. 3. † 1 Tim. 6. 13. I give thee Charge in the Sight of God, who quickneth all things, and before Christ Jesus, who *before* Pontius Pilate *witnessed* a good Con-
fession.

^c † Mat. 26. 63.

^f † Mat. 26. 62.

^e † Mar. 15. 6. Now at that Feast he *released* unto them one ¹⁰ Prisoner, whomsoever they desired.

ⁱ Luk. 23. 17. For of Necessity he must *release* one unto them at the Feast. † Joh. 18. 39. Ye have a Custom that I should *release* unto ¹⁵ you one at the Passover: will ye therefore that I *release* unto you the King of the Jews?

^b Luk. 12. 47. That Servant which *knew* his Lords Will, and ²⁰ prepared not himself, neither did according to his Will, shall be

beaten with many Stripes.

^b 1 Joh. 3. 12. Not as Cain, who was of that wicked one, and slew his Brother: And wherefore slew he him? Because his *own* Works were Evil, and his Brothers Righteous.

^k * Joh. 18. 40. Then *cried* they all again, saying, Not this man, but Barabbas. Now Barabbas was a Robber. * Act. 3. 14. Ye *denied* the holy one, and the just, and desired a Murderer to be granted unto you. Mar. 15. 11. The *chief* Priests moved the People, that he should rather *release* Barabbas unto them. Luk. 23. 18. They *cried* out all at once, saying, *Away* with this Man, and *release* unto us Barabbas. † Joh. 19. 15. They *cried* out, *Away* with him, *Away* with him, crucifie him.→

thing, but that rather a tumult was made, he ¹ took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 25. Then answered all the People, and said, ^m His blood be on us, and on our children. 26. ¶ Then released he Barabbas unto them: and when he had ^a scourged Jesus, he delivered him to be crucified. 27. Then the soldiers of the governour took Jesus into the * common-hall [Or, *governours house,*] and gathered unto him the whole band of soldiers. 28. And they stripped him, and ^o put on him a scarlet robe. 29. ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews. 30. And they ^p spit upon him, and took the reed, and smote him on the head. 31. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. 32. And as they came out, they ^a found a man of Cyrene, Simon by name: him they compelled to bear his cross. 33. And when they were come unto a place called ^r Golgotha, that is to say, a place of a skull, 34. ¶ They gave him ^f vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 35. And they crucified him, and ^s parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted

¹ † Deut. 21. 6. All the Elders of that City that are next unto the slain Man, shall wash their Hands over the Heifer that is beheaded in the Valley.

^m † Act. 5. 28. — Ye have filled Jerusalem with your Doctrine, and intend to bring this Mans Blood upon us.

ⁿ † Luk. 23. 16. I will therefore chastise him, and release him.

^o † Luk. 23. 11. Herod with his Men of War set him at nought, and mocked him, and arrayed him in a gorgeous Robe.

^p † Isa. 50. 6. — I hid not my Face from Shame and spitting. † Mat. 26. 67.

^a * Mar. 15. 21. They compelled one Simon a Cyrenian, who passed by, coming out of the Country, the Father of Alexander and Rufus, to bear his Cross. * Luk. 23.

26. As they led him away, they laid hold upon one Simon a Cyrenian, coming out of the Country, and on him they laid the Cross, that he might bear it after Jesus.

^r * Joh. 19. 17. And he bearing his Cross, went forth into a Place, called the Place of a Skull, which is called in Hebrew, *Golgotha*.

^f † Psal. 69. 21. They gave me also Gall for my Meat, and in my Thirst they gave me Vinegar to drink.

^s † Mar. 15. 24. And when they had crucified him, they parted his

15 Garments, casting Lots upon them, what every man should take. † Luk.

23. 34. — They parted his Raiment, and cast Lots. † Joh. 19. 24. They

said therefore among themselves, let us not rent it, but cast lots for it whose it shall be. — * Ps. 22. 18. They part my Garments among them, and cast lots upon my Vesture.

parted my garments among them, and upon my vesture did they cast lots. 36. And sitting down, they watched him there: 37. And ^a set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38. Then were there ^b two thieves crucified with him: one on the right hand, and another on the left. 39. ¶ And they that passed by, reviled him, ^c wagging their heads, 40. And saying, Thou that ^d destroyest the temple, and buildest it in three days, save thy self: if thou be the ^e Son of God, come down from the cross. 41. Likewise also the chief priests mocking him, with the scribes and elders, said, 42. He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. 43. He ^f trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44. The ^g thieves also which were crucified with him, cast the same in his teeth. 45. Now from the ^h sixth hour there was darkness over all the land unto the ninth hour. 46. And about the ninth hour ⁱ Jesus cried with

^a † Mar. 15. 26. And the Superscription of his Accusation was written over, The King of the Jews.

† Luk. 23. 38. A Superscription also was written over him in Letters of Greek, and Latin, and Hebrew, This is the King of the Jews. † Joh. 19. 19. And Pilate wrote a Title, and put it on the Cross. And the Writing was, Jesus of Nazareth, the King of the Jews.

^b † Isai. 53. 12. See on Luk. 23. 32, 33.

^c † Psal. 22. 7. All they that see me, laugh me to scorn: they shoot out the Lip, they shake the Head. Psal. 109. 25. —When they looked upon me they shook their Heads. † Mar. 15. 29. They that passed by reviled on him, wagging their Heads, saying, Ah, thou that destroyest the Temple, and buildest it in three Days. † Luk. 23. 35. The People stood beholding: and the Rulers also with them, derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God.

^d † Mat. 26. 61. See on Joh. 2.

19.

^e ∴ Mat. 26. 63.

^f * Psal. 22. 8. He trusted on the Lord, that he would deliver him: let him deliver him, seeing he delighted in him. * Wisd. 2. 16, 17, 18. —He pronounceth the End of the just to be blessed, and maketh his Boast that God is his Father. Let us see if his Words be true: and let us prove what shall happen in the End of him. For if the just Man be the Son of God, he will help him, and deliver him from the Hand of his Enemies.

^g † Luk. 23. 39. One of the Malefactors which were hanged, railed on him, saying, If thou be Christ, save thy self and us.

^h ∴ Mar. 15. 33. When the sixth Hour was come, there was Darkness over the whole Land until the ninth Hour.

ⁱ † Heb. 5. 7. Who in the Days of his Flesh, when he had offered up Prayers and Supplications.—

with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, ^k My God, my God, why hast thou forsaken me? 47. Some of them that stood there, when they heard that said, This man calleth for Elias. 48. And straightway one of them ran, and took a sponge, and filled it with ^l vinegar, and put it on a reed, and gave him to drink. 49. The rest said, Let be, let us see whether Elias will come to save him. 50. ¶ Jesus, when he had ^m cried again with a loud voice, yielded up the ghost. 51. And behold, the ⁿ vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, 52. And the graves were opened, and many bodies of saints which slept, arose, 53. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54. Now when the ^o centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55. And many women were there (beholding afar off) which ^p followed Jesus from Galilee, ministering unto him. 56.

Among

^k * Psal. 22. 1. My God, my God, why hast thou forsaken me?

^l * Psal. 69. 21. —In my Thirst they gave me Vinegar to drink. † Mar. 15. 36. One ran and filled a Sponge full of Vinegar, and put it on a Reed, and gave him to drink, saying, let alone; let us see whether Elias will come to take him down. † Luk. 23. 36. The Soldiers also mocked him, coming to him, and offering him Vinegar. † Joh. 19. 29. There was set a Vessel full of Vinegar: and they filled a Sponge with Vinegar, and put it upon Hyssop, and put it to his Mouth.

^m † Luk. 23. 46. When Jesus had cried with a loud Voice, he said, Father, into thy Hands I commend my Spirit: and having said thus, he gave up the Ghost.

ⁿ † Exod. 26. 31. Thou shalt make a Vail of Blue, Purple, and Scarlet, and fine twined Linen of cunning Work: with Cherubim shall it be made. † 2 Chron.

3. 14. He made the Vail of Blue, and Purple, and Crimson, and fine Linen, and wrought Cherubims thereon. † Mar. 15. 38. The Vail of the Temple was rent in twain, from the Top to the Bottom. Luk. 23. 45. —The Vail of the Temple was rent in the midst.

^o † Mar. 15. 39. When the Centurion, which stood over against him, saw that he so cried out, and gave up the Ghost, he said, Truly this Man was the Son of God. † Luk. 23. 47. When the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous Man.

^p † Luk. 8. 2, 3. Certain Women [were with him] which had been healed of evil Spirits and Infirmities, Mary, called Magdalene, out of whom went seven Devils, And Joanna the Wife of Chuza Herods Steward, and Susanna, and many others which ministered unto him of their Substance.

* Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. 57. When the ^b Even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple: 58. He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered. 59. And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60. And laid it in his own ^c new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61. And there was Mary Magdalene, and the other Mary, sitting overagainst the sepulchre. 62. ¶ Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63. Saying, Sir, we remember that that deceiver said, while he was yet alive, ^d After three days I will rise again. 64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. 66. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP.

^a † Mar. 15. 40. There were also Women looking on afar off: among whom was *Mary Magdalene*, and *Mary* the mother of James the less and of Joses, and of Salome.

^b † Mar. 15. 42, 43. Now when the Even was come (because it was the Preparation, that is, the Day before the Sabbath) *Joseph of Arimathea*, an honourable Counsellor, which also waited for the Kingdom of God, came, and went in boldly unto Pilate, and craved the Body of Jesus. * Luk. 23. 50. Behold, there was a Man named *Joseph*, a Counsellor, and he was a good man and a just. * Joh. 19. 38. After this, *Joseph of Arimathea*, (being a Disciple of Jesus, but secretly, for fear of the Jews) besought Pilate

that he might take away the Body

of Jesus: and Pilate gave him leave: he came therefore and took the Body of Jesus.

^c † Isai. 53. 9. He made his ⁵ Grave with the Wicked, and with the Rich in his Death.

^d † Mat. 16. 21. From that time forth began Jesus to shew unto his Disciples, how that he must go unto Jerusalem, —and be killed, and be raised again the *third* day. † Mat. 17. 23. They shall kill him, and the *third* day he shall be raised again. † Mat. 20. 19. —The *third* day he shall rise again. ¹⁰ ¹⁵

That Christ should rise from the Dead the *third* Day, is also affirm'd and foretold, † Mar. 8. 31. Mar. 10. 34. Luk. 9. 22. Luk. 18. 33. † Luk. 24. 6. He is not here, but is risen.

C H A P. XXVIII.

IN the end of the ^c sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene, and the ^f other Mary, to see the sepulchre. 2. And behold there ^{*} was [Or, *had been*] a great earthquake; for the ^a angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3. His countenance was like lightning, and his raiment white as snow. 4. And for fear of him the keepers did shake, and became dead men. 5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. 6. He is not here: for he is risen, ^h as he said: come, see the place where the Lord lay. 7. And go quickly and tell his disciples that he is risen from the dead; and behold, he ⁱ goeth before you into Galilee, there shall ye see him, lo, I have told you. 8. And they departed quickly from the sepulchre, with fear, and great joy, and did run to bring his disciples word. 9. ¶ And as they went to tell his disciples, behold, ^k Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10. Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me. 11. ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests

^c * Mar. 16. 1. When the Sabbath was past, Mary Magdalene, and Mary the Mother of James and Salome, had bought sweet Spices, that they might come and anoint him. † Luk. 24. 1. Upon the first Day of the Week, very early in the Morning, they came unto the Sepulchre, bringing the Spices which they had prepared, and certain others with them. * Joh. 20. 1. The first Day of the Week cometh Mary Magdalene, early when it was yet dark, unto the Sepulchre, and seeth the Stone taken away from the Sepulchre.

^f Mat. 27. 56.

^g † Luk. 24. 4. † Joh. 20. 12. See on 1 *Thes.* 3. 16. *Time.*

^h † Mat. 12. 40. As Jonas was three Days and three Nights in the Whales Belly: So shall the Son of Man be three Days and three Nights in the Heart of the Earth. † Mat. 16. 21. Mat. 17. 23. Luk. 20. 19. The Words under Mat. 27. 63.

ⁱ † Mar. 16. 7. See on Mat. 26. 32.

^k † Mar. 16. 9. He appeared first to Mary Magdalene. † Joh. 20. 14. She turned her self back, and saw Jesus standing, and knew that it was Jesus.

^l Joh. 20. 17. — Go to my brethren, and say unto them, I am going to my Father and your Father, and to my God, and your God.

priests all the things that were done. 12. And when they were assembled with the elders; and had taken counsel, they gave large money unto the soldiers, 13. Saying, Say ye, His disciples came by night, and stole him away while we slept. 14. And if this come to the governours ears, we will perswade him, and secure you. 15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. 16. ¶ Then the eleven disciples went away into Galilee, into a mountain ^m where Jesus had appointed them. 17. And when they saw him, they worshipped him: but some doubted. 18. And Jesus came, and spake unto them, saying, ⁿ All power is given unto me in heaven and in earth. 19. ¶ ^o Go ye therefore and ^p teach all nations [Or, *make disciples; or, christians.*

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of

^m † See on Mat. 16. 34.
ⁿ † Mat. 11. 27. All things are delivered to me of my Father.— Luk. 10. 22. Psal. 8. 6. — Thou hast put all things under his Feet. † Joh. 3. 35. The Father loveth the Son, and hath given all things into his Hand. † Joh. 5. 22. The Father judgeth no Man; but hath committed all Judgment unto the Son. † Joh. 17. 2. Thou hast given him Power over all Flesh; that he should give eternal Life to as many as thou hast given him. Rom. 14. 9. To this end, Christ both died, rose, and revived, that he might be Lord both of the Dead and Living. Aſ. 2. 36. Let all the House of Israel know assuredly, that God hath made that same Jesus whom ye crucified both Lord and Christ. Eph. 1. 21. Far above all Principality and Power; and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come. † Phil. 2. 10, 11. That at the Name of Jesus every knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father. Col. 1. 16. By him were all

Things created that are in Heaven, and that are in Earth, visible; and invisible, whether they be Thrones, or Dominions; or Principalities; or Powers; all things are created by him, and for him. † Heb. 1. 2. [God] hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all things, by whom also he made the Worlds. † Heb. 2. 8. Thou hast put all Things in Subjection under his Feet. For in that he put all Things in Subjection under him, he left nothing that is not put under him. 1 Pet. 3. 22. Who is gone into Heaven, and is on the right Hand of God, Angels, and Authorities, and Powers, being made subject unto him. Rev. 17. 14. These shall make War with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings. See on Mat. 11. 27.

^o * Mar. 16. 15. Go ye into all the World, and Preach the Gospel to every Creature.

^p Aſ. 14. 21. When they had preached the Gospel to that City, and had taught many, they returned again to Lystra.— Rom. 10. 18. Have they not heard? Yes verily, their sound

of all nations], baptizing them in the name of the Father and of the Son, and of the holy Ghost: 20. Teach them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

St. M A R K I.

Year of our Lord 26 ending.

TH E beginning of the gospel of Jesus Christ the Son of God. 2. As it is written in the prophets, I send my messenger before thy face, which shall prepare thy way before thee. 3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4. John did baptize in the wilderness

and he went into all the Earth, and preached his Gospel to all the World. Col. 1. 23. — Which [Gospel] was preached to every Creature which is under Heaven.

^a Act. 2. 42. They continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and Prayers.

^b See on Mat. 3. 17.

^c * Mal. 3. 1. Behold, I will send my Messenger, and he shall prepare the Way before me. — † Mat. 11. 10. This is he of whom it is written, Behold, I send my Messenger before thy Face, which shall prepare thy Way before thee.

^d † Luk. 7. 27.

^e * Isa. 40. 3. The Voice of him that crieth in the Wilderness, Prepare ye the Way of the Lord, make straight in the Desert a high Way for our God. † Mat. 3. 3. This is he that was spoken of by the Prophet Esaias, saying, The Voice of one crying in the Wilderness, Prepare ye the Way of the Lord, make

his Paths straight. Luk. 1. 17. Thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the Face of the Lord to prepare his Way.

3. 4. As it is written in the Prophet, saying, &c. as in Mat. 3. 3. John bare witness of him, and cried, saying, This was he whom I spake, He that cometh after me, is preferred before me: he was before me. He said, the Voice of one crying in the Wilderness, make straight the Way of the Lord, as said the Prophet Esaias.

^f * Mat. 3. 1. In those days came John the Baptist, preaching in the Wilderness of Judea. 7. 3. He came into all the Country about Jordan, Preaching the Baptism of Repentance, for the remission of Sins. Joh. 3. 22. John also, was baptizing in Bethsara near to Salim, because there

* preach the baptism of Repentance, * for [Or, unto] the remission of sins. 5. And thereⁿ went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6. And John wasⁱ clothed with^a camels hair, and with a girdle of a skin about his loyns: and he did eatⁱ locusts and wild honey. 7. And preached, saying, ^m There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8. I indeed haveⁿ baptized you with water: but he shall baptize you with the^o holy Ghost. 9. And it came to pass in those days, that^p Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10. And straightway coming up out of the water, he saw the heavens * opened, [Or, cloven, or, rent,] and the Spirit like a dove descending upon him. 11. And there came a voice from heaven, *saying*, ^a Thou art my beloved Son,

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much Water there: and they came and were baptized.

^a A& 19. 4. John verily baptized with the *Baptism of Repentance*, saying unto the People, That they should believe on him that should come after him, that is, on Christ Jesus.

^b Mat. 3. 5. Then *went out* to him Jerusalem, and all Judea, and ¹⁰ all the Region round about Jordan.

ⁱ Mat. 3. 4. The same John had his *Raiment of Camels Hair*, and a *leathern Girdle* about his Loins; ¹⁵ and his Meat was Locusts and wild Honey.

^k See on Mat. 3. 4.

^l Lev. 11. 22. These of them ²⁰ ye may eat: the *Locust* after his Kind, and the bald Locust after his kind. —

^m See on Mat. 3. 11.

ⁿ A& 1. 5. † A& 11. 16.

† A& 19. 4. See on Mat. 3. 11. ²⁵

^o Isa. 44. 3. I will pour Water on him that is Thirsty, and Floods upon the dry Ground: I will ³⁰ pour my Spirit upon thy Seed, and my Blessing upon thine Offspring. † Joel 2. 28. It shall come to pass afterward, that I will

pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesie, your old Men shall dream Dreams, your young Men shall see Visions. † A& 2. 4. They were all filled with the *Holy Ghost*, and began to speak with other Tongues as the Spirit gave them utterance. † A& 11. 15. The *Holy Ghost* fell on them, [Cornelius, &c.] as on us at the Beginning. 1 Cor. 12. 13. By *one Spirit* are we all baptized into one Body, whether we be Jews or Gentiles.

^p † Luk 3. 21. * See on Mat. 3. 13.

^q † Isa. 42. 1. Behold, my Servant whom I uphold, *mine Elect* in whom my Soul delighteth, I have put my Spirit upon him, and he shall ¹⁰ forth Judgment to the Gentiles: † Psal. 2. 7. I will declare the Decree: the Lord hath said unto me, *Thou art my Son*, this Day have I begotten thee. † Mat. 3. 17. Lo, ¹⁵ a Voice from Heaven, saying, This is my *beloved Son*, in whom I am well pleased. † Mar. 9. 7. There ²⁰ was a Cloud that overshadowed them; and a Voice came out of the

Son, in whom I am well pleased. 12. And immediately Spirit driveth him into the wilderness. 13. And he there in the wilderness forty days tempted of Satan, and with the wild beasts, and the ^b angels ministred unto

14. Now after that John was put in prison, Jesus came into ^c Galilee, ^d preaching the gospel of the kingdom of God, ^e saying, The time is ^f fulfilled, and the

dom of heaven is at hand: repent ye and believe the

16. Now as he ^g walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a Net into the (for they were fishers.) 17. And Jesus said unto them,

ye after me, and I will make you to become fishers of

18. And straightway they ^h forsook their nets and followed him. 19. And when he had ⁱ gone a little further

he saw James the son of Zebedee, and John his brother

also were in the ship mending their nets. 20. And straightway he ^k called them: and they left their father Ze-

bedee in the ship with the hired servants, and went after

the Cloud, saying, This is my beloved Son: hear him. See on Mat. 3. 17.

^a * See on Mat. 4. 1.

^b * Mat. 4. 11. Then the Devil leaveth him, and behold, Angels came and ministred unto him.

^c * Mat. 4. 12. When Jesus had heard that John was cast into Prison, he departed into Galilee.

^d † Mat. 4. 23. Jesus went about all Galilee, teaching in their Synagogues, and Preaching the Gospel of the Kingdom, and healing all manner of Sickness, and all manner of Disease among the People.

^e † Gal. 4. 4. When the Fulness of Time was come, God sent forth his Son, made of a Woman, made under the Law. † Eph. 1. 10.

20. That in the Dispensation of the Fulness of Times, he might gather together in one all things in Christ, both which are in Heaven, and which are on Earth, even in him. Heb. 9. 10. Which stood only in Meats and Drinks, and divers Washings, and carnal Ordina-

nces imposed on them. Time of Reformation. He [God] hath in these last Days

to us by his Son. — 1 Pet.

5 Who — was manifest in Times for you. Dan. 9. 24.

Weeks are determined upon the

ple, and upon thy holy City.

^f † Mat. 3. 2. See on

10 4. 17.

^g * Mat. 4. 18. Jesus walked

the Sea of Galilee, saw two Brethren

Simon called Peter, and Andrew

his Brother, casting a Net

into the Sea: (for they were Fishers.)

^h † Luk. 5. 4. He said unto Simon,

Lanch out into the Deep, and

down your Nets for a Draught.

ⁱ † See on Mat. 19. 27.

^j * Mat. 4. 21. Going on

thence, he saw other two Brethren

James the Son of Zebedee,

John his Brother, — and he

led them.

^k 1 Cor. 1. 27. — God

chosen the weak things of

World to confound the

which are Mighty.

21. And they went into ¹ Capernaum, and straightway on the sabbath-day he entred into the syna- ^{Year of our Lord 31.} gogue, and taught. 22. And they were ^m asto- nished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23. And there was in their synagogue a man with an ⁿ unclean spirit, and he cried out, 24. Saying, Let us alone, ^o what have we to with thee, thou Jesus of Nazareth? art thou come to destroy ^u us? I know thee who thou art, the ^a holy one of God. 25. And Jesus ^r rebuked him, saying, Hold thy peace, and come out of him. 26. And when the unclean spirit had ^t torn him, and cried with a loud voice, he came out of him. 27. And they were all amazed, infomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. 28. And immediately his fame spread abroad throughout all the region round about Galilee. 29. And ^s forthwith when they were come out of the synagogue, they entred into the house of Simon and Andrew, with James and John. 30. But Simons wifes mother lay sick of a fever, and anon they tell him of her. 31. And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministred unto them. 32. And at ^e Even, when the Sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33. And all the city was gathered together at the door. 34. And he healed many that

M 3

¹ * Mat. 4. 13. And leaving Nazareth, he came and dwelt in Capernaum. [†] Luk. 4. 31. [Jesus] came down to Capernaum, a City of Galilee, and taught them on the Sabbath Days.

^m * See on Matt. 7. 28.

ⁿ * Luk. 4. 33: And in the Synagogue there was a Man which had a Spirit of an unclean Devil.

[†] Mat. 8. 29. They cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the Time? Luk. 4. 41. ¹⁵ Devils also come out of many, crying out, and saying, Thou art Christ the Son of God.

^p Mar. 5. 9. — My Name is Legion; for we are many.

^a Luk. 1. 35. — That holy thing See which shall be born of thee, shall be called the Son of God. Dan. 9. 24. Seventy Weeks are determined to anoint the most holy. Psal.

16. 10. Neither wilt thou suffer ^yst thine holy one to see Corruption. ⁿ I ¹⁰ [†] Ver. 34.

[†] Mar. 9. 20. — Straightway the Spirit tare him, and he fell on the Ground, and wallowed foaming.

[†] Luk. 4. 38. See on Mat. for-
8. 14. Arise,

^u Luk. 4. 40. See on Mat.
8. 16.

that were sick of divers diseases, and cast out many devils * and suffered not the devils * to speak, because they knew him [Or, to say that they knew him]. 35. And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed. And Simon, and they that were with him, followed after him. 37. And when they had found him, they said unto him, All men seek for thee. 38. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. 39. And he preached in their Synagogues throughout all Galilee, and cast out devils. 40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41. And Jesus moved with compassion, put forth his hand, and touched him, and said unto him, I will, be thou clean. 42. And as soon as he had spoken, immediately the Leprosy departed from him, and he was cleansed. 43. And he straitly charged him, and forthwith sent him away; 44. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. 45. But he went out, and began to publish it much, and to blaze abroad the matter.

* † Luk. 4. 41. Devils also came out of many, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ. † Act. 16. 17, 18.

The same also followed Paul and us, and cried, saying, These men are the Servants of the most high God, which shew unto us the Way of Salvation. And this he did many Days. But Paul being grieved, turned and said to the Spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same Hour.

† Luk. 4. 42. And when it was Day, he departed, and went into a desert Place.

† Luk. 4. 43. —I must preach in the Kingdom of God to other Cities also.

† Isa. 61. 1. The Spirit of the Lord is upon me, because the Lord

hath anointed me to preach good tidings unto the Meek, he hath sent me to bind up the broken hearted, to proclaim Liberty to the Captives, and the opening of the Prisoners, them that are bound.

* † Mat. 8. 2. There came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. † Luk. 5. 1. Behold, a Man full of Leprosy, who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

† Lev. 14. 4. Then shall the Priest command to take for him that is to be cleansed, two Birds alive, and clean, and Cedar-wood, and Scurf, and Hyssop.

* † Luk. 5. 15. But so much the more went there a Fame abroad of him. —

matter, inſomuch that Jeſus could no more openly enter into the city, but was without in deſert places; and they came to him from every quarter.

C H A P. II.

AND again he entred into ^b Capernaum, after *ſome* days, and it was noiſed that he was in the houſe. 2. And ſtraightway many were gathered together, inſomuch that there was no room to receive *them*, no not ſo much as about the door: and he preached the word unto them. 3. And they come unto him, bringing one ſick of the palsie, which was born of four. 4. And when they could not come nigh unto him for the preſs, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the ſick of the palsie lay. 5. When Jeſus ſaw their faith, he ſaid unto the ſick of the palsie, Son, thy ſins be forgiven thee. 6. But there were certain of the ſcribes ſitting there, and reaſoning in their hearts, 7. Why doth this man thus ſpeak blaſphemies? who can ^k forgive ſins but God only? 8. And immediately when Jeſus ^l perceived in his ſpirit, that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts? 9. Whether is it ^m eaſier to ſay to the ſick of the palsie, Thy ſins be forgiven thee: or to ſay, Ariſe, and take up thy bed and walk? 10. But that ye may know that the Son of man hath power on earth to forgive ſins, (he ſaith to the ſick of the palsie,) 11. I ſay unto thee, Ariſe, and take up thy

M 4

^b * Mat. 9. 1. —He came into his own City. + Luk. 5. 18. Behold, men brought in a Bed a man which was taken with a Palsie: and they fought means to bring him in, and to lay him before him.

Deut. 28. 15, 22. It ſhall come to paſs, if thou wilt not hearken unto the Voice of the Lord thy God, to obſerve to do all his Commandments, and his Statutes, which I command thee this day; that all theſe Curſes ſhall come upon thee, and overtake thee. The Lord ſhall ſmite thee with a Conſumption, and with a Fever, and with an Inflam-

mation, and with an extreme Burning, and with the Sword, and with Blaſting, and with Mildew. — See on Mat. 9. 2.

^k * Job. 14. 4. Who can bring a clean thing out of an unclean? Pſal. 130. 4. But there is Forgiveness with thee; that thou mayſt be feared. * Iſa. 43. 25. I, even I am he that blotteſh out Tranſgreſſions for mine own ſake, and will not remember thy Sins.

† See on Mat. 9. 4.
^m * Mat. 9. 5. Whether is it eaſier to ſay, Thy Sins be forgiven thee? or to ſay, Ariſe and walk?

thy bed, and go thy way into thine house. 12. And immediately he arose, took up the bed, and went forth before them all, inasmuch that they were all amazed, and * glorified God, saying, We never saw it on this fashion. 13. And he ^b went forth again by the sea-side, and all the multitude resorted unto him, and he taught them. 14. And as he passed by, he saw ^c Levi the son of Alpheus sitting * at the receipt of custom, [Or, at the place where custom was received,] and said unto him, Follow me. And he arose and followed him. 15. And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 16. And when the scribes and pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17. When Jesus heard it, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I ^d came not to call the righteous, but sinners to repentance. 18. And the ^e disciples of John and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not? 19. And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast. 20. But the days will come, when the bridegroom shall be taken away from them, and ^f then shall they fast in those days. 21. No man also seweth a piece of * new [Or, raw, or, unwrought] cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse. 22. And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. 23. And it came to pass that he went through the ^g corn-fields on the sabbath-day, and his disciples began as they went, to pluck the ears of corn. 24. And the

* Psal. 103. 1, 2, 3. *Bless the Lord, O my Soul, and all that is within me, bless his holy Name. Bless the Lord, O my Soul, and forget not all his Benefits. Who searcheth all thine Iniquities: Who*
marketh all thy Diseases.

See on Mat. 9. 9.

* See on Mat. 9. 9.
^d † 1 Tim. 1. 15. See on Luk. 5. 32.
^e * See on Mat. 9. 14.
^f * See on Mat. 9. 15.
^g † Deut. 23. 25. † Luk. 6. 1.
 See on Mat. 12. 1.

The Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful? 25. And he said unto them, Have ye never read what ⁿ David did, when he had need, and was an hungred, he, and they that were with him? 26. How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is ⁱ not lawful to eat, but for the priests, and gave also to them which were with him? 27. And he said unto them, The sabbath was made for man, and not man for the sabbath. 28. Therefore the Son of man is Lord also of the sabbath.

C H A P. III.

AND he ^{*} entred again into the synagogue, and there was a man there which had a withered hand. 2. And they ⁱ watched him, whether he would heal him on the sabbath-day, that they might accuse him. 3. And he saith unto the man which had the withered hand, ^{*} Stand forth [Gr, *Arise, stand forth in the midst*]. 4. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save Life, or to kill? but they held their peace. 5. And when he had looked round about on them with ^m anger, being grieved for the ^{*} hardness [Or, *blindness*] of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. 6. And the Pharisees went forth, and straightway took counsel with the ⁿ Herodians against him, how they might destroy him. 7. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, 8. And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon a great multitude, when they had heard what great things he did, came unto him. 9. And he spake to his disciples,

ⁿ See on Mat. 12. 3.

ⁱ See on Mat. 12. 4.

^{*} Mat. 12. 9. When he was departed thence, he went into their Synagogue. † Luk. 6. 6. It came to pass also on another Sabbath, that he ^{entred} into the Synagogue and taught: and there was a man whose right Hand was

withered.

¹ Psal. 37. 32. The Wicked watcheth the righteous, and seeketh to slay him.

^m Eph. 4. 26. Be ye angry and sin not.—

ⁿ † Mat. 22. 16. And they sent out their Disciples with the Herodians.

166 *Tear of our Lord* 31. St. M A R K H
 ciples, that a small ship should wait on him, because of
 multitude, lest they should throng him. 10. For he
 healed many, insomuch that they * pressed [Or, rushed]
 on him for to touch him, as many as had plagues. 11.
 unclean spirits, when they saw him, fell down before
 and cried, saying, Thou art the Son of God. 12. And
 * straitly charged them, that they should not make
 known. 13. And he ^p goeth up into a mountain, and ca
 unto him whom he would: and they came unto him.
 And he ^a ordained twelve, that they should be with him,
 that he might send them forth to preach: 15. And
 have power to heal sicknesses, and to cast out devils.
 And Simon he ^r surnamed Peter. 17. And James the son
 Zebedee, and John the brother of James, (and he surna
 them Boanerges, which is, The sons of Thunder,) 18.
 Andrew, and Philip, and Bartholomew, and Matthew,
 Thomas, and James the son of Alphaeus, and Thaddeus, an
 mon the Canaanite, 19. And Judas Iscariot, which also
 trayed him: and they went * into an house [Or, home].
 And the multitude cometh together again, so that they c
 not so much ^t as eat bread. 21. And when his * friends
 kinsmen] heard of it, they went out to lay hold on him:
 they said, He is beside himself. 22. ¶ And the sco
 which came down from Jerusalem, said, * He hath Beelze

° † Mar. 1. 25. Jesus rebuked
 him, saying, Hold thy peace, and
 come out of him.

P * Mat. 10. 1. When he had
 called unto him his Twelve Disciples,
 he gave them Power against un-
 clean Spirits, to cast them out, and
 to heal all manner of Sickness,
 and all manner of Disease. † Luk.
 6. 12. It came to pass in those days,
 that he went out into a Mountain
 to pray; and continued all Night
 in Prayer to God. † Luk. 9. 1.
 Then he called his twelve Disciples
 together, and gave them Power
 and Authority over all Devils, and
 to cure Diseases.

° Aët. 1. 24. They prayed and
 said, Thou Lord; which knowest
 the Hearts of all Men, shew whe-
 ther of these two thou hast chosen.
 Aët. 14. 23. When they had or-
 dained them Elders in every

Church, and had prayed with-
 ing, they commended them
 the Lord on whom they believ-
 Gal. 1. 1. Paul an Apostle, not
 Men, neither by Man, but by
 Christ, and God the Father,
 raised him from the Dead.
 15. 16. Ye have not chosen
 but I have chosen you, and orde-
 you, that you should go and b-
 forth Fruit.—

° † Joh. 1. 42. —Thou art
 mon the Son of Jona: thou
 be called Cephas, which is by
 interpretation, a Stone.

† Mar. 6. 31. Come ye
 selves apart into a desert Place
 rest a while; for there were no
 coming and going, and they
 no leisure so much as to eat.

° † Luk. 11. 15. † Joh. 7.
 † Joh. 8. 48, 52. † Joh. 10.
 See on Mat. 9. 34.

and by the prince of the devils casteth he out devils. 23. And he called them unto him, and said unto them * in parables, How can Satan cast out Satan? 24. And if a Kingdom be divided against it self, that Kingdom cannot stand. 25. And if a house be divided against it self, that house cannot stand. 26. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27. No man can enter into a ^b strong man's house; and spoil his goods, except he will first bind the strong man, and then he will spoil his house. 28. Verily I say unto you, ^c All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: 29. But he that shall (1) blaspheme

* † Mat. 12. 25. —Every Kingdom divided against it self is brought to Desolation: and every City or House divided against it self, shall not stand.
^b See on Mat. 12. 29.
^c See on Mat. 12. 31.

(1) I am inclined to make some Observations concerning the Sin against the Holy Ghost, because good Christians have been much perplexed and terrified with the Apprehensions that they have committed this Sin, when indeed they have not, and because such as have lived wickedly may not be discouraged from setting about a true Repentance by any Fears that they have been guilty of this Sin, and that therefore their Case is desperate.

First, The Sin here spoken of seems to be, the Sin of the Jews, particularly of the Pharisees, who ascribed the *miraculous Works* our Lord did by the Power of the Holy Ghost, to prove himself to be the Son of God, and Saviour of the World, to a Power derived from the Devil. For the very next Verse runs thus, *because they said he hath an unclean Spirit*. And St. Matthew, Chap. 12. 22, 23. records that our Lord having healed one possessed with a Devil, blind and dumb, the People were amazed, and said, *Is not this the Son of David?* that is, the *Messiah*, or the *Christ*. But to prevent their believing in him, the Pharisees, Ver. 24. said, *This Fellow doth not cast out Devils, but by Beelzebub the Prince of the Devils*. This Caummny our Lord refutes; and then follows what he delivered concerning the Sin against the Holy Ghost.

Secondly, The Sins which come nearest to this against the Holy Ghost, seem to be the *Renouncing* of and *Apostatizing* from the Christian Religion, after Men have been baptized, and had clear Convictions of its Truth and Certainty; and an *obstinate Continuance* in a Course of Sin to the End of their Lives without Repentance, notwithstanding all that God and Christ have done to reclaim and reform them. I have often wondred to find People under great Fears lest they should have committed this Sin, when at the same time they have had no Fears about their living in a Course of Sin, and dying without Repentance; which, considering the mighty uncertainty of Life, all who live in the Commission of any known and wilful Sin, have great Reason to do.

Thirdly,

pheme against the holy Ghost, hath never forgiveness, but in danger of eternal damnation: 30. Because they said, hath an unclean Spirit. 31. ¶ There came then his ^a Brethren and his Mother, and standing without, sent unto him calling him. 32. And the multitude sat about him, and said unto him, Behold, thy Mother and thy Brethren without seek for thee. 33. And he answered them, saying, Who is my Mother, or my Brethren? 34. And he looked round about on them which sat about him, and said, Behold my Mother and my Brethren. 35. For whosoever shall do the Will of God, the same is my Brother, and my Sister, and Mother.

CH

^a * See on Mat. 12. 46.

Thirdly, It deserves to be considered, whether there is not here, as in other Cases, a *tacit* Condition to be supposed, unless they Repent. Is it not expressly and positively declared, that *Adulterers, Fornicators, Drunkards, &c.* shall not inherit the Kingdom of God? Is it not as plain said, that *all Liars shall have their Part in the Lake which burneth with Fire and Brimstone*? Do not all Divines acknowledge notwithstanding, that Repentance will save Men from these Evils? Since therefore Repentance is not expressed in these Places, (*Gal. 5. 19, &c.* and *Rev. 21. 8.*) only supposed, why may not the like Condition be here supposed? If we consult the 2^d and 3^d Chapters of the History of the *Apostles*, we find that many of those who did blaspheme the Holy Ghost were not only called upon to repent, but actually did repent, and were pardoned; for I mean as denied the Holy One and the Just, and delivered him up to be crucified.

The chief Objection against this Supposition, is taken from the 12th Verse, *All Sins shall be forgiven to the Sons of Men, &c.* That is, say for any manner of Sin shall be forgiven, but the Blasphemy against the Holy Ghost shall not be forgiven. But as Mr. Hales observes in his Paraphrase Mat. 12. this is not the Meaning of these Words; for here is an Hebrew frequent in Holy Scripture. Thus, *Mar. 13. 31. Heaven and Earth shall pass away, but my Words shall not pass away.* That is, (as St. Luke expresseth it, Chap. 16. 17.) It is easier, or Heaven and Earth shall sooner pass away, than that Heaven and Earth shall pass away, but that if it were possible they shall sooner pass away than his Word shall. So here, all manner of Calumnies and Slanders are heavy Sins, and shall hardly be forgiven those who commit them, but they will more easily be forgiven than Calumny against the Holy Ghost.

C H A P. IV.

AND he ^e began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entred into a ship, and sat in the sea, and the whole multitude was by the sea, on the land. 2. And he taught them many things by parables, and ^e said unto them in his doctrine, 3. Hearken, Behold, there went out a sower to sow: 4. And it came to pass as he sowed, some fell by the Way-side, and the fowls of the air came and devoured it up. 5. And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth. 6. But when the sun was up, it was scorched, and because it had no root, it withered away. 7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8. And other fell on good ground, and did ^e yield fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred. 9. And he said unto them, He that hath ears to hear, let him hear. 10. And ^h when he was alone, they that were about him with the twelve, asked of him the Parable. 11. And he said unto them, ⁱ Unto you it is given to know the mystery of the kingdom of God: but unto ^k them that are without, all *these* things are done in Parables. 12.

(1) That

^e * Mat. 13. 1. The same Day Jesus went out of the House, and sat by the sea-side. † Luk. 8. 4. And when much People were gathered together, and were come to him out of every City, he spake by a Parable.

† Mar. 12. 38. And he said unto them in his Doctrine, Beware of the Scribes, &c.

^e : Joh. 15. 5, 16. I am the Vine, ye are the Branches: He that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing. — I have chosen you, and ordained you, that you should go and bring forth Fruit, and that your Fruit should remain. — Col. 1. 5. For the Hope which is laid up for you

in Heaven, whereof you heard before in the Word of the Truth of the Gospel.

^h † Mat. 13. 10. And the Disciples came and said unto him, Why speakest thou unto them in Parables?

ⁱ See the Note on Mat. 13.

11.

10 ^k † 1 Cor. 5. 12. What have I to do to judge them also that are Without? Do not ye judge them that are within? † Col. 4. 5. Walk in Wisdom toward them that are without. † 1 Thes. 4. 12. That ye may walk honestly toward them that are without. † 1 Tim. 3. 7. Moreover, he [a Bishop] must have a good Report of them which are without.

(1) That ¹ seeing they may see, and not perceive, and ing they may hear, and not understand; lest at any they should be converted, and *their sins should be for them.* 13. And he said unto them, Know ye not this Par and how then will ye know all Parables? 14. ¶

¹ † Isa. 6. 9. † Luk. 8. 10.
† Joh. 12. 40. † Act. 28. 26.
† Rom. 11. 8. See on Mar. 13.
14.

^m † Mat. 13. 19. When any
one heareth the Word of the King-

dom, and understandeth
then cometh the wicked one
catcheth away that which
sown in his Heart: this
which received Seed by the
side.

(1) We should entertain unworthy Thoughts of the blessed *great Lover of Souls*, should we put such an Interpretation of Words as implies, that the great or only Reason why he spake *Jews in Parables* was, that they might not perceive, or understand, or *verted*; for this would be to suppose our Lord to act contrary to which he declares to be one *main Design* of his Coming into the *World*, namely, to teach us the Knowledge of his Father's Will, and to turn the *Darkness to Light*, &c. *Parables are Comparisons borrowed from Things* already known by those to whom they are spoke, and intended to *something which is more difficult*. Therefore our Lord's speaking them in *Parables* did not proceed from his *unwillingness* to instruct, but it was because they were not so *well fitted* to receive *Instruction* in other Way. Accordingly we read, Ver. 33. *that with many such* *bles spake he the Word unto them as they were able to hear it.*

St. Matthew relates this matter more fully than either St. Mark or Luke, and he, Chap. 13. 15. expressly ascribes their Blindness to them. *This Peoples Heart is waxed gross, and their Ears are dull of Hearing, and Eyes they have closed, lest at any time they should see with their Eyes, and with their Ears, and should understand with their Hearts, and should be converted, and I should heal them.* And this no doubt was the Case.

We are mightily in the Wrong, when we go about to fasten such *sequences* on the wise, holy, just and good God, as make him want to his Creatures, or to be the Cause of their Destruction; for he hath *sworn* in the most solemn manner, that *he desires not the Death of a Sinner, but that he would have all Men to be saved.* If any difficult Places of Scripture seem to look another Way, it will better become us to say we do not understand them, than to fix such Consequences upon God, as we are assured, both by the Principles of natural Religion and Scripture, are consistent with his infinite Perfections, and contrary to his revealed Will. Is it not more reasonable to think, that our being unacquainted with the *Eastern Language and Phrase* makes them difficult to us, than to understand them in a Sense which contradicts a great Part of the Bible?

It is a great *Aggravation* of our Sins, when we attempt to lay them on God, and to make him to be the Author or the Cause of them. *Let them perish everlastingly*, it is because they *sight or despise* the Means of *salvation*, and will not be made wiser or better by them. Of the *Meaning* of the Word *that*, see the Note on Joh. 12. 38.

Sower soweth the Word. 15. And these are they by the Way-side, where the Word is sown, but when they have heard, Satan cometh immediately, and taketh away the Word that was sown in their hearts. 16. And these are they likewise which are sown on stony ground, who when they have heard the Word, immediately receive it with gladness: 17. And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the Words sake, immediately they are offended. 18. And these are they which are sown among thorns: such as hear the Word, 19. And the cares of this World, and the ^b deceitfulness of riches, and the ^c lusts of other things entring in, choke the Word, and it becometh unfruitful. 20. And these are they which are sown on good ground, such as hear the Word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred. 21. ¶ And he said unto them, Is a ^d candle brought to be put under a (1) bushel, or under a bed? and not to be set on a candlestick? 22. For there is ^e nothing hid which shall not be manifested: neither was any thing kept secret, but that it should come abroad. 23. If any man have ^f Ears to hear, let him hear. 24. And he said unto them, ^g Take heed what you hear: with what ^h measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25. For ⁱ he that hath, to him shall be given:

^a See on Mat 13. 20.

^b ¹ Tim. 6. 17. Charge them that are rich in this World, that they be not high-minded, nor trust in ^{uncertain} Riches, but in the living God, who giveth us richly all things to enjoy.

^c 1 Joh. 2. 16. All that is in the World, the ^{Lust} of the Flesh, the ^{Lust} of the Eyes, and the Pride of ¹⁰ Life, is not of the Father, but is of the World.

^d † Luk. 8. 16. † Luk. 11. 33. See on Mat. 5. 15.

^e * See on Luk. 12. 2.

^f † Mat. 11. 15. He that hath

Ears to hear, let him hear.

^g Act. 17. 11. These were more noble than those of Thessalonica, in that they received the Word with all readiness of Mind, and ⁵ searched the Scriptures daily whether those things were so. 1 Joh. 4. 1. Beloved, believe not every Spirit, but ^{try} the Spirits whether they be of God: because many ^{false} Prophets are gone out into the World.

^h † Luk. 6. 38. ^a See on Mat. 7. 2.

ⁱ * See the Note on Luk. 15 19. 26.

(1) † The Word in the Original signifieth a Measure containing about a Pint less than a Peck.

given: and he that hath not, from him shall be taken that which he hath. 26. ¶ And he said, So is the kingdom of God, as if a man should cast ^k seed into the ground, And should sleep, and rise night and day, and the should spring and ^l grow up, he knoweth not how. 28. the earth bringeth forth fruit of her self; first the blade the ear, after that the full corn in the ear. 29. But the fruit is ^m brought forth [Or, ripe], immediately he teth in the sickle, because the harvest is come. 30. ¶ he said, ⁿ Whereunto shall we liken the ⁿ kingdom of or with what comparison shall we compare it? 31. It is a grain of mustard-seed, which when it is sown in the earth is less than all the seeds that be in the earth. 32. But it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it. 33. And with ^o such parables spake he the Word unto them, as ^p they were able to hear it. 34. But without a parable spake he not to them: and when they were alone, he expounded all things to his disciples. 35. And the same day when the Sabbath was come, he saith unto them, ^q Let us pass over unto

^k 1 Pet. 1. 23. Being born again not of corruptible Seed, but of incorruptible Seed, by the Word of God, which liveth and abideth for ever.

^l Psal. 92. 13. Those that be planted in the House of the Lord, shall flourish in the Courts of our God.

^m ⁿ Mat. 13. 31. Another Parable put he forth unto them, saying, The Kingdom of Heaven is like a Grain of Mustard-Seed, which a Man took and sowed in his Field.

^o Luk. 13. 18. Then said he, Unto what is the Kingdom of God like, and whereunto shall I resemble it?

^p Act. 1. 41. — The same Day were added unto them about three Thousand Souls. Act. 4. 4. Many of them which heard the Word, believed; and the Number of the men was about five Thousand. Act. 5. 14. Believers were the more.

added to the Lord, multitudes of Men and Women.

^q ^r Mat. 13. 34. All these things spake Jesus to the Multitude, but without a Parable, he saith not unto them. Joh. 16. I have yet many things to say to you, but ye cannot bear them now.

^s 1 Cor. 3. 1, 2. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto Babes in Christ, I have fed you with Milk, and not with Meat: for hitherto ye are not able to bear it, neither yet are ye able. Heb. 5. 11. Of many things [Melchizedeck] we have things to say, and hard to be understood; seeing ye are dull of hearing.

^t ^u Mat. 8. 18, 23. When he saw great Multitudes about him, he gave commandment to

other side. 36. And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships. 37. And there arose a great storm of Wind, and the Waves beat into the ship, so that it was now full. 38. And he was in the hinder part of the ship asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39. And he arose and rebuked the Wind, and said unto the Sea, Peace, be still: and the Wind ceased, and there was a great calm. 40. And he said unto them, Why are ye so fearful? how is it that you have no faith? 41. And they feared exceedingly, and said one to another, What manner of man is this, that even the Wind and the Sea obey him?

C H A P. V.

AND they came over unto the other side of the sea, into the country of the Gadarenes. 2. And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit, 3. Who had his dwelling among the tombs, and no man could bind him, no not with chains: 4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5. And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6. But when he saw Jesus afar off, he ran and worshipped him. 7. And cried with a loud Voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment

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ment

to the other side. And when he was entered into a Ship, his Disciples followed him. † Luk. 8. 12. Now it came to pass on a certain Day, that he went into a Ship with his Disciples: and he said unto them, Let us go over unto the other side of the Lake.

^a See on Mat. 8. 24, &c.

^b See on Mat. 8. 28.

^c Mar. 3. 27. No man can enter into a strong Man's House, and spoil his Goods, except he will first bind the strong man, and then he will

spoil his House. Rom. 16. 20. The God of Peace shall bruise Satan under your Feet shortly.

^d Mat. 26. 63. The high Priest answered, and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God. Act. 19. 13. Then certain vagabond Jews, Exorcists, took upon them to call over them which had evil Spirits, the Name of the Lord Jesus, saying, We adjure thee by Jesus, whom Paul preacheth.

ment me not. 8. (For he said unto him, "Come out of man, thou unclean Spirit.") 9. And he asked him, What thy name? And he answered, saying, My name is Legion, for we are many. 10. And he besought him much, that he would not send them away out of the country. 11. And there was there nigh unto the mountains, a great herd of swine feeding. 12. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith (1) Jesus gave them leave. And the unclean spirits went out, and entered into the swine, and the herd rushed violently down a steep place into the sea, (they were about two thousand) and were choaked in the sea. 14. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15. And they come to Jesus, and see him that was possessed with the devil, and had the Legion, sitting, and clothed, and in his right mind, and they were afraid. 16. And he that saw it, told them how it befel to him that was possessed with the devil, and also concerning the swine.

* Mar. 1. 25. Jesus rebuked him, saying, Hold thy peace, and come out of him. Mar. 9. 25. — He rebuked the foul Spirit, saying unto

him, Thou dumb and deaf Spirit, I charge thee come out of him, and enter no more into him.

(1) Here is no reasonable Objection against our Lord for suffering even commanding the Devils to enter into the Swine. For the Owners of them were a very unworthy and covetous People, and served greater Punishment, is manifest, from their desiring our Lord depart out of their Coasts; which shewed that they valued their Swine more than their Souls. And why should it be thought more unjust to punish them in this manner, than it would be to punish any other Person in his Body, Goods, or Estate? May not God dispose of his own as he pleases, whose are *all the Beasts of the Forest, and the Cattle upon the sand Hills?*

Besides, this Fact might have taught them, and may teach us useful and necessary Truths: As, 1. That the Devils, though many in Number, can go no farther, nor do us any other Mischief, than God, for good and good Reasons, is pleased to suffer them. 2. We may learn that mightily these evil Spirits are set upon doing hurt; for when they can no longer torment this poor Man, rather than want Objects, they are glad to vent their Spite even on the brute Beasts. How great therefore is our Dependence on God? How secure may they be, who are the Objects of his Care? How diligent should we be to approve our selves to him, by the universal Practice of the Duties he commands, that we may have reasonable and well-grounded Hope of an Interest in his wise and good Providence.

they began ^a to pray him to depart out of their coasts. And when he was come into the ship, he that had ^a possessed with the devil, prayed him that he might be him. 19. Howbeit, Jesus suffered him not, but saith him, Go home to thy friends, and tell them how great ^a the Lord hath done for thee, and hath had compassion on thee. 20. And he departed, and began to publish in Capernaum, how great things Jesus had done for him: and men did marvel. 21. And when Jesus was ^b passed over by ship unto the other side, much people gathered unto him, and he was nigh unto the sea. 22. And behold, cometh one of the ^c rulers of the synagogue, Jairus came, and when he saw him, he fell at his feet, 23. And sought him greatly, saying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her, that she may be healed, and she shall live. 24. And Jesus went forth with him, and much people followed him, and thronged him. And a certain Woman which had an ^a issue of blood twelve years, 26. And had suffered many things of many physicians, and had spent all that she had, and was nothing benefited, but rather grew worse, 27. When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be healed. 29. And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of her plague. 30. And Jesus immediately knowing in himself, that ^a virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31. And his disciples said unto him, Thou seest the multitude thronging thee,

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thee,

Mat. 8. 34. Behold, the City came out to meet Jesus, when they saw him, they besought him that he would depart out of their Coasts. † So Act. 16. 39. 5 they came and besought them, brought them out, and desired them to depart out of the City. n. 2. 14. The natural man receiveth not the things of the Spirit of God —

† Luk. 8. 38. Now the Man out of whom the Devils were departed, sought him that he might be with him: but Jesus sent him away. † Mat. 9. 1. He entered into a

Ship, and passed over, and came into his own City. † Luk. 8. 40. When Jesus was returned, the People gladly received him: for they were all waiting for him.

^a * See on Mat 9. 18.

^b † Lev. 15. 25. And if a Woman have an issue of her Blood many Days, — she shall be Unclean.

^c † Luk. 6. 19. The whole Multitude sought to touch him: for there went Virtue out of him, and healed them all. Luk. 8. 46. Jesus said, Some Body hath touched me: for I perceive that Virtue is gone out of me.

thee, and sayst thou, Who touched me? 32. And he looked round about to see her that had done this thing. 33. But the Woman fearing and trembling, knowing what was done to her, came and fell down before him, and told him all the truth. 34. And he said unto her, Daughter, thy ^m faith hath made thee Whole; go in peace, and be whole of thy plague. 35. ⁿ While he yet spake, there came from the ruler of the synagogues *house*, *certain* which said, Thy daughter is dead, why troublest thou the Master any further. 36. As soon as Jesus heard the Word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, ^o only believe. 37. And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38. And he came to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39. And when he was come in, he saith unto them, Why make ye this ado and weep? the damsel is not dead, but ^p sleepeth. 40. And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entreth in where the damsel was lying. 41. And he took the damsel by the hand, and said unto her, Talitha cumi, which is being interpreted, Damsel (I say unto thee) arise. 42. And straightway the damsel arose, and walked; for she was of the age of twelve years: and they were astonished with a great astonishment. 43. And he ^q charged them straitly, that no man should know it: and commanded that something should be given her to eat.

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AND he went out from thence, and came into his own country, and his disciples follow him. 2. And when the sabbath-day was come, he began to teach in the synagogue:

^m † Mat. 9. 22. Mar. 10. 52,
ⁿ † Luk. 8. 49. While he yet spake, there cometh one from the Ruler of the Synagogues *House*, saying to him, Thy Daughter is dead; trouble not the Master.

^o Mat 17. 19, 20. Then came the Disciples to Jesus and said, Why could not we cast him out?

And Jesus said unto them, because of your *Unbelief*.—

^p † Joh. 11. 11. Our Friend Lazarus *sleepeth*, but I go that I may awake him out of Sleep.

^q † See the Note on Mat. 8. 4.
^r Luk. 4. 16. * See on Mat. 13. 54.

synagogue: and many hearing *him*, were astonished, saying, ^a From whence hath this man these things? and ^b what Wisdom is this which is given unto him, that even such mighty Works are wrought by his hands? 3. Is not this the carpenter, the son of Mary, the ^c brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were ^d offended at him. 4. But Jesus said unto them, A ^e Prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5. And he ^f could there do no mighty Work, save that he ^g laid his hands upon a few sick folk, and healed *them*. 6. And he ^h marvelled because of their unbelief. And he went round about the ⁱ villages, teaching. 7. ¶ And he ^k calleth unto him the twelve, and began to send them forth by two and two, and gave them power *over* unclean spirits, 8. And commanded them that they should ^l take nothing for *their* journey,

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^a † Joh. 6. 42. They said, is not this Jesus the Son of Joseph, whose Father and Mother we know? How is it then that he saith I came down from Heaven?

^b See on Mat. 7. 28.

^c Gal. 1. 19. See on Mat.

12. 46.

^d † Mat. 11. 6. Blessed is he whosoever shall not be offended in me.

^e † Joh. 4: 44. Jesus himself testified, that a Prophet hath no Honour in his own Country. Jer. 11.

21. Thus saith the Lord of the Men of *Anathoth*, that seek thy Life.— Jer. 12. 6. Even thy Brethren, and the House of thy Father, even they have dealt treacherously with thee.—

^f † See Gen. 19. 22. Haste thee, escape thither; for I cannot do any thing till thou be come thither. † Gen. 32. 25. When he saw that he prevailed not against him, he touched the hollow of his Thigh: and the Hollow of Jacobs Thigh was out of Joint, as he wrestled with him. † Mat. 13. 58.

And he did not many mighty Works there, because of their Unbelief. † Mar. 9. 23. Jesus said unto him, If thou *canst* believe, all things are possible to him that believeth. See the Note on Heb. 6. 4.

^g See the Note on A&. 6. 6.

^h † Isa. 59. 16. He saw that there was no man, and wondered that there was no Intercessor; therefore his Arm brought Salvation unto him, and his Righteousness, it sustained him.

ⁱ * Mat. 9. 35. Jesus went about all the Cities and Villages teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing every Sickness, and every Disease among the People. * Luk. 13. 22. He went through the Cities and Villages, teaching and journeying towards Jerusalem. A&. 10. 38. —Who went about *doing good*, and healing all that were oppressed with the Devil.—

^k † Mar. 3. 14. † Luk. 9. 1.

* See on Mat. 10. 1.

^l See on Mat. 10. 9, 10.

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 journey, save a staff only: no scrip, no bread, no *(*
in their purse: 9. But *be* ^m shod with sandals: and
 on two coats. 10. And he said unto them, in *what*
 ever ye enter into an house, there abide till ye depart
 that place. 11. And whosoever shall *not* receive
 hear you, when ye depart thence, shake off the dust
 your feet, for a testimony against them. Verily I say
 you, it shall be more tolerable for Sodom * and [Gr.
 morrha in the day of judgment, than for that city. 12.
 they went out, and preached that Men should ^o repent.
 And they cast out many devils, and ^p anointed with oil
 many that were sick, and healed them. 14. And ^a king
 (2) heard of him, (for his name was spread abroad):
 said, That John the Baptist was risen from the dead,
 therefore mighty works do shew forth themselves in him.
 15. ^r Others said, That it is Elias. And others said, That
 is a Prophet, or as one of the Prophets. 16. But when
 Herod heard thereof, he said, It is John whom I beheaded,
 risen from the dead. 17. For Herod himself had sent
 and (3) laid hold upon John, and bound him in prison
 for Herodias sake, his brother Philips wife; for he had married
 her. 18. for John had said unto Herod, It is ^s not lawful
 for thee to have thy brothers Wife. 19. Therefore Herodias
 had ^a a quarrel [Or, an inward grudge] against him,
 wo

^m + Aët. 12. 8. The Angel said
 unto him, Gird thy self, and bind
 on thy Sandals: and so he did.

ⁿ † Luk. 10. 11. * Aët. 13. 51.
 † Aët. 18. 6. See on Mat. 10. 14.

^o See on Mat. 4. 17.

^p * Jam. 5. 14. Is any Sick among
 you? let him call for the Elders
 of the Church; and let them pray
 over him, anointing him with Oil
 in the Name of the Lord.

^q * See on Mat. 14. 1.

^r † Mat. 16. 14. Some say that

thou art John the Baptist, some
 say, and others Jeremias, or one
 of the Prophets.

^s † Mat. 14. 3. See on Luk. 9. 3. 19.

^t * Lev. 18. 16. Thou shalt not
 uncover the Nakedness of thy Brother's
 Wife: it is thy Brothers Nakedness.
 † Lev. 20. 21. If a Man take his
 Brothers Wife, it is an unclean thing:
 he hath uncovered his Brothers Nakedness,
 they shall be Childless.

(1) † The Word signifieth a Piece of Brass Money, in Value somewhat less
 than a Farthing, Mat. 10. 9. but here it is taken in general for Money.

(2) It was about the Year of our Lord 32 when Herod heard
 of him.

(3) St. John Baptist was imprisoned, &c. by Herod, about the
 Year of our Lord 30.

would have killed him, but she could not. 20. For Herod feared John, knowing that he was a just man, and an holy, and observed [Or, kept, or, saved] him, and when he heard him, he did many things, and heard him gladly.

21. And when a convenient day was come, Year of our Lord 32. that Herod on his birth-day made a supper to

his lords, high captains, and chief estates of Galilee: 22. And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25. And she came in straightway

with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist. 26. And the king was exceeding sorry, yet for his oaths sake, and for their sakes which sat with him, he would not reject her. 27. And immediately the king sent an executioner [Or, one of his Guard], and commanded his head to be brought: and he went and beheaded him in the prison. 28. And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 29. And when his disciples heard of it, they came and took up his corps, and laid it in a tomb. 30. And the Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31. And he said unto them, Come ye your selves apart into a

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desert

^a † Mat. 14. 5. When he would have put him to Death, he feared the Multitude, because they counted him as a Prophet. † Mat. 21. 26. —All hold John as a Prophet.

^b Mat. 14. 6. When Herod's Birth-day was kept, the Daughter of Herodias danced before them, and pleased Herod.

^c Gen. 40. 20. It came to pass the third Day, which was Pharaoh's Birth-day, that he made a Feast unto all his Servants.

^d † Esth. 5. 3, 6. What wilt thou Queen Esther, and what is

thy Request? it shall be even given thee, to the half of the Kingdom. What is thy Petition? and it shall be granted thee: and what is thy Request? even to the half of the Kingdom it shall be performed.

^e Rom. 3. 15. Their Feet are swift to shed Blood.

^f * Luk. 9. 10. The Apostles when they were returned told him all that they had done.

^g * Mat. 14. 13. When Jesus heard of it, he departed thence by Ship into a Desert Place apart.

desert place, and rest a while: for there were many and going, and they had no^h leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many kneeled and ran a foot thither out of all cities, and outwent them, and came together unto him. 34. Andⁱ Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he^k began to teach them many things. 35. And when^l the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is passed: 36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 37. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred (1) penny-worth of bread, and give them to eat? 38. He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39. And he commanded them to make all sit down by Companies upon the ground. 40. And they sat down in ranks by hundreds and fifties. 41. And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. 42. And they did all eat and were filled. 43. And they took up twelve baskets full of the fragments, and of the fishes. 44. And they that did eat of the loaves, were above five thousand men. 45. And immediately straightway he constrained his disciples to get into the ship

^h † Mar. 3. 20. And the Multitude cometh together again, so that they could not so much as eat Bread.

ⁱ * Mat. 9. 36. When he saw the Multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as Sheep having no Shepherd. † Mat. 14. 14. Jesus went forth and saw a great Multitude, and was moved with Compassion toward them, and he healed their Sick.

^k † Luk. 9. 11. He received them, and spake unto them of the Kingdom of God.

^l † See on Matt. 14. 15.

^m † Mat. 14. 22. Straightway Jesus constrained his Disciples to get into a Ship, and to go before him unto the other side, while he sent unto the Multitudes away. † Joh. 6. 17. [The Disciples] entered into a Ship, and went over the Sea towards Capernaum: and it was now dark, and Jesus was not come to them.

(1) ‡ The Roman Penny is seven Pence half-penny, as Mat. 18. 28.

ship, and to go to the other side before * unto Bethsaida [Or, *overagainst Bethsaida*], while he sent away the people. 46. And when he had sent them away, he departed into a mountain to pray. 47. And when ⁿ Even was come, the ship was in the midst of the sea, and he alone on the land. 48. And he saw them toiling in rowing: (for the Wind was contrary unto them) and about the fourth Watch of the night he cometh unto them, walking upon the sea, and ^o would have passed by them. 49. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out. 50. (For they all saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer, it is I, be not afraid. 51. And he went up unto them into the ship, and the Wind ceased: and they were sore amazed in themselves beyond measure, and wondred. 52. For they considered not *the miracle* of the loaves, for their heart was hardened. 53. And when they had ^p passed over, they came into the land of Gennesaret, and drew to the shore. 54. And when they were come out of the ship, straightway they knew him, 55. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. 56. And whithersoever he entred, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might ^q touch, if it were but the border of his garment: and as many as touched * him [Or, *it*], were made Whole.

C H A P. VII.

TH E N ^r came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem. 2. And when they saw some of his disciples eat bread with * defiled

ⁿ * Mat. 14. 23. When he had sent the Multitudes away, he went up into a Mountain apart to pray: and when the Evening was come, he was there alone.

^o † See on Luk. 24. 28.

^p * Mat. 14. 34. When they were gone over, they came into the Land of Gennesaret.

^q † Mar. 5. 27, 28. When she heard of Jesus, she came in the Press behind, and touched his Gar-

ment. For she said, If I may touch but his Clothes, I shall be Whole.

⁵ † A&T. 19. 12. So that from his [Paul's] Body were brought unto the Sick Handkerchiefs or Aprons, and the Diseases departed from them, and the Evil Spirits went out of them.

^r * Mat. 15. 1. Then came to Jesus Scribes and Pharisees, which were of Jerusalem.

* defiled [Or, *common*] (that is to say, with unwashen) hands they found fault. 3. For the Pharisees and all the Jews except they wash *their* hands (1) oft, eat not, holding the Tradition of the Elders. 4. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the Washing of cups, and (2) pots, brasen vessels, and of * tables [Or, *benches*]. 5. * Then the Pharisees and Scribes asked him, Why do not thy disciples according to the Tradition of the Elders, but eat bread with unwashen hands? 6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, ^b This people honoureth me with their lips, but their ^c heart is far from me. 7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, (3) Full well ye * reject [Or, *fringe*] the commandment of God, that ye may keep your own tradition. 10. For Moses said, ^d Honour thy father and thy mother: and whoso curseth father or mother, let him die the death. 11. But ye say, If a man shall say unto his father or mother, *It is* (4) Corban, ^e that is to say,

^a ∴ Mat. 15. 2. Why do thy Disciples *transgress* the Tradition of the Elders? for they wash not their Hands when they eat bread.

^b * Isa. 29. 13. The Lord said, Forasmuch as this People draw near unto me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, and their Fear toward me is taught by the Precept of Men: Therefore, &c. * Mat. 15. 8. This People draweth nigh unto me with their Mouth, and honoureth me with their Lips: but their Heart is far from me.

^c 2 Tim. 3. 5. Having a form of Godliness, but denying the effect thereof. Tit. 1. 16. They profess that they know God, but their Works they deny him.—

^d † Exod. 20. 12. † Deut. 16. † Exod. 21. 17. † Lev. 9. † Prov. 20. 20. See on 15. 4.

^e * Mat. 15. 5. But ye say, Whosoever shall say to his Father or his Mother, it is a Gift by which ever thou mightest be profited. ∴ Mat. 23. 18. — Whosoever sweareth by the Gift that is upon it, he is guilty.

(1) † Or, *diligently*: in the Original, *with the Fist*: Theophilus *up to the Elbow*.

(2) † Sextarius is about a Pint and half.

(3) These Words seem to be spoken *Ironically*; for our Saviour here blames the Scribes and Pharisees.

(4) This Word signifies a Gift or Offering made to God.

gift, by whatsoever thou mightest be profited by me: *he shall be free.* 12. And ye suffer him no more to do ought for his father or his mother: 13. Making the Word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. 14. ¶ And when he had called all the People unto him, he said unto them, Hearken unto me every one of you, and understand. 15. There is nothing from without a man that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16. If any man have ^b Ears to hear, let him hear. 17. And when he was entered into the house from the People, his Disciples ⁱ asked him concerning the Parable. 18. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entreth into the man, it cannot defile him, 19. Because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20. And he said, That which cometh out of the man, that defileth the man. 21. For ^k from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22. Thefts, ^{*} covetousness, wickedness [Gr. *covetousnesses, wickednesses*], deceit, lasciviousness, ^l an evil eye, blasphemy, pride, foolishness: 23. All these evil things ^m come from within, and defile the man. 24. ¶ And ⁿ from thence he arose and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*; but he could not be hid. 25. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: 26. (The Woman was a (1) ^{*} Greek [Or, *Gentile*], a Syrophenician

^f * Mat. 15. 10. He *called* the *Multitude*, and said unto them, *Hear and understand.*

^g See on Mat. 15. 11.

^h † See the Note on Mat. 11. 5

ⁱ † Mat. 15. 15. Then answered Peter and said unto him, *Declare unto us this Parable.*

^k * Gen. 6. 5. * Gen. 8. 21. 10

See on Mat. 15. 19.

^l Mat. 20. 15. Is it not lawful

for me to do what I will with mine own? Is thine *Eye evil*, because I am good?

^m Mat. 12. 35. A *good* Man out of the *good* Treasure of the Heart bringeth forth *good things*: and an *evil* Man out of the evil Treasure, bringeth forth evil things.

ⁿ * Mat. 15. 21. Then Jesus *went thence*, and departed into the Coasts of Tyre and Sidon.

(1) There is no Disagreement between the two Evangelists, only St. Mark describes this Woman more particularly than St. Matthew does. The

nician by nation) and she besought him that he would forth the devil out of her daughter. 27. But Jesus said to her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yea dogs under the table eat of the childrens crumbs. 29. And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter. 30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. 31. ¶ And again * departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee through the midst of the coasts of Decapolis. 32. And he brought unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. 33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. 34. And ^d looking up to heaven, he ^e sighed, and said unto him, Ephphatha, that is, Be opened. 35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36. And he ^f charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. 37. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

C H A P

* † Mat. 15. 29. Jesus departed from thence, and came nigh unto the Sea of Galilee, and went up into a Mountain, and sat down there.

^b † Mat. 9. 32. Behold, they brought to him a dumb man possessed with a Devil.

^c † Mar. 8. 23. † Joh. 9. 6. He spat on the Ground, and made Clay of the Spittle, and he anointed the Eyes of the blind man with the Clay.

^d † Joh. 11. 41. — Jesus lift up

his Eyes and said, Father, I thank thee, that thou hast heard me. † Joh. 17. 1. These Words spake Jesus; and lift up his Eyes to Heaven.

^e † Joh. 11. 33, 38. — He groaned in Spirit, and was troubled. Jesus therefore groaning in himself, cometh to the Grave. Heb. 4. 15. We have not an High Priest which cannot be touched with the Feeling of our Infirmities.—

^f † Mar. 5. 43. See the Note on Mat. 8. 4.

The latter, Chap. 15. 22. says she was of Canaan; the former tells us in what part of Canaan she lived, namely, where Syria and Phœnicia join, the Inhabitants of which were called Syro-Phœnicians. Her being said to be a Greek, denotes that she was not a Jew; for the Jews called all those Greeks, who did not profess their Religion.

C H A P. VIII.

IN those days the ¹ Multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and said unto them, 2. I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3. And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 4. And his disciples answered him, From whence can a man satisfy these men with bread here in the Wilderness? 5. And he asked them, How many loaves have ye? And they said, Seven. 6. And he commanded the People to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the People. 7. And they had a few small fishes: and he ⁸ blessed, and commanded to set them also before them. 8. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. 9. And they that had eaten were about four thousand; and he sent them away. 10. ¶ And ¹⁰ straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 11. And the ¹¹ Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12. And he sighed deeply in his spirit, and said, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation. 13. And he left them, and entering into the ship again, departed to the other side. 14. ¶ Now the disciples had ¹⁴ forgotten to take bread, neither had they in the ship with them more than one loaf. 15. And he charged them, saying, ¹⁵ Take heed, beware of the

¹ * Mat. 15. 32. Jesus called his Disciples unto him, and said, I have Compassion on the Multitude, &c.

² † Mat. 14. 19. —Looking up to Heaven, he *blessed*, and *brake*, and gave the Loaves to his Disciples, and the Disciples to the Multitude.

³ † Mat. 15. 39. He sent away the Multitude, and took Ship, and came into the Coasts of Magdala.

⁴ * Mat. 16. 1. † Joh. 6. 30. See on Mat. 12. 38.

⁵ * Mat. 16. 5. When his Disciples were come to the other side, they had *forgotten* to take Bread.

⁶ † Mat. 16. 6. Then Jesus said unto them, *Take heed and beware* of the *Pharisees*, and of the *Sadducees*. † Luk. 12. 1. When there were gathered together an innumerable multitude of People, innumerable

the leaven of the Pharisees, and of the leaven of
 16. And they reasoned among themselves, saying, *It*
cause we have no bread. 17. And when Jesus knew
 faith unto them, Why reason ye, because ye have no
^a perceive ye not yet, neither understand? have y
 heart yet hardned? 18. Having eyes, see ye not? an
 ing ears, hear ye not? and do ye not remember
 When I ^o brake the five loaves among five thousand
 many baskets full of fragments took ye up? They say
 him, Twelve. 19. And when the ^p seven among four
 sand, how many baskets full of fragments took ye up?
 they said, Seven. 20. And he said unto them, How
 that ye do not understand? 21. ¶ And he cometh to
 faida, and they bring a blind man unto him, and besou
 him to touch him. 22. And he took the blind man by
 hand, and led him out of the Town; and when he had ^q
 on his eyes, and put his hands upon him, he asked him i
 saw ought. 23. And he looked up and said, I see me
 trees, walking. 24. After that, he put his hands again
 his eyes, and made him look up: and he was restored,
 saw every man clearly. 25. And he sent him away to
 house, saying, Neither go into the town, nor ^r tell it to any
 the town. 26. ¶ And Jesus went out, and his disciples, i
 the towns of ^s Cesarea Philippi: and by ^s the Way he ask

inasmuch that they trode one upon
 another, he began to say to his
 Disciples first of all, *Beware of the*
Leaven of the Pharisees, which is
Hypocrisie.

^m * Mat. 16. 7. They reasoned
 among themselves, saying, *It is be-*
cause we have taken no Bread.

ⁿ † Mar. 6. 52. They considered
 not the Miracle of the Loaves; for ¹⁰
 their Heart was hardned.

^o † Mat. 14. 20. They did all
 eat and were filled: and they took
 up of the Fragments that remained, ¹⁵
 twelve Baskets full. † Mar. 6. 43.
 They took up twelve Baskets full
 of the Fragments, and of the
 Fishes. † Joh. 6. 13. They ga-
 thered them together, and filled ²⁰
 twelve Baskets of the Fragments of
 the five barley-loaves, which re-
 mained over and above unto them
 that had eaten.

^p Ver. 8. † Mat. 15. 37. They
 did all eat, and were filled: and
 they took up of the broken m
 that was left, *seven Baskets full.*

^q † Mat. 7. 33.

^r † See the Note on Mat. 8.

^s * Mat. 16. 13. When Jesu
 came into the Coasts of *Cesare-*
Philippi, he asked his Disciples, *say*
 ing, Whom do men say that I the
 Son of man am? † Luk. 9. 18.
 It came to pass as he was alone
 praying, his Disciples were with
 him: and he asked them,
 saying, Whom say the People that
 I am?

^s Deut. 6. 7. Thou shalt teach
 them diligently unto thy Children;
 and talk of them when thou *sittest*
 in thine House, and when thou
walkest by the Way.

his disciples, saying unto them, Whom do men say that I am? 28. And they answered, ^a John the Baptist: but some say, Elias; and others, One of the Prophets. 29. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, ^b Thou art the Christ. 30. And he charged them that they should tell no man of him. 31. And he ^c began to teach them, that the Son of man must suffer many things, and be ^d rejected of the Elders, and of the chief Priests, and Scribes, and be killed, and after three days rise again. 32. And he spake that saying openly. And Peter took him, and began to rebuke him. 33. But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou favour-est not the things that be of God, but the things that be of men. 34. ¶ And when he had called the People unto him; with his disciples also, he said unto them, Whosoever will come after me, let him ^e deny himself, and take up his cross, and follow me. 35. For whosoever will ^f save his life, shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it. 36. For what shall it profit a man, if he shall gain the whole World, and lose his own soul? 37. Or what shall a man give ^g in exchange for his soul? 38. ^h Whosoever therefore shall be ashamed of me, and of my Words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

CHAP.

^a † Mat. 14. 2. [Herod] said to his Servants, *This is John the Baptist*—

^b See on Mat. 16. 16.

^c † Mat. 17. 22. † Luk. 9. 22. 5
See on Mat. 16. 21.

^d Psal. 118. 22. The Stone which the Builders refused, is become the head Stone of the Corner.

^e † Luk. 9. 23. † Luk. 14. 27.
See on Mat. 16. 24.

^f † Joh. 12. 25. See on Luk. 17. 33.

^g Job 2. 4. Satan answered the Lord and said, Skin for Skin, yea, *all* that a man *bath* will he give for his Life.

^h * See on Mat. 10. 33.

C H A P. IX.

AND he said unto them, * Verily I say unto you there be some of them that stand here, which shall taste of death, till they have seen the kingdom of God with power. 2. ¶ And after ^b six days Jesus taketh him Peter, and James, and John, and leadeth them up a high mountain apart by themselves: and he was transfigured before them. 3. And his raiment became shining, exceeding ^c white as snow; so as no fuller on earth could whiten them. 4. And there appeared unto them Elias, and Moses: and they were talking with Jesus. 5. And he answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6. For he wist not what to say, for they were sore afraid. 7. And there came a cloud that overshadowed them: and a voice came out of the cloud, saying, ^d This is my beloved Son: hear him. And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves. 9. As they came down from the mountain, he charged them that they should ^e tell no man what things they had seen, till the Son of man were risen from the dead. 10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 11. ¶ And they asked him, saying, Why say the Scribes that ^f Elias must first come? 12. And he answered and told them, Elias is as verily cometh first, and restoreth all things, and how it is ^g written of the Son of man, that he must suffer many things, and be killed, and be raised again, and sit on the right hand of God, and come to judge the living and the dead.

^a * Mat. 16. 28. Verily I say unto you, There be some standing here, which shall not taste of Death till they see the Son of man coming in his Kingdom. [†] Luk. 9. 27. I tell you of a truth, there be some standing here, which shall not taste of Death, till they see the Kingdom of God.

^b [†] Luk. 9. 28. * See on Mat. 10. 17. 1.

^c Dan. 7. 9. I beheld till the Thrones were cast down, and the ancient of Days did sit, whose Garment was white as Snow.—

^d Col. 1. 13. Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son. See on Mat. 17. 2, 5.

^e See on Mat. 8. 4.

^f [†] Mal. 4. 5. Behold, I will send you *Elijah* the Prophet, before the Coming of the great and dreadful Day of the Lord. — Mat. 17. 10. His Disciples asked him, saying, Why say the Scribes that *Elias* must first come?

^g [†] Psal. 22. 6. I am a Worm, and

and be^b set at nought. 13. But I say unto you, thatⁱ Elias is indeed come, and they have (1) done unto him whatsoever they listed, as it is written of him. 14. ¶ And when he^k came to his disciples, he saw a great multitude about them, and the Scribes questioning with them. 15. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. 16. And he asked the Scribes, What question ye^{*} with them [Or, *among your selves*]? 17. And^l one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit: 18. And wheresoever he taketh him, he^{*} teareth [Or, *dasheth*] him; and he someth and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not. 19. He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 20. And they brought him unto him: and when he^m saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foaming. 21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22. And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23. Jesus said unto him, If thou canstⁿ believe, all things

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and no man; a *reproach* of men, and despised of the People. * Isa. 53. 2, &c. —He hath *no Form* nor *Comeliness*: and when we shall see him, there is no *Beauty* that we should desire him. He is *despised* and *rejected* of men, &c. † Dan. 9. 26. After threescore and two Weeks shall *Messiah* be cut off.—
† Phil. 2. 7. Made himself of^o *no Reputation*, and took upon him the Form of a *Servant*, and was made in the Likeness of men. Luk. 23. 11. And Herod and his men of War set him at nought, and mocked him.—

ⁱ † See on Mat. 11. 14.
^k * Mat. 17. 14 When they were come to the Multitude, there came to him a certain man kneeling down to him.
^l † Mat. 17. 14. The Words under Ver. 14. † Luk. 9. 38. Behold, one of the Company *cried* out, saying, Master, I beseech thee, look upon my Son, for he is mine only Child.
^m † Mar. 1. 26. When the unclean Spirit had *torn* him, and cried with a loud Voice, he came out of him.
ⁿ 2 Chron. 20. 20. —*Believe* in the

(1) The Treatment John Baptist received in the World not being expressed in the Old-Testament, this Verse may be better rendred thus: 'I say unto you, that Elias is indeed come, as it is written of him, and they have done unto him whatsoever they listed.'

things are possible to him that believeth. 24. And way the father of the child cried out, and said with a loud voice, Lord, I believe; help thou mine unbelief. 25. When he saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf, I charge thee, Come out of him, and enter no more in him. 26. And the spirit cried, and rent him sore, and came out of him; and he was as one dead, insomuch that many said he was dead. 27. But Jesus took him by the hand, and lifted him up, and he arose. 28. And when he was come into the house, his disciples asked him privately, Why could not we drive him out? 29. And he said unto them, This kind can come forth by nothing, but by prayer and fasting. 30. ¶ And they departed thence, and passed through ^o Galilee; and would not that any man should know it. 31. For he said unto his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after three days he shall rise again. 32. But they understood not that saying, and were afraid to ask him. ¶ And he came to Capernaum; and being in the house, he asked them, What was it that ye disputed among yourselves by the way? 34. But they held their peace: for they had disputed among themselves, who should be the greatest. 35. And he sat down and called the Twelve, and said unto them, If any man desire to be ^a first, the same shall be last of all, and servant of all. 36. And he took a child, and set him in the midst of them, and when he had taken him in his arms, he said unto them, 37. Whosoever

the Lord your God, so shall you be established; *believe* his Prophets, so shall ye prosper. † Act. 14. 9. [Paul] perceiving that he had *Faith* to be healed. † Luk. 18. 6. If ye had *Faith* as a Grain of mustard-seed, ye might say unto this Sycomore-tree, Be thou plucked up by the Root, and be thou planted in the Sea; and it should obey you.

^o * See on Mat. 16. 21.

^p * Mat. 18. 1. At the same time came the Disciples to Jesus, saying, who is the *greatest* in the Kingdom

of Heaven? † Luk. 9. 46. There arose a *Reasoning* among them, which of them should be the *greatest*.

^a † Mat. 20. 26, 27. It shall not be so among you: but whosoever will be *great* among you, let him be your *Minister*. And whosoever will be *chief* among you, let him be your *Servant*. † Mar. 10. 43. Whosoever will be *great* among you, let him be your *Minister*.

^r † Mar. 10. 16.

shall ^a receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. 38. ¶ And ^b John answered him, saying, ' Master, we saw one casting out devils in thy name, and he followeth not us; and we forbad him, because he followeth not us. 39. But Jesus said, Forbid him not: for there is ^c no man which shall do a miracle in my name, that can lightly speak evil of me. 40. For he that is not ^c against us, is on our part. 41. For whosoever shall give you a ^d cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42. And whosoever shall ^e offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43. And if thy ^b hand ^f offend thee [Or, *cause thee to offend*], cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched. 44. Where their ^g Worm dieth not, and the ^h fire is not quenched. 45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46. Where their Worm dieth not, and the fire is not quenched.

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^a † Mat. 10. 40. He that *receiveth* you, *receiveth* me; and he that *receiveth* me, *receiveth* him that sent me.

^b * Luk. 9. 49.

^c Numb. 11. 27. There ran a *young Man*, and told *Moses*, and said, *Eldad* and *Medad* do prophesie in the Camp.

^d * 1 Cor. 12. 3. I give you to understand, that *no Man* speaking by the *Spirit* of God calleth Jesus *accused*: and that no man can say that Jesus is the Lord, but by the *Holy Ghost*.

^e † Mat. 12. 30. Luk. 11. 23. He that is not *with* me, is *against* me: and he that *gathereth* not with me, *scattereth*. Phil. 1. 18.

Notwithstanding every Way, whether in *Pretence*, or in *Truth*, Christ is *preached*; and I therein do rejoice, yea, and will rejoice.

^f * See on Mat. 10. 42.

^g † Luk. 17. 1. * See on Mat. 18. 6.

^h See on Mat. 5. 29.

ⁱ * Isai. 66. 24. They shall go forth and look upon the Carcasses of the Men that have transgressed against me: for their *Worm* shall not *die*, neither shall their *Fire* be *quenched*.— ∴ Judith 16. 17. Wo to the Nations that rise up against my Kindred: the Lord Almighty will take Vengeance of them in the Day of Judgment, in putting *Fire* and *Worms* in their *Flesh*; and they shall feel them, and Weep for ever. Ecclesiasticus 7. 17. Humble thy Soul greatly: for the Vengeance of the Ungodly is *Fire* and *Worms*.

^k Jer. 7. 20. Thus saith the Lord God, Behold, mine Anger and my Fury shall be poured out upon this place, —and it shall *burn*, and not be *quenched*.

quenched. 47. And if thine ¹ Eye *offend thee [*thee to offend*], pluck it out: it is better for thee *to e* to the kingdom of God with one Eye, than having *tw* to be cast into hell-fire: 48. Where their Worm *dier* and the fire is not quenched. 49. For every one *1* salted with (1) fire, and every ^m iacrifice shall be *salte* salt. 50. ⁿ Salt *is* good: but if the salt have lost its *sa* wherewith will you season it? ^o Have salt in your *1* and have ^p peace one with another.

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¹ See on Mat. 5. 29.

^m * Lev. 2. 13. Every Oblation of thy Meat-offering shalt thou *sea-* son with Salt; neither shalt thou suffer the *Salt* of the Covenant of thy God to be lacking from thy Meat-offering: With all thine Offerings thou shalt offer *Salt*.

ⁿ * Mat. 5. 13. Ye are the *Salt* of the Earth: but if the *Salt* have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of Men. † Luk. 14. 34. *Salt* is good: but if the *Salt* have lost his *savour*, wherewith shall it be seasoned?

^o Col 4. 6. Let your Speech be always with Grace, *seasoned* with *Salt*, that ye may know how you ought to answer every man.

^p † Rom. 12. 18. If it be possible, as much as lieth in you live *peaceably* with all men. † Heb. 12.

14. Follow *Peace* with all Pſal. 34. 14. Depart from and do Good: seek *Peace*, and sue it. Pſal. 133. 1. Behold, good and how pleasant *it is* for *thre* to dwell together in t 2 Cor. 13. 11. Be perfect, *1* good Comfort, be of one *n* live in *peace*; and the God of *10* and *peace* shall be with you. 1 7 5. 13. —Be at *peace* among y selves. 2 Tim. 2. 22. Flee yo ful Lusts: but follow Righte nefs, Faith, Charity, *Peace*, w them that call on the Lord out a pure Heart. 1 Pet. 3. 11. S *peace*, and ensue it. Rom. 14. The Kingdom of God is not m and drink, but righteousness, a *peace*, and joy in the Holy Gho 1 Cor. 7. 15. —God hath call us to *peace*. 1 Cor. 14. 33. God not the Author of Confusion, b of *peace*.—

(1) In the foregoing Verses, our blessed Lord speaks of the *Necessity* of parting with our most beloved Sins and Lusts, which he expresses by *cutting off* a Right-hand, &c. And these Words are a farther Argument to persuade men from sinning; for every one that indulges his sinful Lusts, and corrupt Affections, every wicked and unreformed Person shall be *so* salted with Fire, as to endure for ever in a State of Torment: The *Metaphor* is taken from the known Property of Salt, which is to preserve Things from Corruption.

C H A P. X.

Year of our Lord 33.

AND he ^a arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and as he was wont, he taught them again. 2. ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his Wife? tempting him. 3. And he answered and said unto them, What did Moses command you? 4. And they said, ^b Moses suffered to write a bill of divorcement, and to put her away. 5. And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept. 6. But from the beginning of the creation, ^c God made them male and female. 7. For this ^d cause shall a man leave his father and mother, and cleave to his wife; 8. And they twain shall be one flesh: so then they are no more twain, but one flesh. 9. What therefore God hath joined together, let not man put asunder. 10. And in the house his disciples asked him again of the same matter. 11. And he said unto them, Whosoever shall ^e put away his wife, and marry another, committeth adultery against her. 12. And if a woman shall

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put

^a * Mat. 19. 1. When Jesus had finished these Sayings, he departed from Galilee, and came into the Coasts of Judea, beyond Jordan. ^b Joh. 10. 40. [Jesus] went away again beyond Jordan.— ^c Joh. 11. 7. Then saith he to his Disciples, Let us go into Judea again.

^d † See on Mat. 5. 31.

^e † Gen. 1. 27. —Male and Female created he them. See on Mat. 19. 4.

^a † Gen. 2. 24. Therefore shall a Man leave his Father and Mother, and shall cleave unto his Wife: and they shall be one Flesh. Mat. 19. 5. † 1 Cor. 6. 16. Know ye not that he that is joined to an Harlot is one Body? for two, saith he, shall be one Flesh. 1 Cor. 7. 2. To avoid Fornication, let every Man have his own Wife, and let every

Woman have her own Husband.

† Eph. 5. 31. For this Cause shall a man leave his Father and Mother, and shall be joined unto his Wife, and they two shall be one Flesh.

^c * Mat. 5. 32. Whosoever shall put away his Wife, saving for the Cause of Fornication, causeth her to commit Adultery: and whoso shall marry her that is divorced committeth Adultery. † Repeated Mat. 19. 9. and Luk. 16. 18. only in St. Luke Fornication is not mentioned. Rom. 7. 3. If while her Husband liveth she be married to another man, she shall be called an Adulteress: But if her Husband be dead, she is free from that Law; so that she is no Adulteress though she be married to another man. † 1 Cor. 7. 10. Let not the Wife depart from her Husband.

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 put away her husband, and be married to another, *mitteth* adultery. 13. ¶ And they ^f brought young children to him, that he should touch them: and *his* ^d rebuked those that brought *them*. 14. But when Jesus ⁱ it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not: of ^s such is the kingdom of God. 15. Verily I say unto you, Whosoever shall not ^h receive the kingdom of God as a child, he shall not enter therein. 16. And he took up in his arms, ⁱ put his hands upon them, and blessed them. 17. ¶ And when he was gone forth into the temple, there ^k came one running, and kneeled to him, asked him, Good Master, what shall I do that I may inherit eternal life? 18. And Jesus said unto him, Why callest thou me good? *there is none good but one, that is God.* Thou knowest the Commandments, ⁱ Do not commit adultery, Do not kill, Do not ^m steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20. And he answered and said unto him, Master, all these have I observed from my Youth. 21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: follow thy way, sell whatsoever thou hast, and give to the Poor, and thou shalt have ⁿ treasure in heaven; and come, take

^f * See on Mat. 19. 13.

^f † See on Mat. 18. 3.

^h † Mat. 18. 3. Verily I say unto you, except ye be *converted* and become as *little Children*, ye shall not enter into the Kingdom of Heaven. Psal. 131. 2. Surely I have behaved and quieted my self as a *Child* that is *weaned* of his mother: my *Soul* is even as a *weaned Child*.

ⁱ See the Note on Act. 6. 6.

^k † Luk. 18. 18. * See on Mat. 19. 16.

ⁱ † Exod. 20. Rom. 13. 9. 15 The five last Commandments.

^m Exod. 20. 15. Thou shalt not *Steal*. Repeated Deut. 5. 19. Mat. 19. 18. Luk. 18. 20. Rom. 13. 9. Psal. 50. 18. When thou ²⁰ farest a *Thief*, then thou consentedst with him — Prov. 29. 24. Who is Partner with a *Thief*, ha-

teth his own Soul. — Lev.

11. Ye shall not *Steal*, neither deal falsely, neither lie one to another. Zech. 5. 4. [The Curse] shall enter into the *House* of the *Thief*. — Mat.

15. 19. Out of the Heart proceed evil Thoughts, — *Thefts*. — Ep.

4. 28. Let him that *Stole*, *Steal* no more — Exod. 22. 1, &c. Several

Cases with reference to *Stealing*, and Restitution, are put

1 Cor. 6. 9, 10. — Neither Fornicators, — nor *Thieves*, — shall inherit the Kingdom of God. 1 Pet.

4. 15. Let none of you suffer as a Murderer, or as a *Thief*. —

ⁿ † Mat. 6. 19. Lay not up for your selves *Treasures* upon Earth,

where moth and rust doth corrupt, and where *Thieves* break

through and steal. † Luk. 12.

33. — Provide your selves *Bags* which

the cross, and follow me. 22. And he was sad at that saying, and went away grieved: for he had great Possessions. 23. ¶ And Jesus looked round about, and saith unto his disciples, ° How hardly shall they that have riches enter into the kingdom of God! 24. And the disciples were astonished at his Words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that ^p trust in riches to enter into the kingdom of God! 25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26. And they were astonished out of measure, saying among themselves, Who then can be saved? 27. And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for ^a with God all things are possible. 28. ¶ Then Peter began to say unto him, Lo, we have ^r left all, and have followed thee. 29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospels, 30. But he shall ^r receive (1) an hundred-

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which wax *not* old, a Treasure in Heaven which *faileth* not, where no Thief approacheth, nor moth corrupteth. ∴ Luk. 16. 9. Make to your selves Friends of the Mammon of Unrighteousness; that when ye fail, they may receive you into everlasting Habitations.

° See on Mat. 19. 23.

^p † Job 31. 24. If I have made Gold my Hope, or have said to the *fine* Gold, thou art my Confidence. Psal. 52. 7. Lo this is the man that made not God his Strength; but trusted in the Abundance of his Riches, and strengthened himself in his Wickedness. † Psal. 62. 10. Trust not in Oppression, and become not vain in Robbery; if Riches increase, set not your Heart upon them. † 1 Tim. 6. 17. Charge them that are Rich in this World, that they be not high-

minded, nor trust in uncertain Riches, but in the living God.—

^a † See on Luk. 1. 37.

^r * Mat. 19. 27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? † Luk. 18. 28. Then Peter said, Lo, we have left all and followed thee.

^r ∴ 2 Chron. 25. 9. Amaziah said to the man of God, But what shall we do for the hundred Talents which I have given to the Army of Israel? And the man of God answered, The Lord is able to give thee much more than this. ∴ Luk. 18. 30. There is no man that hath left House, &c. for the Kingdom of Gods sake, who shall not receive manifold more in this present time, and in the World to come Life everlasting.

(1) These Words are not to be understood literally. But the meaning of them seems to be, They shall receive Blessings which are an hundred Times more Valuable than those they parted with for the sake of Christ. They

hundred-fold, * now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with perfect ones; and in the World to come eternal life. 31. But *that are* ^b first, shall be last: and the last, first. 32. ¶ *¶* they were in the way ^c going up to Jerusalem: and Jesus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve and began to tell them what thing should happen unto him. 33. *Saying*, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief Priests, and unto the Scribes: and they shall condemn him to death, and shall

* Mat. 6. 33. Seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you. 1 Tim. 4. 8. Godliness is profitable unto all Things, having the Promise of the Life that now is, and of that which is to come. 1 Tim. 6. 17. Who giveth us richly all things to enjoy. 1 Tim. 6. 6. Godliness with Contentment is great Gain. Psal. 37. 16. A little that the Righteous hath, is better than the Riches of many Wicked. Job 42. 10. — The Lord gave Job *twice as much* as he had before. Isa. 61. 7. For your Shame you shall have double, and for Confusion they shall rejoice in their Portion: therefore in their Land they shall possess the double: 20 everlasting Joy shall be unto them.

^b * Mat. 19. 30. Mat. 20. 16.

Luk. 13. 30. The same kind of proverbial Saying. Mat. 8. 11. Many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven. But the Children of the Kingdom shall be cast into outer Darkness. Luk. 29, 30. All the People that be-¹⁰ lieve in him, and the Publicans justified themselves, being baptized with the Baptism of John. But the Pharisees and Lawyers rejected the Counsel of God against themselves, being not be-¹⁵ lievers of him. Act. 13. 46. Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken unto you: but seeing you put it from you, and judge your selves unworthy of everlasting Life, we turn to the Gentiles.

^c * See on Mat. 16. 21.

They shall be more happy in the present Life, than they could have been if they had denied Christ, and kept that which they parted with: besides the more abundant Happiness they shall be made partakers of in the World to come. Some understand this Promise to have relation *not only* to spiritual good Things, but likewise to Temporal, and that the Sense of it is, that they shall find men more affectionate toward them, who will love them better, take more Care of them, administer more Help and Comfort to them, than they would receive even from a Hundred Brethren, Sisters, &c. Persecutions are not a Part of this Promise, but Christians even in the midst of them shall have the Joy of a good Conscience, the Comforts of the Holy Spirit, and a Sense of God's Favor, which are more valuable Blessings an Hundred times over than the worldly goods they parted with for the sake of Christ.

liver him to the Gentiles; 34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. 35. ¶ And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. 36. And he said unto them, What would ye that I should do for you? 37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38. But Jesus said unto them, Ye know not what ye ask? can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal, shall ye be baptized: 40. But to sit on my right hand and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared. 41. And when the ten heard it, they began to be much displeased with James and John. 42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted [Or, think good] to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. 43. But so shall it not be among you: but who-

^d * Mat. 20. 20. Then came to him the mother of Zebedee's Children, with her Sons, worshipping him, and desiring a certain thing of him.

^e Psal. 45. 9. — Upon thy right Hand did stand the Queen in Gold of Ophir. Heb. 12. 2. [Jesus] is set down at the right Hand of the Throne of God.

^f See on Mat. 20. 22.

^g Act. 12. 2. He killed James the Brother of John with the Sword. Rev. 1. 9. I John, who also am your Brother and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, was in the Isle which is called Patmos, for the Word of God, and the Testimony of Jesus Christ. Rom. 8. 17. If Children, then Heirs; Heirs with God, and joint Heirs with Christ: if so be that we suf-

fer with him, that we may be also glorified together. 2 Cor. 1. 7. Our hope of you is steadfast, knowing that as you are partakers of the sufferings, so shall ye be also of the Consolation.

^h 2 Esdr. 2. 13. Go, and ye shall receive: pray for few days unto you, that they may be shortned: the Kingdom is already prepared for you: Watch.

ⁱ Mat. 20. 24. When the Ten heard it, they were moved with indignation against the two Brethren.

^k * Luk. 22. 25. He said unto them, the Kings of the Gentiles exercise Lordship over them; and they that exercise Authority upon them are called Benefactors.

^l Mar. 9. 35. Mat. 20. 20. The Word; under Ver. 35. Mat. 20. 28.

whosoever will be great among you, shall be your minister.
 44. And ^a whosoever of you will be the chiefest, shall be servant of all. 45. For even the ^a Son of man came not to be ministered unto, but to minister, and to ^o give his ^p ransom for many. 46. ¶ And they came to ^a Jericho and as he went out of Jericho with his disciples, and a number of People, blind Bartimeus the son of Timeus by the high-way-side, begging. 47. And when he knew that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 48. And many charged him that he should hold his peace: but he the more a great deal, Thou son of David, have mercy on me. 49. And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Have good comfort, rise; he calleth thee. 50. And he cast away his garment, rose, and came to Jesus. 51. And he answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52. And Jesus said unto him, Thy way; thy ^r faith hath ^{*} made thee whole [Or, *thee*]. And immediately he received his sight, and followed Jesus in the way.

C H A P. XI.

AND when they ^f came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sent forth two of his disciples, 2. And said unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his Life a Ransom for many.

^m 1 Pet. 5. 3. Neither as being Lords over Gods heritage, but being Ensamples to the Flock.

ⁿ † See on Mat. 20. 28.

^o † 1 Tim. 2. 6. Who gave himself a Ransom for all, to be testified in due time. † Tit. 2. 14. Who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar

People, zealous of good Works.

^p Dan. 9. 24. Seventy Weeks are determined—to make reparation for Iniquity.— Heb. 9.

Christ was once offered to bear Sins of many.—

^q * See on Mat. 20. 29.

^r † Mat. 9. 22. Daughter be good Comfort; thy Faith hath made thee Whole.— † Mar. 5. 34. Daughter, thy Faith hath made thee Whole; go in peace, and be whole of thy Plague.

^f * See on Mat. 21. 1, &c.

man sat; loose him, and bring *him*. 3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 4. And they went their way, and found the colt tied by the door without, in a place where two Ways met: and they loose him. 5. And certain of them that stood there, said unto them, What do ye loosing the colt? 6. And they said unto them even as Jesus had commanded: and they let them go. 7. And they brought the colt to Jesus, and cast their garments on him; and he ^a sat upon him. 8. And many spread their garments in the way: and others cut down branches off the trees, and strowed *them* in the way. 9. And they that went before, and they that followed, cried, saying, Hosanna, blessed *is* he that cometh in the name of the Lord. 10. Blessed *be* the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest. 11. And ^b Jesus entred into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve. 12. ¶ And on the ^c morrow when they were come from Bethany, he was hungry. 13. And seeing a ^d fig-tree a-far off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for (1) the time of figs was not yet. 14. And Jesus

^a Judg. 10. 4. [Jair] had thirty Sons that rode on thirty *Asses*.— Judg. 12. 14. [Abdon] had forty Sons, and thirty Nephews, that rode on threescore and ten *Asses*.—

^b Mat. 21. 12. Jesus went into the *Temple* of God, and cast out all them that sold and bought in the *Temple*, and overthrew the Tables of the Money Changers, and the

Seats of them that sold Doves.

^c † Mat. 21. 18. Now in the *Morning* as he returned into the City, he hungered.

^d * Mat. 21. 19. And when he saw a *Fig-tree* in the Way, he came to it, and found nothing thereon, but Leaves only, and said unto it, Let no Fruit grow on thee henceforward for ever. And presently the Fig-tree withered away.

(1) The Time when our Lord came to this Fig-tree, was about the Beginning of our *April*, when the common Fig-trees had not so much as Leaves upon them; and therefore these Words are not to be understood as a Reason, why our Lord found no *Figs* upon this Tree, but why he went *only* to this *one Tree*, which had *Leaves*, it being of that Kind which had always *green Leaves*, and always *Fruit*. And therefore though the Time when the common Sort of Fig-trees bore Fruit was not then come, yet this being of a different Kind, our Lord might justly expect

Jesus answered and said unto it, No man eat fruit hereafter for ever. And his disciples heard it. 15. they come to Jerusalem: and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; 16. And would not suffer that any man should carry any vessel through the Temple. 17. And he taught, saying unto them, Is it not written, ^e My house shall be called ^{*} of all nations the house of prayer [Or, *an house of Prayer for all nations*]? but ye

^e * Mat. 21. 12. *The Words under* Ver. 11. † Luk. 19. 45. He went to the Temple, and began to cast out them that sold therein, and them that bought: † Joh. 2. 14. [Jesus] found in the Temple those that sold Oxen, and Sheep, and Doves, and the Changers of money sitting.

^f † Isa. 56. 7. — Mine House shall be called an House of Prayer for all People. 1 King. 8. 29, 41, 42, 43. That thine Eyes may be open toward this House Night and Day,—

that thou may'st hearken unto Prayer which thy Servants make towards this Place. Now concerning a Stranger, not of thy People Israel, but cometh out of a far Country thy Names sake, — when he come and pray towards this Place, Hear thou in Heaven thy dwelling Place, and do according to all that the Stranger calleth to thee: that all People of the Earth may know thy Name to fear thee, O thy People Israel.—

to find Fruit upon it; its having therefore none, was a Proof that it was a barren and fruitless Tree, and fit only for the Fire. Some by the Time of Figs, understand the Time of gathering Figs. The Figs, therefore, not being gathered in, and it having no Fruit notwithstanding, it was our Lord curst as a barren Tree. But we need not be concerned about this; for it cannot be thought, that what our Lord did to this Tree was any thing more than Emblematical; for the Tree it self was incapable of suffering Punishment. The Instruction which our Lord intended by this Action to convey to our Minds, is what we should be chiefly concerned about. If we consider it with respect to the Jews, it was an Emblem of the Destruction of their Place and Nation, Almighty God having long afforded them the Means of Repentance, and waited for their bringing forth the Fruits of Piety and Holiness. The present Generation had the Ministry of John the Baptist, and our Lord and his Apostles often, and seriously exhorted them to Repent, and bring forth Fruits worthy of it, which if they still refused to comply with, they were to expect the Accomplishment of the Threatnings denounced against them, of which the Cursing of this barren Fig-tree was an Emblem and Figure.

If we consider this matter as applicable to our selves, we may learn that our Profession of Religion, which answers to this Tree's bearing Leaves only, will not at all avail us, unless it be joined with a suitable Practice, which answers to the bringing forth of Fruit.

made it a ^a den of thieves. 18. And the ^b Scribes and chief Priests heard it, and sought how they might destroy him : for they feared him, because all the People was astonished at his doctrine. 19. And when Even was come, he went out of the city. 20. ¶ And in the ⁱ Morning, as they passed by, they saw the fig-tree dried up from the roots. 21. And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst, is withered away. 22. And Jesus answering saith unto them, ^k * Have faith in God [Or, *have the faith of God*]. 23. For verily I say unto you, that whosoever shall say unto this ^l Mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. 24. Therefore I say unto you, ^m What things soever ye desire when ye pray, believe that ye *receive* them, and ye shall have them. 25. And when ye stand, praying, ⁿ forgive, if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses. 26. But if you ^o do not forgive, neither will your Father which is in heaven forgive your trespasses. 27. ¶ And they come again to Jerusalem : and as he was ^p walking in the Temple, there come to him the chief Priests, and the Scribes, and the Elders, 28. And say unto him, By what authority dost thou these things ? and who gave thee this authority to do these things ? 29. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. 30. The Baptism of

^q † Jer. 7. 11. Is this House, which is called by my Name, become a Den of Robbers in your Eyes ? Behold, I have seen it, saith the Lord.

^r † Luk. 19. 47. — The chief Priests, and the Scribes, and the chief of the People, sought to destroy him.

^s † Mat. 21. 19. The Words under Ver. 13.

^t Heb. 4. 20. [Abraham] staggered not at the Promise of God through unbelief, but was strong in Faith giving Glory to God.

^u † See on Mat. 17. 20.

^v † Joh. 14. 13. † Joh. 15. 7.

† Joh. 16. 24. † Jam. 1. 6. See on Mat. 7. 7.

^w * See on Mat. 6. 14.

^x † See on Mat. 6. 15.

^y ^p * Mat. 21. 23. When he was come into the Temple, the chief Priests and the Elders of the People came unto him as he was teaching, and said, By what Authority dost thou these Things ? and who gave thee this Authority ? † Luk. 20. 1. It came to pass that on one of those Days, as he taught the People in the Temple, and preached the Gospel, the chief Priests and Scribes came upon him with the Elders.

of John, was it from heaven, or of men? answer me. 31. *And* they reasoned with themselves, saying, If we shall say, *For* Heaven, he will say, Why then did ye not believe him? But if we shall say, Of men, they feared the People: for men counted John, that he was a Prophet indeed. 33. *And* they answered and said unto Jesus, We cannot tell. Jesus answering, saith unto them, Neither do I tell you what authority I do these things.

C H A P. XII.

AND he began to speak unto them by Parables. *A* certain man ^b planted a vineyard, and set an hedge about it, and digged *a* place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. 2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3. And they caught *him*, and beat him, sent *him* away empty. 4. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent *him* away shamefully handled. 5. And again he sent another; and him they killed: and *many* others, beating some, and killing some. 6. Having therefore one son, his welbeloved, he sent him also last unto them, saying, They will reverence my son. 7. But the husbandmen said amongst themselves, This is the *heir*, let us kill him, and the inheritance shall be ours. And they took him, and killed *him*, and cast him out of the vineyard. 9. What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and give the vineyard unto others. 10. And have ye not read this scripture? The *Stone* which the builders refused is become the head of the corner. 11. This was the Lords doing, and it is marvellous in our eyes. 12. And *four*

^a † Mat. 14. 5. When he [*Herod*] would have put him to death, he feared the multitude, because *they* counted him as a Prophet. † Mar. 6. 20. Herod feared John, *knowing* that he was a *just* Man and an *holy*, and observed him, and when he heard him, he did many things, and heard him gladly.

^b * See on Mat. 21. 33.

^c See on Mat. 5. 12. and

21. 35.

^d See on Mat. 21. 38, &c.

^e * Psal. 118. 22. The *Stone* which the Builders refused is become the head *Stone* of the Corner.

sought to lay hold on him, but feared the People; for they knew that he had spoken the Parable against them: and they left him, and went their way. 13. ¶ And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words. 14. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person—of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not? 15. Shall we give, or shall we not give? But he knowing their hypocrisie, said unto them, Why tempt ye me? bring me a (1) Penny, that I may see it. 16. And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cessars. 17. And Jesus answering said unto them, Render to Cesar the things that are Cessars, and to God the things that are Gods. And they marvelled at him. 18. ¶ Then come unto him the Sadducees,^h which say there is no Resurrection; and they asked him, saying, 19. Master, Moses wrote unto us, if a mans brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 20. Now there were seven brethren: and the first took a wife, and dying left no seed. 21. And the second took her, and died, neither left he any seed: and the third likewise. 22. And the seven had her, and left no seed: last of all the woman died also. 23. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. 24. And Jesus answering said unto them, Do ye not

* See on Mat. 22. 15.

* Mat. 22. 23. The same Day came to him the Sadducees, which say that there is no Resurrection.

† Luk. 20. 27. Then came to him certain of the Sadducees (which deny that there is any Resurrection.)

^h † Act. 23. 8. The Sadducees say that there is no Resurrection, neither Angel nor Spirit; but the Pharisees confesse both.

† Deut. 25. 5. If Brethren

dwell together, and one of them die and have no Child, the Wife of the Dead shall not marry without unto a Stranger: her Husbands Brother shall go in unto her, and take her to him to Wife, and perform the Duty of an Husbands Brother to her. Gen. 38. 8. Judah said unto Onan, Go in unto thy Brother's Wife, and raise up Seed unto thy Brother.

(1) † In Value of our Money, Seven-Pence Half-penny, as Mat. 23. 28.

not therefore err, because ye know not the scriptures, neither the power of God. 25. For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven. 26. As touching the dead, that they rise: have ye not read the book of Moses, how in the bush God spake unto him, saying, ^k *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* 27. He is not the God of the dead, but the God of the living: ye therefore do greatly err. 28. ¶ And ^l one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29. And Jesus answered him, The first of all commandments is, ^m *Hear, O Israel, the Lord our God, the Lord is one;* 30. And thou shalt ⁿ love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31. And the second is like, *namely this, Thou shalt love thy neighbour as thy self:* there is none other commandment greater than these. 32. And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he. 33. And to love him with all the heart, and with all the understanding, and with all the strength, and with all the soul, and with all the strength, and

^k † See on Mat. 22. 32.

^l * Mat. 22. 35. Then one of them, which was a Lawyer, asked him a Question, tempting him.

^m Deut. 4. 39. Know therefore this Day, and consider it in thine Heart, that the Lord he is God in Heaven above, and upon Earth beneath: there is none else. † Deut. 6. 4. Hear, O Israel, the Lord our God is one Lord. Deut. 33. 39. See now that I, even I am he, and there is no God with me.— Isa. 37. 16. O Lord of Hosts, God of Israel, that dwellest between the Cherubims, Thou art God, even thou alone.— Isa. 44. 6. Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts, I am the first, and I am the

last, and besides me there is no God. Mal. 2. 10. Have we not all one Father? hath not one God created us?— Joh. 17. 3. This is Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. 1 Cor. 8. 6. There are diversities of administrations, but it is the same God which worketh all in all. Eph. 6. One God and Father of all, who is above all, and through all, and in you all. 1 Tim. 2. 5. There is one God, and one Mediator.—

ⁿ † Luk. 10. 27. See on Mat. 22. 37.

^o † Lev. 19. 18. † Rom. 13. 9.

† Gal. 5. 14. † Jam. 2. 8. See on Joh. 13. 34.

love his neighbour as himself, is a more than all whole-burnt-offerings and sacrifices. 34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. 35. ¶ And ^b Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the Son of David? 36. For David himself said by the Holy Ghost, ^c The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37. David therefore himself calleth him Lord; and whence is he then his Son? And the common People heard him gladly. 38. ¶ And he said unto them in his ^d doctrine, ^e Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places, 39. And the chief Seats in the Synagogues, and the uppermost rooms at feasts: 40. Which ^f devour widows houses, and for a pretence make long Prayers: these shall receive greater damnation. 41. ¶ And ^g Jesus sat over-against the ^h Treasury, and beheld how the People cast (1) Money into the Treasury: and

P many,

^a See Isa. I. 11, to 17. To what purpose is the Multitude of your Sacrifices unto me? saith the Lord: I am full of the Burnt-offerings of Rams, and the Fat of fed Beasts, and I delight not in the Blood of Bulls, or of Lambs, or of He-goats, &c. Jer. 6. 20. — Your Burnt-offerings are not acceptable, nor your sacrifices sweet unto me. Jer. 7. 22, 23. I spake not unto your Fathers, nor commanded them in the Day that I brought them out of the Land of Egypt, concerning Burnt-offerings and Sacrifices. But this thing commanded I them, saying, Obey my Voice, and I will be your God, and ye shall be my People. — Amos 5. 21, 24. I hate, I despise your Feast-Days, and I will not dwell in your solemn Assemblies. But let Judgment run down as Waters, and Righteousness as a mighty Stream. Hof. 6. 6. I desired Mercy; and not Sacrifice; 25

and the Knowledge of God, more than Burnt-offerings. See on Mat. 9. 13.

^b * Mat. 22. 41. While the Pharisees were gathered together, Jesus asked them. † Luk. 20. 41. He said unto them, How say they that Christ is Davids Son?

^c † Psal. 110. 1. The Lord said unto my Lord, Sit thou at my right-hand until I make thine Enemies thy Footstool. See on Mat. 22. 44.

^d † Mar. 4. 2. He taught them many Things by Parables, and said unto them in his Doctrine.

^e * See on Mat. 23. 6.

^f * See on Mat. 23. 14.

^g * Luk. 21. 1. He looked up, and saw the rich Men casting their Gifts into the Treasury.

^h 2 King. 12. 9. Jehoiada the Priest took a Chest, and bored a hole in the Lid of it, and set it beside the Altar on the right side, as

(1) † A Piece of Brass Money. See Mat. 10. 29.

many that were rich cast in much. 42. And there came certain poor Widow, and she threw in two (1) mites, which make a farthing. 43. And he called unto him his Disciples and saith unto them, Verily, I say unto you, that this poor Widow hath cast more in, than all they which have cast to the Treasury. 44. For all they did cast in of their abundance: but she of her want did cast in all that she had ^k *even* all her living.

C H A P. XIII.

AND as he ¹ went out of the temple, one of his Disciples saith unto him, Master, see what manner stones, and what buildings *are here*. 2. And Jesus answered and said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3. And as he sat upon the mount of Olives, against the Temple, Peter, and James, and John, and Andrew, asked him privately, 4. ⁿ Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? 5. And Jesus answering them, began to say, ^o Take heed lest any man deceive you. 6. For he shall come in my name, saying, I am *Christ*: and shall deceive many. 7. And when ye shall hear of ^p wars, and

as one cometh into the House of the Lord, and the Priests that kept the Door, *put* therein all the Money that was brought into the House of the Lord.

ⁱ † 2 Cor. 8. 12. If there be first a *willing Mind*, it is *accepted* according to that a *Man* hath, and not according to that he hath not.

^k Deut. 24. 6. No man shall take the *nether* or the *upper Millstone* to pledge: for he taketh a man's *Life* to pledge. ^l 1 Joh. 3. 17. Whoso hath this Worlds Goods, and seeth his Brother have Need, ¹⁵ and shutteth up his *Bowels* of *Compassion* from him, how dwelleth the *Love* of God in him?

¹ * Mat. 24. 1. Jesus *went* out, and *departed* from the Temple; and 20

his Disciples came to him to shew him the Buildings of the Temple. † Luk. 21. 5. As for the spake of the Temple how it was ⁵ adorned with goodly Stones and Gifts —

^m See on Luk. 19. 44.

ⁿ * Mat. 24. 3. — *Tell us* when shall these Things be? and what shall be the *Sign* of thy *Coming* of the End of the World?

^o † See on Mat. 24. 4.

^p 2 Esdr. 15. 14, 15, 35. *Woe* shall come upon the World, and them that dwell therein. For the *Sword* and *Destruction* draweth nigh, and the People shall stand up to *fight* against another, and *Sword* shall be drawn from their Hands. They shall

mours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be yet*. 8. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: * these are the beginnings of (1) sorrows. 9. ¶ But ^b take heed to your selves: for they shall deliver you up to Councils; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10. And ^c the gospel must first be published among all nations. 11. But when they shall lead you, and deliver you up, take ^d no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost. 12. Now the ^e brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death. 13. And ye shall be hated of all men for my names sake: but he that shall ^f endure unto the end, the same shall be saved. 14. ¶ But when ye shall see the ^g abomination of desolation, spoken of by Daniel the Prophet, standing where it ought not, (let him that readeth understand) then ^h let them which be in Judea, flee to the mountains: 15. And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

P 2

16.

one upon another, and they shall smite down a great Multitude of Stars upon the Earth, even their own Star; and Blood shall be from the Sword unto the Belly.

* Mat. 24. 8. All these are the beginning of Sorrows. See on Mat. 24. 7.

^b See on Mat. 24. 9.

^c Mat. 24. 14. This Gospel of 10 the Kingdom shall be preached in all the World, for a Witness to all Nations, and then shall the End come.

^d See on Mat. 10. 19.

^e Mic. 7. 6. The Son disho-

noureth the Father, the Daughter riseth up against her Mother, the Daughter in Law, against her Mother in Law; a Man's Enemies are the Men of his own House. Ez. 38. 21. —Every Mans Sword shall be against his Brother.

^f Mat. 10. 22. See on Mat. 24. 13.

^g See on Mat. 24. 15.

^h Luk. 21. 21. Then let them which are in Judea, flee to the Mountains; and let them which are in the midst of it, depart out; 15 and let not them that are in the Countries enter thereinto.

(1) ‡ The Word in the Original importeth, *The Pains of a Woman in Travail*.

16. And let him that is in the field, not turn back : to take up his garment. 17. But wo to them that Child, and to them that give suck in those days. pray ye that your flight be not in the winter. 19. those days shall be affliction, such as was not from the beginning of the creation which God created, unto the end, neither shall be. 20. And except that the Lord had shortened those days, no flesh should be saved : but for the sake, whom he hath chosen, he hath shortened the days. 21. And then, if ^k any man shall say to you, Lo, Christ, or lo, *he is there*: believe *him* not. 22. For false Christs, and false Prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. 23. But ^l take ye heed: behold, I have foretold you these things. 24. ¶ But ^m in those days, after that tribulation, the ⁿ Sun shall be darkened, and the moon shall not give her light: 25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26. Then shall they see the ^o Son of man coming in the clouds with great power and glory. 27. And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven. 28. Now learn a ^p Parable of the fig-tree: when her branch is yet tender, and putteth forth her leaf,

ⁱ See the Note on Mat. 24. 24.

^k * See on Mat 24. 23.

^l † 2 Pet. 3. 17. Ye therefore beloved, seeing ye know these things before, *beware* lest ye also being led away with the Error of the Wicked, fall from your own steadfastness. Joh. 16. 1. These things have I spoken unto you, that ye should not be offended.

^m † Dan. 7. 10. A *fiery Stream* issued, and came forth from before him: Thousand thousands ministered unto him, and Ten Thousand times ten thousand stood before him: the Judgment was set, and the Books were opened. * Mat. 24. 29, &c. Immediately after the Tribulation of those Days, shall the Sun be dark-

ned, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heaven shall be shaken. † Mar. 14. 62. † Mat. 16. 28. † Luk. 21. 27. † 1 Thes. 4. 1. † 2 Thes. 1. 10. See on A 1. 11.

ⁿ See the Note on Mat. 24. 29.

^o Dan. 7. 13. I saw in the Night Visions, and behold, *like the Son of man* came in the Clouds of Heaven.— † Rev. 1. 7. Behold, he *cometh* with Clouds, and every Eye shall see him.—

^p † Mat. 24. 32. † Luk. 21. 29. And he spake to them a Parable, Behold the Fig-tree and all the Trees.

leaves, ye know that summer is near: 29. So ye in like manner, when ye shall see these things come to pass, know that it is *nigh*, even at the doors. 30. Verily I say unto you, that this generation shall not pass, till all these things be done. 31. Heaven and earth shall pass away: but my words shall not pass away. 32. ¶ But of that day, and that hour, knoweth no man, no not the angels which are in heaven, (1) neither the Son, but the Father. 33. ^a Take ye heed, watch and pray; for ye know not when the time is. 34. *For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35. Watch ye therefore, (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning.) 36. Left coming suddenly, he find you sleeping. 37. And what I say unto you, I say unto all, Watch.

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CHAP.

^a† Mat. 25. 13. † 1 Thes. 5. 6. See on Mat. 24. 42, 43.

(1) It may seem strange that the *Son of God*, who is said to *know all Things*, who is *ordained* to be *Judge* of the *World*, and in whom are all the *Treasures of Wisdom and Knowledge*, should not know the Time of the future Judgment. To account for this Difficulty, Expositors have gone several Ways; but that which appears to me most reasonable, is Arch-Bishop Tillotson's, in his Sermon on this Text, Vol 9. p. 273. *namely*, by distinguishing between our Lord's *Humane Nature* and *Divine*; after which he says: And though *as God* he could not be *ignorant* of any thing, yet his *Humane Understanding* did not know it. And it is not unreasonable to suppose, that the *Divine Wisdom* which dwelt in our Saviour, did communicate it self to his *humane Soul* according to his Pleasure; and so his *humane Nature* might at some times not know some Things. And if this be not admitted, how can we understand that Passage concerning our Saviour, Luk. 2. 52. that *Jesus grew in Wisdom and Stature*? or as the Word may more fitly be Translated, *in Age, and in Favour with God and Man*. For if the humane Nature in Christ did necessarily know all Things by Virtue of its Union with the Divinity, he could not then, as Man, be said *to grow in Wisdom*.

C H A P. XIV.

AFTER * two days was the feast of the Passover of unleavened bread: and the chief Priests and Scribes sought how they might take him by craft, and him to death. 2. But they said, Not on the feast-day, lest there be an uprore of the People. 3. ¶ And being in Bethany, in the house of Simon the leper, as he sat at the table, there came a woman, having an alabaſter-box of ointment of ** ſpikenard* [Or, *pure nard*, or, *liquid nard*], very precious, and she brake the box, and poured it on his head. 4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6. And Jesus said, Let her alone, ye trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whenever ye will, ye may do them good: ^d but me ye have not always. 8. She hath done what she could: she is come aforehand to anoint my body to the burying. 9. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken for a memorial of her. 10. ¶ And ^c Judas Iscariot, one of the twelve, went unto the chief Priests, to betray him unto them. 11. And when they heard it, they were glad, and promised to give him money. And he sought how he might

* * Mat. 26. 2. Ye know that after two Days is the Feast of the Passover, and the Son of Man is betrayed to be crucified. † Luk. 22. 1. Now the Feast of unleavened Bread drew nigh, which is called the Passover. † Joh. 11. 55. The Jews Passover was nigh at hand.— † Joh. 13. 1. Now before the Feast of the Passover, when Jesus knew ¹⁰ that his Hour was come.—

^b * See on Mat. 26. 6.

^c † Deut. 15. 11. The Poor shall never cease out of the Land —

^d Joh. 16. 5, 28. I go my way to ¹⁵ me. him that sent me.— I came forth

from the Father, and am come into the World: again, I leave the World, and go to the Father. See on Mat. 26. 11.

* * Mat. 26. 14. Then one of the Twelve, called Judas Iscariot, went unto the chief Priests. † Luk. 22. 4. He went his Way, and communed with the chief Priests and Captains, how he might betray him unto them. Psal. 41. 9. Mine own familiar Friend in whom I trusted, which did eat of my Bread, hath lift up his Heel against

might conveniently betray him. 12. ¶ And the ^f first day of unleavened bread, when they * killed [Or, *sacrificed*] the Passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayst eat the Passover? 13. And he sendeth forth two of his Disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14. And where-soever he shall go in, say ye to the good-man of the house, The master saith, Where is the guest-chamber, where I shall eat the Passover with my Disciples? 15. And he will shew you a large upper room furnished, and prepared: there make ready for us. 16. And his Disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover. 17. And in the evening he cometh with the Twelve. 18. And as they * sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. 19. And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I? 20. And he answered and said unto them, It is one of the Twelve that dippeth with me in the dish. 21. The Son of man indeed ^h goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. 22. ¶ And as they ⁱ did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24. And he said unto them, This is my blood of the New-Testament, which is shed for many. 25. Verily I say unto you, I will drink no more of the fruit of the Vine, until that day that I drink it new in the kingdom of God. 26. ¶ And when they had sung an ^k * hymn [Or, *Psalm*], they went out into the mount of Olives. 27. And ⁱ Jesus saith unto them, All ye shall be offended because of me this night:

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^f * Mat. 26. 17. Now the *first* Day of the *Fest* of unleavened Bread, the Disciples came to Jesus, saying unto him, Where wilt thou that we *prepare* for thee to eat the *Passover*? ∴ Luk. 22. 7. Then came the Day of *unleavened* Bread, when the *Passover* must be killed.

Even was come, he sat down with the Twelve.

^h See on Mat. 26. 24. Luk. 24. 26.

ⁱ † Luk. 22. 19. † 1 Cor. 11. 23. See on Mat. 26. 26.

^k Mat. 26. 30.

^l * Mat. 26. 31. *The same Words, only here it is, the Sheep of the*

^l * Mat. 26. 20. Now when 10 Flock.

night: for it is written, I will ^m smite the Shepherd, and the sheep shall be scattered. 28. But after that I am risen, will ⁿ go before you into Galilee. 29. But ^o Peter said unto him, Although all shall be offended, yet *will* not I. 30. Jesus saith unto him, Verily I say unto thee, that this *even* in this night, before the cock crow twice, thou shalt deny me thrice. 31. But he spake the more vehemently, I should die with thee, I will not deny thee in any way. Likewise also said they all. 32. And they ^p came to a place which was named Gethsemane: and he saith to his Disciples, Sit ye here, while I shall pray. 33. And he taketh with him Peter, and James, and John, and began to be fore amazed, and to be very heavy, 34. And saith unto them, ^q My Soul is exceeding sorrowful unto death: tarry ye here, and watch. 35. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. 36. And he said, ^r Abba, Father, all things are possible unto thee, take away this cup from me: ^s nevertheless, not what I will, but what thou wilt. 37. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? 38. Watch ye, and pray, lest ye enter into temptation: ^t the spirit truly is ready, but the flesh is weak. 39. And again he went away, and prayed, and spake the same words. 40. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. 41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest

^m † Zech. 13. 7. —Smite the Shepherd, and the Sheep shall be scattered —

ⁿ † Mar. 16. 7. See on Mat. 26. 32.

^o † Luk. 22. 33. † Joh. 13. 37. See on Mat. 26. 33.

^p * Mat. 26. 36. † Joh. 18. 1. See on Luk. 22. 39.

^q † Joh. 12. 27. Now is my Soul ¹⁰ troubled; and what shall I say? Father, save me from this Hour: but for this Cause came I unto this Hour.

^r † Gal. 4. 6. See on Rom. 8. 15.

^s † Heb. 5. 7. Who in the Days

of his Flesh, when he had offered up Prayers and Supplications, with strong crying and tears, unto the Father, that was *able* to save him from Death, and was heard in that he feared.

^s † Joh. 6. 38. I came down from Heaven, not to do mine own Will, but the Will of him that sent me.

^t † Gal. 5. 17. The flesh lusteth against the Spirit, and the Spirit against the Flesh: these are *contrary* the one to the other; so that ye cannot do the things that ye would.

It is enough, ^a the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42. ^b Rise up, let us go; lo, he that betrayeth me is at hand. 43. ¶ And immediately, while he yet spake, cometh ^c Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief Priests, and the Scribes, and the Elders. 44. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. 45. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. 46. ¶ And they laid their hands on him, and took him. 47. And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear. 48. And Jesus answered and said unto them, ^d Are ye come out as against a thief, with swords, and *with* staves, to take me? 49. I was daily with you in the temple, teaching, and ye took me not: but the ^e scriptures must be fulfilled. 50. And they all forsook him, and fled. 51. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. 52. And he left the linen cloth, and fled from them naked. 53. ¶ And they ^f led Jesus away to the high Priest: and with him were assembled all the chief Priests, and the Elders, and the Scribes. 54. And Peter followed him afar off, even into the Palace of the high Priest: and he sat with the servants, and warmed himself at the Fire. 55. And the chief Priests, and all the Council, sought for ^g Witnesses against Jesus to put him to death; and found none. 56. For many

^a Joh. 13. 1. Now before the Feast of the Passover, when Jesus knew that his Hour was come, &c.

^b Mat. 26. 46. Rise, let us be going: behold, he is at hand that doth betray me. ^c Joh. 18. 1. The Words under ver. 32. Ver. 2. And Judas also which betrayed him, knew the Place.—

^d Luk. 22. 47. ^e Joh. 18. 3. See on Mat. 26. 47.

^f Luk. 22. 52. Then Jesus said unto the chief Priests and Captains of the Temple, and the Elders, which were come to him, Be ye come

out as against a Thief, with Swords and Staves?

^g ^h Psal. 22. 6. I am a Worm, and no man, a Reproach of men, and despised of the People. ⁱ Isai. 53. 7, &c. — He is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he openeth not his Mouth, &c.

^j * See on Mat. 26. 57.

^k * Mat. 26. 59. Now the chief Priests and Elders, and all the Council, sought false Witness against Jesus to put him to death.

many bare false witnesses against him, but their witnesses agreed not together. 57. And there arose certain, and bare false witnesses against him, saying, 58. We heard him say, I will destroy this Temple that is made with hands, and within three days I will build another made without hands. But neither so did their witnesses agree together. 60. And the high Priest stood up in the mids, and asked. Jesus, sayest thou anything? what is it which these witnesses gainst thee? 61. But he held his ¹ peace, and answered nothing. Again the high Priest asked him, and said unto him. Art thou the Christ, the Son of the Blessed? 62. And Jesus said, I am: and ye shall ^{*} see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63. Then the high Priest rent his clothes, and said. What need we any further Witnesses? 64. Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65. And some began to smite on him, and to cover his face, and to buffet him, and to spit unto him, Prophecie: and the servants did strike him with the palms of their hands. 66. ¶ And as ¹ Peter was beneath in the Palace, there cometh one of the maids of the high Priest. 67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68. But he denied, saying, I know not, neither understand I what thou sayst. And he went out into the porch; and the cock crew. 69. And a ^m maid saw him again, and began to say to them that stood by, This is one of them. 70. And he denied it again. And a little after they that stood by said again to Peter, Surely thou art one of them: for thou art a ⁿ Galilean, and thy speech agreeth *thereto*. 71. But he began to curse and to swear, saying, I know not this man of whom ye speak. 72. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And ^{*} when he thought thereon, he wept [Or, *wept abundantly, or, he began to weep*].

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^h † Mar. 15. 29. See on Joh. 2. 19.

ⁱ † Isa. 53. 7. *The Words under* ver. 49.

^k * Mat. 24. 30. † Mat. 26. 64. See on Act. 1. 11.

¹ † Luk. 22. 55. † Joh. 18. 16. See on Mat. 26. 69.

^m † Luk. 22. 58. † Joh. 18. See on Mat. 26. 69, 71.

ⁿ † Act. 2. 7. See on Mat. 26. 73.

C H A P. XV.

AND straightway in the morning the ^a chief Priests held a consultation with the Elders and Scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. 2. And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, ^b Thou sayst it. 3. And the chief Priests accused him of many things: but he answered nothing. 4. And ^c Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5. But Jesus yet answered ^d nothing; so that Pilate marvelled. 6. Now at that feast he ^e released unto them one Prisoner, whomsoever they desired. 7. And there was *one* named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8. And the multitude crying aloud, began to desire *him* to do as he had ever done unto them. 9. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10. (For he knew that the chief Priests had delivered him for envy.) 11. But the ^f chief Priests moved the People, that he should rather release Barabbas unto them. 12. And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? 13. And they cried out again, Crucifie him. 14. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. 15. ¶ And so Pilate willing to content the People, ^g released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified. 16.

^a † Psal. 2. 2. † Luk. 22. 66.
† Luk. 23. 1. † Joh. 18. 28. See
on Mat. 27. 1.

^b See on Mat. 27. 11.

^c * Mat. 27. 23. Then saith
Pilate unto him, Hearest thou not
how many things they witness a-
gainst thee?

^d * Isa. 53. 7. —He is brought
as a Lamb to the Slaughter, and as
a Sheep before her Shearers is
dumb, so he openeth not his
mouth.

^e † Luk. 23. 17. Joh. 18. 39.
See on Mat. 27. 15.

^f † Act. 3. 14. Ye denied the
holy one and the just, and desired a
Murderer to be granted unto
you.

^g † Mat. 27. 26. Then released
he Barabbas unto them: and when
he had scourged Jesus, he delivered
him to be crucified. † Joh. 19. 1.
Then Pilate took Jesus and scourg-
ed him.

16. And the foldiers led him away into the hall called Calvary; and they call together the whole band. 17. And they clothed him with purple, and platted a crown of thorns, and put it about his head, 18. And began to salute him, Hail King of the Jews. 19. And they smote him on the head with a Reed, and did spit upon him, and bowing their knees, worshipped him. 20. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. 21. And they compelled one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. 22. And they bring him unto the place called Golgotha, which is, being interpreted, the place of a skull. 23. And they gave him to drink wine mingled with myrrour, but he received it not. 24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25. And it was the third Hour, and they crucified him. 26. And the Superscription of his accusation was written over, THE KING OF THE JEWS. 27. And with him they crucified

^h * See on Mat. 27. 32.

ⁱ † Joh. 19. 17. † See on Luk.

23. 33.

^k † Mat. 27. 34. They gave him Vinegar to drink, mingled with Gall: and when he had tasted thereof, he would not drink.

^l † Psal. 22. 18. They part my Garments among them, and cast Lots upon my Vesture. † Joh. 19. 23. Then the Soldiers, when they had crucified Jesus, took his Garments, (and made four Parts, to every Soldier a Part) and also his Coat: now the Coat was without Seam, woven from the Top throughout.

^m † See Mat. 27. 45. Now from

the sixth Hour there was Darkness over all the Land unto the ninth Hour. † Luk. 23. 44. And it was about the sixth Hour, and there was Darkness over all the Earth until the ninth Hour. † Joh. 19. 14. It was the Preparation of the Passover, and about the sixth Hour: and he saith unto the Jews Behold your King.

ⁿ † See on Mat. 27. 37.

^o † Mat. 27. 38. Then were there two Thieves crucified with him: one on the right hand, and another on the left.

(1) In St. John, Chap. 19. 14. we read it was about the sixth Hour. That is, about six a Clock in the Morning when Pilate passed Sentence upon him; for St. John writ his Gospel after the Destruction of Jerusalem, and computes, not after the Jewish, but the Roman Way of reckoning. But St. Mark here seems to relate the Time of our Lord's being nailed to the Cross, which he says was the third Hour, according to the Jewish Reckoning, that is, about nine a Clock in the Morning. And this Observation removes the seeming Difference between the Evangelists.

ieves; the one on his right hand, and the other
left. 28. And the scripture was fulfilled, which
And he was ^a numbred with the transgressors. 29.
hey that ^b passed by, railed on him, wagging their
and saying, Ah, thou that ^c destroyest the temple,
uldest it in three days, 30. Save thy self, and come
from the cross. 31. Likewise also the chief Priests
ng, said among themselves, with the Scribes, He sa-
thers, himself he cannot save. 32. Let Christ the
f Israel descend now from the cross, that we may see,
lieve. And ^d they that were crucified with him, re-
him. 33. And when the ^e sixth hour was come, there
arkness over the whole land, until the ninth hour.
nd at the ninth hour Jesus cried with a loud voice,
s, ^f Eloi, Eloi, lama sabachthani? which is, being
reted, My God, my God, why hast thou forsaken me?
And some of them that stood by, when they heard
d, Behold, he calleth Elias. 36. And ^g one ran and fil-
sponge full of vinegar, and put it on a reed, and gave
o drink, saying, Let alone; let us see whether Elias
ome to take him down. 37. And Jesus ^h cried with a
voice, and gave up the ghost. 38. And the ⁱ vail of the
le was rent in twain, from the top to the bottom.
¶ And when the ^k Centurion which stood over against
saw that he so cried out, and gave up the ghost, he
Truly this man was the Son of God. 40. ^l There
were

Isa. 53. 12. —He was num-
with the Transgressors. —
t. 22. 37. —He was reckoned
g the Transgressors.

Psal. 22. 7. See on Mat. 5

Mar. 14. 58. See on Joh.

Luk. 23. 39. One of the Ma-
s which were hanged, railed
m.—

Mat. 27. 45. Now from the
Hour, there was Darknes o-
ll the Land unto the ninth

t. Luk. 23. 44. And it was
t the sixth Hour, and there
Darkness over all the Earth
l the ninth Hour.

† Psal. 22. 1. My God, my God,

why hast thou forsaken me? * Mat.
27. 46. About the ninth Hour,
Jesus cried with a loud Voice, say-
ing, *Eli, Eli, lama sabachthani*: that
is to say, My God, my God, why
hast thou forsaken me?

^g † See on Mat. 27. 48.

^h † Mat. 27. 50. Jesus when he
had cried again with a loud Voice,
yielded up the Ghost. † Joh. 19. 30.

When Jesus therefore had receiv-
ed the Vinegar, he said, It is *finish-*
ed: and he bowed his Head and
gave up the Ghost.

ⁱ † See on Mat. 27. 51.

^k † Luk. 23. 47. See on Mat.
27. 54.

^l † Mat. 27. 55. Many Women
were there—

were also women looking on afar off: among whom Mary Magdalene, and Mary the mother of James the and of Josés and Salome; 41. Who also when he was in Galilee, ^a followed him, and ministred unto him; and any other women which came up with him unto Jerusalem. 42. ¶ And now when the ^b Even was come, (because it was the preparation, that is, the day before the sabbath.) Joseph of Arimathea, an honourable counsellor, which ^c waited for the kingdom of God, came, and went in before unto Pilate, and craved the body of Jesus. 44. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45. And when he knew it of the centurion, he gave him the body to Joseph. 46. And he bought fine linen, and laid him in it, and wrapped him in the linen, and laid him in the sepulchre which was hewn out of a rock, and rolled the stone unto the door of the sepulchre. 47. And Mary Magdalene and Mary the mother of Josés, beheld where he was laid.

C H A P. XVI.



AND ^d when the sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had ^e bought sweet spices, that they might come and anoint him. 2. And very ^f early in the morning, the first day of the Week, they came unto the sepulchre at the rising of the Sun. 3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4. (And when they looked, they saw that the stone was rolled away) for it

^a * Luk. 8. 2, 3. Certain Women (were with him) which had been healed of evil Spirits and Infirmities, Mary called Magdalene, out of whom went seven Devils, And Joanna the Wife of Chuza, Herods Steward, and Susanna, and many others which ministred to him of their Substance.

^b † Luk. 23. 50. † Joh. 19. 38. See on Mat. 27. 57.

^c † Luk. 2. 25, 38.—Simeon—

waiting for the Consolation of Israel. [Anna a Prophetess] — of him to all them that looked for Redemption in Jerusalem.

^d † Luk. 24. 1. † Joh. 20. See on Mat. 28. 1.

^e † Luk. 23. 56. They returned and prepared Spices and Ointments, and rested the Sabbath-day according to the Commandment.

^f † See on Mat. 28. 1.

very great. 5. And ^s entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him. 7. But go your way, tell his Disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as ^h he said unto you. 8. And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: ⁱ neither said they any thing to any man; for they were afraid. 9. ¶ Now when Jesus was risen early the first day of the Week, he ^k appeared first to Mary Magdalene, ^l out of whom he had cast seven Devils. 10. And she went and told them that had been with him, as they mourned and wept. 11. ^m And they, when they had heard that he was alive, and had been seen of her, believed not. 12. ¶ After that, he appeared in another form unto ⁿ two of them, as they walked, and went into the country. 13. And they went and told it unto the residue: neither believed they them. 14. ¶ ^o Afterward he appeared unto the Eleven as they sat ^{*} at meat [Or, *together*], and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. 15. And he said unto them, ^p Go ye into all the world, and ^q preach the Gospel to every Creature. 16. He that believeth

^r Joh. 20. 11. But Mary stood without at the Sepulchre, weeping: and as she wept, she *sloped* down and looked into the Sepulchre.

^h Mar. 14. 28. See on Mat.

16. 32.

ⁱ See Mat. 28. 8. They departed quickly from the Sepulchre, with Fear and great Joy, and did run to bring his Disciples word.

† Luk. 24. 9. And returned from the Sepulchre, and told all these things unto the Eleven, and to all the rest.

^k Joh. 20. 14. When she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus.

^l Luk. 8. 2. Mary called Mag-

dalene, out of whom went seven Devils.

^m Luk. 24. 11. And their Words seemed to them as *idle Tales*, and they believed them not.

ⁿ Luk. 24. 13. And behold, two of them went that same Day to a Village called Emaus.—

^o Joh. 20. 19. † 1 Cor. 15. 7. See on Luk. 24. 34, 36.

^p Mar. 28. 19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

^q Col. 1. 23. —Hope of the Gospel which ye have heard, and which was preached to every Creature which is under Heaven.

* believeth and is baptized, shall be saved ; ^b but he that believeth not, shall be damned. 17. And these Signs shall follow them that believe : In ^c my name shall they cast Devils, they shall ^d speak with new tongues. 18. T

^a † Joh. 3. 18, 36. He that *believeth* on him is not condemned : but he that *believeth not* is condemned already, because he hath *not believed* in the Name of the only begotten Son of God. He that *believeth* on the Son, hath everlasting Life : and he that *believeth not* the Son, shall not see Life ; but the Wrath of God abideth on him. ∴ Rom. 10. 9. If thou shalt *confess* with thy Mouth the Lord Jesus, and shalt *believe* in thine Heart, that God hath raised him from the Dead, thou shalt be saved.

^b * Joh. 12. 48. He that *rejecteth* me, and *receiveth not* my Words, hath one that *judgeth* him : the Word that I have spoken, the same shall judge him at the last Day.

^c † Luk. 10. 17. The Seventy returned again with joy, saying, Lord, even the Devils are *subject* to us through thy Name. A&t. 3. 6. — In the Name of Jesus Christ of Nazareth, *rise up* and walk. A&t. 4. 10, 29, 30. Be it known unto you all, and to all the People of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the Dead, even by him doth this man stand before you *Whole*. And now, Lord, behold their Threatnings ; and grant unto thy Servants, — that Signs and Wonders may be done by the Name of thy holy Child Jesus. † A&t. 5. 16. There came also a Multitude out of the Cities round about unto Jerusalem, bringing sick Folks, and them which were vexed with unclean Spirits : and they were healed every one. † A&t. 8. 7. *Unclean Spirits* crying with loud Voice,

came out of many that were *sed* with them ; and many were healed. A&t. 9. 34, 40. — said unto him, Eneas, Jesus maketh thee *Whole* : arise, make thy Bed. And he *arose* immediately. Peter kneeled and prayed, and turning to the Body, said, *Tabitha*, arise. 16. 18. Paul being grieved, and said to the Spirit, I will thee in the Name of Jesus to come out of her. And *came out* the same Hour. † A&t. 19. 11. So that from *his* [Paul's] Bands brought Handkerchiefs or Cloths, and the Diseases departed from them, and the Evil Spirits were cast out of them.

^d * A&t. 2. 4. They were filled with the Holy Ghost, and began to *speak* with other Tongues, as the Spirit gave them utterance. † A&t. 10. 46. They heard him *speak* with Tongues, and marvelled. † A&t. 19. 6. When Paul had laid his Hands upon them, the Holy Ghost came upon them, and they *spoke* with Tongues, and praised God. † 1 Cor. 12. 10, 28. — another divers Kinds of Tongues, to another Interpretation of Tongues. God hath set some in the Church, — first Apostles, — divers kinds of Tongues. 1 Cor. 13. 1. Those that *speak* with the Tongues of men, or of Angels, and have not Charity, I am become as a sounding Brass, or a tinkling Cymbal. 1 Cor. 14. 2, &c. He that *speakes* in an unknown Tongue, speaketh not unto men, but unto God : for no man understandeth him ; howbeit the Spirit he *speakes* Mysteries &c.

shall ^e take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall ^e lay hands on the sick, and they shall recover. 19. ¶ So then ^e after the Lord had spoken unto them, he was ^h received up into Heaven, and ⁱ sat on the right hand of God. 20. And they went forth, and preached every where, the Lord working with them, and ^k confirming the Word with signs following. Amen.

Q -

St.

^e † See on Luk. 10. 19.
^f A&t. 9. 17. And Ananias went his Way, and entred into the House, and putting his Hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the Way as thou camest,) hath sent me, that thou mightest receive thy Sight, and be filled with the Holy Ghost. * A&t. 28. 10
8. It came to pass that the Father of Publius lay sick of a Fever and a bloody Flux: to whom Paul entred in and prayed, and laid his Hands on him, and healed him. See the Note on A&t. 6. 6.

in which he was taken up, after that he through the Holy Ghost had given Commandments to the Apostles, whom he had chosen. To whom he shewed himself alive after his Passion, by many infallible Proofs, being seen of them forty Days, and speaking of the things pertaining to the Kingdom of God.

^h * Luk. 24. 51. It came to pass while he blessed them, he was parted from them, and carried up into Heaven.

ⁱ † See on Mat. 22. 44.

^k * Heb. 2. 4. † See on A&t. 14. 3.

[†] A&t. 1. 2, 3. Until the Day

St. L U K E I.

FOrasmuch as many have taken in hand to set forth
 order a declaration of those things which are
 surely believed among us. 2. * Even as they delivered
 unto us, which from the ^b beginning were eye-witnesses
 and ministers of the Word. 3. It ^c seemed good to me
 so, having had perfect understanding of all things from
 very first, to write unto thee ^d in order, ^e most excellent
 Theophilus, 4. That thou ^f mightst know the certainty
 of those things wherein thou hast been instructed.
 5. **T**H E R E (1) was in the ^g days of Herod the
 of Judea, a certain priest named Zacharias, of
^h the course of Abia: and his wife *was* of the daughters of A

* † Heb. 2. 3. How shall we
 escape if we neglect so great Sal-
 vation, which at the first *began* to
 be *spoken* by the Lord, and was *con-*
firmed unto us by *them* that *heard*
 him? † † Joh. 1. 1. That which
 was from the Beginning, which
 we have heard, which we have
 seen with our Eyes, which we have
 looked upon, and our Hands have
 handled of the Word of Life.

^b † Mar. 1. 1. The *Beginning* of
 the Gospel of Jesus Christ the Son
 of God. † Joh. 15. 27. Ye also
 shall bear Witness, because ye
 have been with me from the *Be-*
ginning.

^c † Aët. 15. 19, 25, 28. My *Sen-*
tence is, that we trouble not them,
 which from among the Gentiles
 are turned unto God. *It seemed*
good unto us, being assembled with

one accord, to send chosen
 unto you. *It seemed good* to
 Holy Ghost and to us. — † 1
 7. 40. — I *think* also that I have
 Spirit of God.

^d Aët. 11. 4. Peter rehearsed
 Matter from the *beginning*, and
 pounded it by *order* unto them.

^e † Aët. 1. 1. The former
 time have I made, O Theophilus

^f † Joh. 20. 31. But these
 written that ye *might believe*
 Jesus is the Christ the Son of
 and that believing, ye might
 Life through his Name.

^g † Mat. 2. 1. Now when
 Jesus was born in Bethlehem of
 Juda, in the *Days* of Herod
 King.

^h † 1 Chron. 24. 10. —
 eighth to Abijah. † Neh. 12
 17. Abijah. Of Abijah.

(1) † The sixth Year before the common Account, called the Year
 of our Lord, which includes the History of the whole Chapter.

and her name ~~was~~ ^{was} Elisabeth. 6. And they were both ¹ righteous ² before God, walking in all the commandments and ordinances of the Lord, blameless. 7. And they had no child, because that Elisabeth was barren, and they both were ~~now~~ well stricken in years. 8. And it came to pass, that while he executed the priests Office before God (1) in the order of his course, 9. According to the ¹ custom of the priests office, his lot was to burn incense when he went into the temple of the Lord. 10. And the whole multitude of the people were praying ^m without, at the time of incense. 11. And there appeared unto him an angel of the Lord, standing on the right side of the ⁿ Altar of incense. 12. And when Zacharias saw *him*, he was troubled, and fear fell upon him. 13. But the angel said unto him, Fear not, Zacharias: for thy Prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou ^o shalt call his name John. 14. And thou shalt have joy and gladness, and many shall ^p rejoyce at his birth. 15. For he shall be great in the sight of the Lord, and shall ^q drink neither Wine nor strong Drink; and

Q 2 he

ⁱ See on Heb. 13. 21.

^k 2 King. 20. 3. I beseech thee, O Lord, remember now how I have walked before thee in Truth, and with a perfect Heart, and have done *that which is good* in thy Sight.

^l * Exod. 30. 7. And Aaron shall burn thereon sweet Incense every Morning.—

^m * Lev. 16. 17. There shall be a man in the Tabernacle of the Congregation, when he goeth in to make an Atonement in the holy Place, until he come out, and have made an Atonement for himself, and for his Household, and for all the Congregation of Israel. Psal. 141. 2. Let my Prayer be set forth before thee as Incense.— ⁿ Rev. 8. 20 drink any Liqueur of Grapes, nor 3. 4. And another Angel came

and stood at the Altar, having a golden Censer; and there was given unto him much Incense, that he should offer it with the Prayers of all the Saints upon the golden Altar, which was before the Throne. And the Smoke of the Incense which came with the Prayers of the Saints, ascended up before God, out of the Angel's hand.

ⁿ † Exod. 30. 1. Thou shalt make an Altar to burn Incense upon.

^o :: Ver. 60, 63.

^p :: Ver. 58.

^q † Numb. 6. 3. He [the Nazarene] shall separate himself from Wine and strong Drink, and shall drink no Vinegar of Wine, or Vinegar of strong Drink, neither shall he eat moist Grapes or dried.

(1) The Priests were divided by David into Twenty four Courses, 1 Chron. 24. 3, 4. One of these Courses attended on the Service of the Temple every Week. And there being many in every Course, it was determined by Lot who should burn Incense before the Lord. Each Course, in their turn, according to the Order appointed, came in on the Sabbath Day, and went out the Sabbath following.

he shall be filled with the Holy Ghost, even from his ^a mother's womb. 16. And ^b many of the children of Israel shall ~~the~~ turn to the Lord their God. 17. And ^c he shall go before him (1) in the ^d spirit and power of Elias, ^e to turn the hearts of the fathers to the children, and the disobedient ^{*} to [Or, *by*] the wisdom of the just, to make ready a people prepared for the Lord. 18. And Zacharias said unto the Angel, ^f Whereby shall I know this? for I am an ^{*} old man, and my Wife well stricken in years. 19. And the Angel answering said unto him, I am ^h Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad Tidings. 20. And behold, thou shalt be ⁱ dumb, and not able to speak, until the

^a † Jer. 1. 5. Before I formed thee in the Belly, I knew thee; before thou *camest forth* of the Womb, I sanctified thee, and I ordained thee a Prophet unto the Nations. † Gal. 1. 15. —Who *separated* me from my *Mother's Womb*.

^b * Mal. 4. 5; 6 Behold, I will send you Elijah the Prophet before the Coming of the great and dreadful Day of the Lord. And he shall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers, lest I come and smite the Earth with a Curse. 15

^c Mal. 4. 4. Remember ye the Law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the Statutes and Judgments. † Mat. 11. 14. If ye will receive it, *this is Elias*, which was for to come.

^d Mar. 9. 12. —*Elias* verily *cometh* first, and *restoreth* all things.—

^e † Ecclesiasticus 48. 10 Who wast ordained for Reproofs,— to turn the Heart of the Father to the Son, and to restore the Tribes of Jacob.

^f Gen. 15. 8. [Abram] said, Lord God, whereby shall I know that I shall inherit it?

^g † Gen. 17. 17. —Shall a Child be born unto him that is an hundred Years old? And shall Sarah, that is ninety Years old, bear?

^h † Dan. 8. 16. —*Gabriel*, make this man to understand the Vision.

ⁱ † Dan. 9. 21. —The man *Gabriel*, whom I had seen in the Vision at the beginning.

^j † Ez. 3. 26. I will make thy Tongue cleave to the Roof of thy Mouth, and thou shalt be Dumb—

† Ex. 24. 27. —Thou shalt speak, and be no more Dumb, and thou shalt be a Sign unto them, and they shall know that I am the Lord.

(1) St. John Baptist did in many things resemble *Elias*, and therefore is not improperly called by his Name. Did the latter express a mighty Zeal for the Glory of God, so did the former? Did *Elias* reprove Wickedness, even in the greatest Persons, as *Ahab* and *Jezabel*, the Baptist did the same in *Herod* and *Herodias*? Did the one live in a very corrupt Age, and apply himself to reform the Vices of the Times, so did the other? Was *Elias* a Man of a strict Life, so was the Baptist? Was the former persecuted by *Ahab* and *Jezabel*, the latter was persecuted by *Herod* and *Herodias*? It is not therefore without Reason that he is called by our Lord, *Elias*. See the Note on Mat. 11. 14.

the day that these things shall be performed, because thou^k believest not my words, which shall be fulfilled in their season. 21. And the people waited for Zacharias, and marvelled that he tarried so long in the Temple. 22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the Temple: for he beckned unto them, and remained speechless. 23. And it came to pass, that as soon as the^l days of his ministration were accomplished, he departed to his own house. 24. And after those days, his Wife Elisabeth conceived, and hid her self five months, saying, 25. Thus hath the Lord dealt with me, in the days wherein he looked on me, to^m take away my reproach among men. 26. And in the sixth month, the Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, 27. To a virginⁿ espoused to a man whose name was Joseph, of the house of David; and the virgins name was Mary. 28. And the Angel came in unto her, and said, Hail, thou that art^{*} highly^o favoured [Or, *graciously accepted, or, much graced*],^p the Lord is with thee: ^q blest art thou among women. 29. And when she saw him, she was troubled at his saying, and cast in her mind what

Q 3

^k Gen. 18. 13. The Lord said unto Abraham, *Wherefore did Sarah laugh, saying, shall I of a surety bear a Child, which am old?* Numb. 20. 12. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctifie me in the Eyes of the Children of Israel; therefore ye shall not bring this Congregation into the Land which I have given them.

^l + See 2 King. 11. 5. — A third Part of you that enter in on the Sabbath. — † 1 Chron. 9 25. Their Brethren — were to come after seven Days from Time to Time with them.

^m † Gen. 30. 23. And she conceived and bare a Son, and said, God hath taken away my Reproach. 20 † Mai. 4. 1 In that Day seven Women shall take hold of one Man, saying, We will eat our own Bread, and wear our own Apparel, only let us be called by thy Name, to

take away our Reproach.

ⁿ † Mar. 1. 18. The Birth of Jesus Christ was on this wise: When his Mother Mary was espoused to Joseph. —

^o Dan. 9. 23. Thou art greatly beloved. Dan. 10. 19. O Man, greatly beloved.

^p Gen. 28. 15. Behold, I am with thee, and will keep thee [Jacob] in all Places whither thou goest. — Ruth 2. 4. Boaz came from Bethlehem, and said unto the Reapers, The Lord be with you: and they answered him, The Lord blest thee.

^q Luk. 11. 27, 28 A certain Woman of the Company lift up her Voice and said unto him, *Blessed is the Womb that bare thee, and the Paps which thou hast sucked* But he said, *Yea, rather blessed are they that hear the Word of God, and keep it.* Judg. 5. 24. *Blessed above Women shall I call the Wife of Heber the Kenisee be.*

what manner of salutation this should be. 30. And Angel said unto her, Fear not, Mary : for thou hast ^a favour with God. 31. And behold, thou shalt ^b conceive in thy womb, and bring forth a son, and ^c shalt call his name Jesus. 32. ^d He shall be great, and shall ^e be called the Son of the Highest; and ^f the Lord God shall give unto him ^g his Throne of his father David. 33. And he shall ^h reign

^a Gen. 6. 8. Noah found Grace in the Eyes of the Lord. Gen. 18. 3. [Abraham] said, My Lord, if now I have found Favour in thy Sight —

^b Isa. 7. 14. Behold, a Virgin shall conceive and bear a Son, and shall call his Name Immanuel.

^c Mat. 1. 21. She shall bring forth a Son, and thou shalt call his Name Jesus. Gal. 4. 4. When the Fulness of Time was come, God sent forth his Son made of a Woman.

^d Luk. 2. 21.

^e Mat. 28. 18. All Power is given to me in Heaven and in Earth.

^f Mar. 5. 7. What have I to do with thee Jesus, thou Son of the most high God?

^g Isa. 9. 6. Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder : and his Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. † Isa. 16. 5. In Mercy shall the Throne be established, and he shall sit upon it in Truth, in the Tabernacle of David, judging and seeking Judgment, and hastening Righteousness.

^h Psal. 132. 11. The Lord hath sworn in Truth unto David, he will not turn from it, Of the Fruit of thy Body will I set upon thy Throne. Rev. 3. 7. These things saith he that is holy, he that is true, he that hath the Key of David. —

ⁱ Dan. 2. 44. In the Days of these Kings shall the God of Heaven set up another Kingdom which

shall not be destroyed. — ^j Dan. 14. 27. There was given him *minion*, and *Glory*, and a Kingdom that all People, Nations, and

^k Languages, should serve him : his *minion* is an everlasting Dominion which shall not pass away, and Kingdom that which shall not be destroyed. And the Kingdom,

^l Dominion, and the greatness of the Kingdom, under the rule of Heaven, shall be given to the people of the Saints of the most

^m whose Kingdom is an everlasting Dominion, and all Dominions shall and obey him. † Obad. Ver.

The Kingdom shall be the Lord's. * Mich. 4. 7. — The Lord shall Reign over them in mount Zion

ⁿ from henceforth even for ever. Psal. 45. 6, 7. Thy Throne, O Lord, is for ever and ever, the Scepter of thy Kingdom is a right Scepter.

Thou lovest Righteousness, and hatest Wickedness : therefore thy God, hath anointed thee

the Oil of Gladness above thy fellows. Isa. 9. 7. Of the Increase of his Government and Peace, there shall be no End, upon the Throne of David, and upon his Kingdom

order it, and to establish it with Judgment and with Justice from henceforth even for ever. Jer. 23

Behold, the Days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall

secure Judgment and Justice in the Earth. † Joh. 12. 34. The people answered, We have heard of the Law, that Christ abideth

the house of Jacob for ever, and of his kingdom there shall be no end. 34. Then said Mary unto the Angel, How shall this be, seeing I know not a man? 35. And the Angel answered and said unto her, ⁱ The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. 36. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37. For ^k with God nothing shall be impossible. 38. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the Angel departed from her. 39. And Mary arose in those days, and went into the hill-country with haste, into a ^l city of Juda. 40. And entered into the house of Zacharias, and saluted Elisabeth. 41. And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the holy Ghost. 42. And she spake out with a loud voice, and said, ^m Blessed art thou among Women, and blessed is the fruit of thy womb. 43. And whence is this to me, that the mother of ⁿ my Lord should come to me? 44. For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45. And blessed is she ^{*} that believed: for there [Or, *which believed that there*] shall be a performance of those things which were told her from the Lord. 46. And Mary said, ^o My soul doth

Q 4

for ever. — [†] Heb. 1. 8. Unto the Son he saith, Thy Throne, O God, is for ever and ever.
ⁱ Mat. 1. 20. — That which is conceived in her is of the Holy Ghost.
^k [†] Gen. 18. 14. Is any thing so hard for the Lord? Job 42. 2. know that thou canst do every thing. — [†] Jer. 32. 17. — There is nothing too hard for thee. [†] Zech. 6. Thus saith the Lord of Hosts, It be marvellous (Marg. *hard, difficult*) in the Eyes of the remnant of this People in these Days, could it be *marvellous* in mine eyes? saith the Lord of Hosts. Mat. 19. 26. But Jesus beheld em, and said unto them, *With*

Men this is impossible, but with God all things are possible. [†] Luk. 18. 27. The things which are impossible with Men, are possible with God.
^l [†] Josh. 21. 10, 11. — The Children of Levi, had — And they gave them the City of *Arba*, the Father of Anak, (which City is Hebron) in the Hill-Country of Judah.
^m Ver. 28.
ⁿ Joh. 20. 28. Thomas answered and said unto him, My Lord, and my God.
^o [†] Sam. 2. 1. Hannah prayed and said, My Heart rejoiceth in the Lord. — Psal. 34. 2, 3. My Soul shall make her boast in the Lord: the

doth magnifie the Lord, 47. And my spirit hath ^a rejoiced in God ^m his favour. 48. For he hath regarded the ^e estate of his handmaiden: for behold, from henceforth ^d all generations shall call me blessed. 49. For he that mighty hath done to me ^e great things, and holy is his Name. 50. And his ^f mercy is on them that fear him, from generation to generation. 51. He hath shewed ^e strength in his arm, he hath ^b scattered the proud, in the imagination of their hearts. 52. He hath ⁱ put down the mighty from

the Humble shall hear thereof, and be glad. O magnifie the Lord with me, and let us exalt his Name for ever. Psal. 35. 9. My Soul shall be joyful in the Lord: it shall rejoice in his Salvation. Psal. 103. 1. Bless the Lord, O my Soul, and all that is within me bless his holy Name. Hab. 3. 18. I will rejoice in the Lord, I will joy in the God of my Salvation.

^a Psal. 5. 11. Let all those that put their Trust in thee rejoice: let them ever shout for Joy: because thou defendest them: let them also that love thy Name be joyful in thee. Psal. 32. 11. Be glad in the Lord, and rejoice ye Righteous. Psal. 37. 4. Delight thy self also in the Lord. — Psal. 64. 10. The Righteous shall be glad in the Lord, and shall trust in him. Isai. 61. 10. I will greatly rejoice in the Lord, my Soul shall be joyful in my God, for he hath clothed me with the Garments of Salvation. —

^b 1 Tim. 1. 1. Paul, an Apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ.

^c † Psal. 138. 6. Though the Lord be high, yet hath he respect unto the lowly: but the Proud he knoweth afar off.

^d Mal. 3. 12. All Nations shall call you blessed. — Luk. 11. 27. 35. Blessed is the Womb that bare thee, and the Paps which thou hast sucked.

^e Psal. 111. 9. He sent Redemption to his People, he hath com-

manded his Covenant for ever: ly and reverend is his Name. 126. 2. — The Lord hath done great things for them.

^f † Exod. 20. 6. Shewing unto Thousands of them that love me, and keep my Commandments. † Psal. 103. 17. The Mercy of the Lord is from everlasting to everlasting upon them that fear him.

^e Psal. 77. 15. Thou hast shined thine Arm redeemed thy People. Sons of Jacob and Joseph.

98. 1. — His own right Hand: his holy Arm hath gotten him Victory. Psal. 118. 15. — The Hand of the Lord doth valiantly.

^a Isa. 51. 9. Awake, awake, put on Strength, O Arm of the Lord.

[†] Isa. 52. 10. The Lord hath bare his holy Arm in the Eyes of the Nations, and all the Ends of the Earth shall see the Salvation of our God.

^b * Psal. 33. 10. The Lord beareth the Counsel of the Heathen nought: he maketh the Devices of the People of none effect. * 11. 5. 5. Be clothed with Humility for God resisteth the Proud, and beareth Grace to the Humble.

ⁱ * 1 Sam. 2. 6, &c. The Lord killeth and maketh alive: he bringeth down to the Grave, and beareth up, &c. Job 12. 19, 21. leadeth Princes away spoiled, overthroweth the Mighty. He putteth Contempt upon Princes, weakeneth the Strength of

seats, and ¹ exalted them of low degree. 53. He hath filled the ¹ hungry with good things, and the rich he hath sent empty away. 54. He hath holpen his ^m servant Israel, ⁿ in remembrance of his ^o mercy. 55. As he ^p spake unto our fathers, to Abraham and to his seed for ever. 56. And Mary abode with her about three months, and returned to her own house. 57. Now Elisabeths full time came, that she should be delivered; and she brought forth a Son. 58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they ^q rejoiced with her. 59. And it came to pass, that on the ^r eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60. And his mother answered and said, ^s Not so; but he shall be called John. 61. And they said unto her, There is none of thy kindred that is called by this name. 62. And they made signs to his ^t father, how he would have him called. 63. And he asked for a Writing-Table, and wrote, saying, His

Mighty. † Job 5. 11. To set up on high those that be low † Psal. 113. 6. Who humbleth himself to behold the things that are in Heaven and Earth

^k See on Mat. 5. 3.

¹ * Psal. 34. 10. The young Lions do lack and suffer Hunger: but they that seek the Lord shall not want any good thing

^m Isa 41. 8. Thou Israel art my Servant, Jacob whom I have chosen, the Seed of Abraham my Friend.

ⁿ * Jer. 31. 3, 20 I have loved thee with an everlasting Love; therefore with loving kindness have I drawn thee. Is Ephraim my dear Son? Is he a pleasant Child? for since I spake against him, I do earnestly remember him still: therefore my Bowels are troubled for him: I will surely have mercy upon him, saith the Lord. Psal. 98. 3. He hath remembered his mercy, and his truth toward the House of Israel.—

^o Isa 30. 18. Therefore will the

Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have Mercy upon you. Ver. 72.

5 ^p * Gen. 17. 19. I will establish my Covenant with him for an everlasting Covenant, and with his seed after him. Gen. 22. 18. In thy Seed shall all the Nations of the Earth be blessed: because thou hast obeyed my Voice. * Psal. 132. 11. The Lord hath sworn in Truth unto David, he will not turn from it, of the Fruit of thy Body will I set upon thy Throne.

^q † Ver. 14. Rom. 12. 15. Rejoice with them that do rejoice.

^r † Gen. 17. 12. He that is eight Days old shall be circumcised among you, every Man-child in your Generations.— † Lev. 12. 3. In the eighth Day the Flesh of his Foreskin shall be circumcised.

^s Ver. 13.

25 ^t * Gen. 21. 3. Abraham called the Name of his Son that was born unto him, whom Sarah bare unto him, Isaac.

* His name is John. And they marvelled all. 64. his mouth was opened immediately, and his tongue ^{la} and he spake, and praised God. 65. And fear came ^o that dwelt round about them: and all these * sayings ^{things}] were noised abroad throughout all the Hill-country of Judea. 66. And all they that had heard *them*, ^b laid *the* in their hearts, saying, What manner of Child shall this be? And the ^c hand of the Lord was with him. 67. And his ^{ther} Zacharias was filled with the holy Ghost, and prophesied, saying, 68. ^d Blessed be the Lord God of Israel, ^e he hath ^e visited and ^f redeemed his People. 69. And raised up an ^e horn of salvation for us, in the house of servant David: 70. As he ^h spake by the mouth of holy Prophets, which have been since the world began; That we should be saved from our Enemies, and from the hand of all that hate us. 72. To perform the mercy ^{sed} to our fathers, and to ⁱ remember his holy cove-

^a Ver. 13.

^b Luk. 2. 19.

^c 1 King. 18. 46. And the Hand of the Lord was on *Elijah*. —

^d Psal. 72. 18. *Blessed be the Lord God of Israel*, who only doth wondrous Things. Psal. 106. 48. *Blessed be the Lord God of Israel* from everlasting to everlasting.

^e [†] Luk. 7. 16. They glorified ^{God}, saying, That a *great Prophet* is risen up among us; and that God hath *visited* his People. Ex. 3. 16. Say unto them, The Lord God of your Fathers, the God of ^{Abraham}, of ^{Isaac}, and of ^{Jacob}, *appeared* unto me, saying, I *have* surely *visited* you, and *seen* that which is done to you in Egypt.

^f Psal. 111. 9. The Words under ^{Ver.} 49. Mat. 1. 21. He shall *save* his People *from* their *Sins*. Eph. 1. 7. In whom we have *Redemption* through his Blood, the *Forgiveness* of *Sins*, according to the Riches of ^{his} Grace. 1 Pet. 1. 18, 19. For as much as ye know that ye were not *redeemed* with *corruptible* things, as Silver and Gold, from your vain Conversation received by Tradi-

tion from your Fathers; but the *precious Blood* of Christ. —

^h * Psal. 132. 17. There will I *make* the *Horn* of David to bud.

ⁱ * Jer. 23. 6. Behold, the Lord shall come, saith the Lord, that I will raise up to *David* a *righteous* Branch, and a *King* shall *Reign* and *Pro*phets shall execute Judgment.

^{Justice} in the Earth. * Jer. 10. Fear thou not, O my *servant* Jacob, saith the Lord, neither be dismayed, O Israel; for I will save thee from afar, and thy *captivity* from the Land of their Captivity, and Jacob shall *return*, and shall be in rest and quiet, and none shall make him afraid. * Act. 3. — Which God hath *spoken* by

the Mouth of all the *holy* Prophets since the World began. * Rom. 1. Which he had *promised* aforetime by his *Prophets* in the *holy* Scriptures.

ⁱ Lev. 26. 42. Then will I *remember* my *Covenant* with Jacob, and also my *Covenant* with Isaac, and also my *Covenant* with Abraham will I *remember*. — Psal. 105. 8.

73. ^a The oath which he sware to our father Abraham, 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might ¹ serve him without fear, 75. In ^m holiness and righteousness before him, all the days of our life. 76. And thou Child shalt be called the ⁿ Prophet of the Highest: for thou shalt ^o go before the face of the Lord, to prepare

8, 9. He hath remembered his Covenant forever, the Word which he commanded to a thousand Generations. Which Covenant he made with Abraham, and his Oath unto Isaac. Act. 3. 25. Ye are the Children of the Prophets, and of the Covenant which God made with our Fathers, saying unto Abraham, And in thy Seed shall all the Kindreds of the Earth be blessed.

¹ † Gen. 12. 3 I will bless them that bless thee, and curse him that curseth thee: and in thee shall all Families of the Earth be blessed. † Gen. 17. 4. As for me, behold, my Covenant is with thee, and thou shalt be a Father of many Nations.

¹ Gen. 22. 16. By my Self have I sworn, saith the Lord.— Jer. 31.

33. This shall be the Covenant that I will make with the House of Israel, After those Days, saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People.

† Heb. 6. 13, 17. When God made Promise to Abraham, because he could swear by no greater, he swore by himself. Wherein God willing more abundantly, to shew unto the Heirs of Promise, the immutability of his Counsel, confirmed it by an Oath.

¹ † Heb. 9. 14. How much more shall the Blood of Christ, who through the Eternal Spirit, offered himself without Spot to God, purge your Conscience from dead Works to serve the living God. Jer. 23. 6. In his Days Judah shall be saved, and Is-

rael shall dwell safely.— Rom. 8. 15. Ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. Heb. 2. 15. And deliver them who through fear of Death were all their Life-time subject to bondage.

¹⁰ ^m Rom. 6. 18, 22. Being made free from Sin, ye became the Servants of Righteousness. Now being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End everlasting Life. Eph. 4. 24. That ye put on the new Man, which after God is created in Righteousness and true Holiness. ∴ 2 Thes. 2. 13. — God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit, and belief of the Truth. ∴ 2 Tim. 1. 9. Who hath saved us, and called us with an holy Calling. — ∴ Tit. 2. 12.

Teaching us, that denying ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World. 1 Pet. 1.

²⁰ 2. 15. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto Obedience.—As he which hath called you is holy, so be ye holy in all manner of Conversation. ∴ 2

Pet. 1. 4. — That by these you might be Partakers of a divine Nature, having escaped the Corruption that is in the World through Lust.

ⁿ See on Mat. 11. 9.

^o Ver. 17. † Mal. 3. 1. Behold,

prepare his ways; 77. To give knowledge of salvation to his People, * by [Or, *for*] the * remission of sins. 78. Through the * tender mercy [Or, *bountiful mercy*] of our God; whereby the * ^b Day-spring, *Sun-rising*, or, *Branch*] from on high hath visited us. To give * light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. 80. And the ^d child grew, and waxed strong in spirit, and was in the ^e desert till the day of his coming unto Israel.

hold, I will send my Messenger, and he shall *prepare* the Way *before* me. † Mal. 4. 5. Behold, I will send you *Elijah* the *Prophet*, *before* the coming of the great and dreadful Day of the Lord.

^a † Luk. 3. 3. He came into all the Country about Jordan, *preaching* the Baptism of *Repentance* for the *Remission* of Sins.

^b † Numb. 24. 17. There shall come a *Star* out of *Jacob*. † Isai. 11. 1. There shall come *forth* a Rod out of the *Stem* of Jesse, and a *Branch* shall grow out of his Roots. 15 † Zech. 3. 8. Behold, I will *bring forth* my Servant the *Branch*. † Zech. 6. 12. Thus speaketh the Lord of Hosts, saying, Behold the *Man* whose Name is the *Branch*, and he shall grow up out of his Place, and he shall build the Temple of the Lord. † Mal. 4. 2. Unto you that fear my Name, shall the *Sun* of

Righteousness arise with his Wings.

^c † Isai. 9. 2. The People *walked* in *Darkness* have seen a *Light*: they that dwell in the Land of the Shadow of Death, on them hath the *Light* shined. 42. 6, 7. I the Lord have called thee in *Righteousness*:

10 —give thee for a *Covenant* to the People, for a *Light* of the *blind* Eyes — To *open* the *blind* Eyes — 16. The People which *sat* in *Darkness* saw a great *Light*: and which *sat* in the Region of the Shadow of Death, *Light* is sprung. 17. Acts 26. 18. To *open* the eyes, and to turn them from *Darkness* to *Light*, and from the *Power* of Satan unto God.

^d † Luk. 2. 40.

^e † Mat. 3. 1. In those days came John the Baptist *preaching* in the *Wilderness* of Judea.

C H A P. II.

AND it came to pass in those days, that there went out a (1) Decree from Cesar Augustus, that all the World should be *taxed [Or, *enrolled*]. 2. (And this ^ftaxing was first made when Cyrenius was governour of Syria.) 3. And all went to be taxed, every one into his own City. 4. And Joseph also went up from Galilee, out of the City of Nazareth, into Judea, unto the ^s City of David, which is called Bethlehem, (^h because he was of the house and lineage of David) 5. To be taxed with Mary his espoused Wife, being great with child. 6. And so it was, that while they were there, the days were accomplished that she should be delivered. 7. And she ⁱ brought forth her first-born son, and wrapped him in swadling clothes, and laid him in a manger, because there was no room for them in the Inn. 8. And there were in the same country shepherds abiding in the field, keeping *watch [Or, *the night Watches*] over their flock by night. 9. And lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were fore afraid. 10. And the Angel said unto them, Fear not: for behold, I bring you good Tidings of great joy; which shall be to all People. 11. For ^k unto you is born this day, in the City of David, a Saviour, which is Christ the ^l Lord. 12. And this *shall be* a sign unto you; Ye shall find the Babe wrapped in swadling clothes, lying in a manger. 13. And suddenly there was with the angel a ^m multitude of the heavenly host praising God,

^f AGS 5. 37. After this Man rose up *Judas* of Galilee, in the Days of the *Taxing*.

^f Joh 7. 42. Hath not the Scripture said, That Christ cometh out of the *Seed of David*, and out of the *Town of Bethlehem* where David was? 1 Sam 17. 12. Now *David* was the Son of that *Ephrathite* of *Bethlehem-Judah*, whose Name was *Jesse*.—

^h 1 Sam. 16. 4. And Samuel did that which the Lord spake, and came to *Bethlehem*.

ⁱ † Mat. 1. 25. And knew her not till she had brought forth her first-born Son.

^k Isa. 9. 6. Unto us a Child is born, unto us a Son is given.—

^l Luk. 1. 43.

^m Dan. 7. 10. A fiery Stream issued,

(1) The *Fifth Year* before the Account called the *Year of our Lord*, which includes the History to the end of the 20th Verse.

God, and saying, 14. ^a Glory to God in the highest, and on earth ^o peace, good will towards men. 15. And it came to pass, as the Angels were gone away from them into heaven, * the shepherds [Gr. *the men the shepherds*] said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16. And they came with haste, and found Mary and Joseph, and the Babe lying in a manger. 17. And when they had seen it, they made known abroad the saying which was told them concerning this Child. 18. And all they that heard it, wondered at those things which were told them by the shepherds. 19. But Mary ^p kept all these things, and pondered *them* in her Heart. 20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. 21. And (1) when ^a eight days were accomplished for the circumcising of the Child, his name was called ^r JESUS, which was so named of the Angel before he was conceived in the Womb. 22. And when ^s the days of her purification, according

sued, and came forth from before him: *Thousand Thousands* ministered unto him, and *Ten Thousand times ten Thousand* stood before him. Rev. 5. 11. I beheld, and I heard a Voice of *many Angels* round about the Throne, and the Beasts, and the Elders, and the Number of them was Ten Thousand times Ten Thousand, and Thousands of Thousands.

ⁿ † Luk. 19. 38. Blessed be the King that cometh in the Name of the Lord, *Shalom* in Heaven, Glory in the highest.

^o See on Joh. 16. 33.

^p † Luk. 11. 26. † Gen. 37. 11. His Father observed the saying 1 Sam. 21. 12. David laid up these Words in his Heart.

^a * Gen. 17. 12. Lev. 12. 3. The Words under Luk. 1. 59:

^r † Luk. 1. 31. * Mat. 1. 21. Thou shalt call his Name *Jeser*.

^s † Lev. 12. 2, 3, 4, 6. If a Woman have conceived Seed, and born a Man-Child: then she shall be *unclean Seven Days*; according to the Days of the Separation for her infirmity, shall she be unclean. And in the eighth Day the Flesh of his Fore-Skin shall be circumcised. And she shall then continue in the Blood of her purifying *three and thirty Days*: She shall touch no hallowed thing, nor come into the Sanctuary, until the Days of her purifying be fulfilled. And ¹⁵ when the Days of her purifying are fulfilled, for a Son, or for a Daughter; she shall bring a Lamb of the first Year for a Burnt-offering, and a young Pidgeon, or a Turtle Dove for a Sin-offering, unto the Door of the Tabernacle of the Congregation, unto the Priest.

(1) The Fourth Year before the Account called the Year of our Lord, which reaches to Ver. 42.

according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord. 23. (As it is written in the Law of the Lord, * Every Male that openeth the womb shall be called holy to the Lord.) 24. And to offer a sacrifice according to that which is said in the ^b Law of the Lord, A pair of turtle doves, or two young pigeons. 25. And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and * devout, ^a waiting (1) for the consolation of Israel: and the holy Ghost was upon him. 26. And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. 27. And he came by the

* Exod. 13. 2. *Sanctify unto me all the first born, whatsoever openeth the Womb among the Children of Israel, both of Man and Beast: it is mine.* † Exod. 22. 29. *Thou shalt not delay to offer the first of thy ripe Fruits, and of thy Liquors: the first born of thy Sons shalt thou give unto me.* Exod. 34. 19. *All that openeth the Matrix is mine.* — † Numb. 3. 13. *All the first born are mine; for on the Day that I smote all the first born in the Land of Egypt, I hallowed unto me all the first born in Israel, both Man and Beast, mine they shall be: I am the Lord.* Numb. 8. 16, 17. *[The Levites] are wholly given unto me from among the Children of Israel; instead of such as open every Womb, even instead of the first born of all the Children of Israel, have I taken them unto me. For all the first born of the Children of Israel are mine, both Man and Beast: on the Day that I smote every first born in the Land of Egypt, I sanctified them to my self.*

Numb. 18. 15, 17. *Every thing that openeth the Matrix in all Flesh, which they bring unto the Lord, whether it be of Men or Beasts, shall be thine: Nevertheless the first born of Man shalt thou surely redeem, and the Firstling of unclean Beasts shalt thou redeem.* * Ver. 17. *The Firstling of a Cow, or the Firstling of a Sheep, or the Firstling of a Goat, thou shalt not redeem.* —

^b * Lev. 12. 2, 6. *The Words under Ver. 22.* † Lev. 12. 8. *If she be not able to bring a Lamb, then she shall bring two Turtles, or two young Pigeons.* —

^c Acts 10. 2. *A devout Man, and one that feared God with all his House, which gave much Alms to the People, and prayed to God alway.*

^d See on Ver. 38. Isa. 25. 9. *It shall be said in that Day, Lo, this is our God, we have waited for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his Salvation.*

(1) As these devout People waited for, and lived in Expectation of the Coming of Christ in the Flesh; so good Christians now look for, and live in the constant Expectation of his second glorious Appearing to judge the World, and reward his faithful Servants; which is their greatest Comfort and Support under all Trials, Temptations, and Sufferings in this World. See the References on 1 Cor. 1. 7.

the spirit into the Temple: and when the Parents brought in the Child Jesus, to do for him after the custom of law, 28. Then took he him up in his arms, and blessed God, and said, 29. Lord, * now lettest thou thy servant depart in peace, according to thy word. 30. For mine eyes have seen thy * salvation: 31. Which thou hast prepared before the face of all People: 32. ^b A light to lighten the Gentiles, and the glory of thy People Israel. 33. Joseph and his mother marvelled at those things which were spoken of him. 34. And Simeon blessed them, and said unto Mary his mother, Behold, this Child is ⁽¹⁾ *for the fall and rising again of many in Israel;*

Salvation. * Isa. 40. 1. *Comfort ye, comfort ye, my People, saith your God.*

^c † Gen. 46. 30. Israel said unto Joseph, *Now let me die, since I have seen thy Face, because thou art yet alive.* † Phil. 1. 23. *I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.*

^f † Luk. 3. 6. † Isa. 52. 10. — *All the Ends of the Earth shall see the Salvation of our God.*

^g Acts 4. 12. *Neither is there Salvation in any other: for there is none other Name under Heaven, given among Men, whereby we must be saved.*

^h † Isa. 42. 6. *I the Lord—will—give thee for a Covenant of the People, for a Light of the Gentiles.* † Isa. 49. 6. *I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation to the End of the Earth.* † Acts. 13. 47. *I have set thee to be a Light of the Gentiles.* — † Acts 28. 28. *Be it known therefore unto you, that*

the Salvation of God is sent to the Gentiles.—

ⁱ Psal. 118. 22. *The Stone which the Builders refused is become*

Head Stone in the Corner. 14. 15. *He shall be for a Stone, but for a Stone of Stumbling, for a Rock of Offence to the Houses of Israel, for a*

Snare, to the Inhabitants of Jerusalem. And many of them shall stumble and fall.

^k Isa. 28. 16. *Behold, I lay in the Foundation, a Stone, a tried Stone, a precious corner-stone, a Foundation.* — Dan. 2. 34.

Thou sawest till that a Stone cut out without Hands, should smote the Image upon his Feet

were of Iron and Clay, and brake them to pieces.— And that that broke the Image became a great Mountain, and filled the whole Earth. † Hos 14. 9.

²⁵ *Ways of the Lord are right*

(1) There can be nothing more evident from the whole *New-Testament*, as well as from many particular Texts, than this *Design* of the Coming of *Jesus Christ* into the *World*, was the *Salvation* of Mankind. How then, may it be said, are these Words of good old *Simon*, inspired by the Holy Spirit, to be understood? answer. That though the *Salvation* of Men was what our Lord had in *View* by his coming, yet to many, through unreasonable *Prejudice*

for a ¹ sign which shall be spoken against. 35. (Yea, ¹ a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. 36. And there was one Anna a prophetess, the daughter of Phanuel, of the Tribe
R Tribe

the Just shall walk in them: but the Transgressors shall fall therein. + Zech. 12. 3 In that Day will I make Jerusalem a burdensome Stone for all the People: all that burden themselves with it shall be cut in Pieces, though all the People of the Earth be gathered together against it. † Mat. 21. 44. Luk. 20. 18. Whosoever shall fall on this Stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder. Joh. 3. 19. This is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were Evil. Act. 4. 11. This is the Stone which was set a nought by you Builders, which is become the Head of the Corner. † Rom. 9. 32, 33. They stumbled at that stumbling Stone; as it is written, Behold, I lay in Sion a stumbling Stone, and Rock of Offence: and whosoever believeth on him shall not be ashamed. † 1 Cor. 1. 23, 24. We preach Christ cruci-

fied, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God. † 2 Cor. 2. 16. To the one we are the savour of Death unto Death; and to the other, the Saviour of Life unto Life. † 1 Pet. 2. 7, 8. Unto you therefore which believe he is precious: but unto them which be Disobedient, the Stone which the Builders disallowed, the same is made the Head of the Corner, And a Stone of Stumbling, and a Rock of Offence, even to them which stumble at the Word, being Disobedient.

* Act. 28. 22.— Concerning this Sect, we know that every where it is spoken against.

† Psal. 42. 10. As with a sword in my Bones, mine Enemies reproach me.— Joh. 19. 25. Now there stood by the Cross of Jesus his Mother.—

against his Person and Doctrine, and from an unwillingness to forsake their Sins, and amend their Lives, the Event and Consequence of his Coming was their falling into a worse Condition than that they were in before. And it is no Way inconsistent with the divine Perfections to deny Mercy and Salvation to those who refuse to accept thereof, on the reasonable and necessary Conditions it is offered to them upon, namely, Faith, Repentance, and sincere Obedience; or to punish them for their Refusal. But these can have no Reason to complain, the Fault not being in God, but in themselves. And this is conformable to the Account the Holy Scriptures give of this Matter. This is the Condemnation, says our Lord, Joh. 3. 19. that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were Evil. It was Mens Disobedience that made them stumble at the Word, 1 Pet. 2. 8. We cannot therefore wonder that our Lord was a Stone of Stumbling, and a Rock of Offence, and that many refused to believe his Doctrine, which condemned those who refused they were resolved to follow, and thereby fell into a worse Condition than they were by Nature.

Tribe of Afer; she was of a great age, and had lived with her husband (1) seven years from her virginity: 37. And *was* a Widow of about fourscore and four years: which *departed* not from the Temple, but served God with fasts and prayers ^m night and day. 38. And she coming in an instant, gave thanks likewise unto the Lord, and spake of to all them that ⁿ looked for redemption in * Jerusalem [Or, *Israel*]. 39. And when they had performed all that was according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40. And the Child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. 41. Now his Parents went yearly to Jerusalem every year at the feast of the passover. 42. (2) when he was twelve years old, they went up to Jerusalem after the custom of the Feast. 43. And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and his Mother knew not of it. 44. But they supposing him to have been in their Company, went a days journey; and they sought him among their kinsfolk and acquaintance. 45. And when they found him not, they turned back again to Jerusalem, seeking him. 46. And it came to pass, that after three days they found him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

^m See the Note on Acts 20. 31.

ⁿ Ver. 25. † Mar. 15. 43. Joseph of Arimathea, an honourable Counsellor, which also waited for the Kingdom of God. ∴ Luk. 24. 21. We trusted that it had been he which should have redeemed Israel.

o † Ver. 52. Luk. 1. 80.

p * Deut. 16. 1, 16. Observe the 10 House of God.—

Month of *Abib*, and keep the Feast unto the Lord thy God. Times in the Year shall all thy males appear before the Lord thy God in the Place which he shall choose in the Feast of unleavened Bread &c.

q Psal. 42. 4. I had gone with a Multitude, I went with them unto

(1) The Evangelist here describes the eminent Piety and Chastity of this good Woman. When she was married, she was a pure Virgin; her Husband dying in seven Years, she lived a Widow. She frequently Fasted, and constantly attended on the publick Worship of God in the Temple, being present both at the Evening and Morning Service, at the accustomed Hours of Prayer, which is doubtless the Meaning of the Words, *she departed not*, &c. for it is not to be supposed that she went from the Temple.

(2) Year of our Lord 8, which reaches to the End of the Chapter.

47. And all that heard him were ^a astonished at his understanding and answers. 48. And when they saw him, they were amazed, and his Mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49. And he said unto them, How is it that ye sought me? ^b wist ye not that I must be about my ^c Fathers business? 50. And they ^d understood not the saying which he spake unto them. 51. And he went down with them, and came to Nazareth, and was ^e subject unto them: but his mother ^f kept all these sayings in her heart. 52. And Jesus ^g increased in wisdom and stature, and in favour with God and man.

C H A P. III.

Year of our Lord 26.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyfanius tetrarch of Abilene, 2. ^h Annas and Caiaphas being the high Priests, the word of God came unto John the son of Zacharias in the wilderness. 3. And ⁱ he came into all the
R 2 country,

^a † Mat. 7. 28. The People were astonished at his Doctrine. † Mar. 1. 22. They were astonished at his Doctrine. † Luk. 4. 22, 32. And all bare him witness, and wondered at the gracious Words that proceeded out of his Mouth. They were astonished at his Doctrine, for his Word was with Power. † Joh. 7. 15, 46. The Jews marvelled. 10 Never Man spake like this Man.

^b Psal. 40. 8. I delight to do thy Will, O my God: Yea, thy Law is within my Heart. Joh. 4. 34. My Meat is to do the Will of him that sent me, and to finish his Work.

^c Joh. 2. 16. Take these things hence; make not my Fathers House an House of Merchandise. 20 † See on Luk. 9. 45.

^e Mar. 6. 3. Is not this the Carpenter, the Son of Mary.—

^f Dan. 7. 28. —I kept the Master in my Heart. See on ver. 19.

^g Ver. 40. † 1 Sam. 2. 26. The Child Samuel grew on, and was in Favour both with the Lord, and also with Men.

^h † Joh. 11. 49. One of them named Caiaphas, being the High Priest that same Year. † Joh. 18. 13. And led him away to Annas first, (for he was Father in Law to Caiaphas, which was the High Priest that same Year.) † Act. 4. 6. And Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the Kindred of the High Priest, were gathered together at Jerusalem.

ⁱ † Mat. 3. 1. See on Mar. 1. 4.

country about Jordan, preaching the baptism of repentance for the remission of sins; 4. As it is written in the book of the words of Elaias the Prophet, saying, The ^k voice of crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5. Every (1) valley shall be filled, and every mountain and hill shall be brought low; and every crooked shall be made straight, and the rough ways shall be made smooth; 6. And ^l all flesh shall see the salvation of God. 7. Then said he to the multitude that came to be baptized of him, O generation of vipers, who have warned you to flee from the ^m Wrath to come? 8. Bring forth therefore fruits ^{*} worthy of [Or, *meet for*] repentance, and begin not to say within your selves, ⁿ We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 9. And now so the ax is laid unto the root of the trees: ^o every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire. 10. And the People asked him, saying, ^p What shall we do then? 11. He answereth saith unto them, He that hath (2) two coats, let him lend part to him that hath none; and he that hath meat

^k * Isa. 40. 3. [†] Mat. 3. 3.
[†] Joh. 1. 23. See on Mar. 1. 3.

[†] Isa. 52. 10. All the Ends of the Earth shall see the Salvation of our God. Psal. 98. 7. The Lord hath made known his Salvation: his Righteousness hath he openly shewed in the Sight of the Heathen.

^m See on Mat. 3. 7.

ⁿ See on Mat. 3. 9.

^o [†] See on Mat. 3. 10. and on Mat. 7. 19.

^p [†] See on Act. 2. 37.

^q [†] Deut. 15. 7. If there be among you a poor Man of one of thy 15

Brethren, within thy Gate, thy Land which the Lord thy God giveth thee, thou shalt not harden thy Heart, nor shut thy Hand from thy poor Brother. * Jam. 2. 15. If a Brother or Sister be naked, destitute of daily Food; And of you say unto them, Dearly beloved, in Peace, be you warmed, and clothed, notwithstanding ye give them those things which are needful for the Body; what doth it profit? [†] 1 Joh. 3. 17. Who so hath the Goods of this World, and seeth his Brother

(1) These are *figurative* Expressions, and denote that all *Impediments* to the Gospel, and to our *Salvation*, shall, if we are not *wanting* to ourselves, be *removed*. The *Allusion* is taken from great *Princes*, who, before they went any great Journey, used to send Men before to fill up, and make the Ways smooth and even.

(2) These Words do not imply, that a Man may not have two Coats; but *Brutty* is here recommended to the *Rich*, and they are required to relieve the *Necessities* of the *Poor* in *Proportion* to their *Ability*.

him do likewise. 12. Then came also * publicans to be baptized, and said unto him, Master, what shall we do? 13. And he said unto them, Exact no more than that which is appointed you. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, * ^b Do violence to no man [Or, *put no man in fear*], neither accuse *any* falsely, and be content with your * wages [Or, *allowance*]. 15. And as the People were * in expectation [Or, *in suspense*], and all men * mused [Or, *reasoned, or, debated*] in their hearts of John, whether he were the Christ or not; 16. John answered, saying unto them all, ^c I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the holy Ghost, and with fire. 17. Whose ^d fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18. And many other things in his exhortation preached he unto the People. 19. But ^e Herod the tetrarch, (1) being reprov'd by him for Herodias his brother Philips Wife, and for all the evils which Herod had done. 20. Added yet this above all, that he shut up John in Prison. 21. Now when all the People were baptized, it came to pass, that ^f Jesus also being baptized, and praying,

Year of our Lord 27.

R 3

the

have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him? † Joh. 4. 20. If a Man say I love God, and *hateth* his Brother, he is a Liar: for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

^a Mat. 21. 32. John came unto you in the Way of Righteousness, and ye believed him not: but the Publicans and the Harlots believed him.

^b Lev. 19. 11, 13. Ye shall not *steal*, neither *deal falsely*, neither lie one to another. Thou shalt not defraud thy Neighbour; neither rob

him.

^c * See on Mat. 3. 11.

^d See on Mat. 3. 12.

^e * Mat. 14. 3. Herod had laid hold on John and bound him, and put him in Prison for Herodias sake, his Brother Philips Wife. † Mar. 6. 17. Herod himself had sent forth and laid hold upon John, and bound him in Prison for Herodias sake, his Brother Philips Wife; for he had married her.

^f * Mat. 3. 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. † Joh. 1. 32. John bare record, saying, I saw the Spirit descending from Heaven like a Dove, and it abode upon him.

(1) St. John Baptist was imprisoned by Herod about the Year of our Lord 30.

the heaven was opened: 22. And the ^e holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in whom I am well pleased. 23. And Jesus himself began to be about ⁿ thirty years of age, being (as was supposed) ⁱ the son of Joseph, which was the son of Heli, 24. Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25. Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 26. Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Judah, 27. Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28. Which was the son of Melchi, which was the son of Adai, which was the son of Cosam, which was the son of Elmodai, which was the son of Er, 29. Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Joseph, which was the son of Judah, which was the son of Eliakim, 30. Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of ^k Nathan, ⁱ which was the son of David, 32. Which was the son of Jesse, ^m which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33. Which

^e See on Mat. 3. 16, 17.

ⁿ † See Numb. 4. 3. From *thirty Years* old and upward, even until *fifty Years* old, all that enter into the Host, to do the Work in the *Tabernacle* of the Congregation. *The like Words repeated Verses 35, 39, 43, and 47.*

ⁱ † Mat. 13. 55. Is not this the *Carpenter's Son*? † Joh. 6. 42. Is not this *Jesus* the *Son* of *Joseph*, whose *Father* and *Mother* we know?

^k † Zech. 12. 12. The *Land* shall mourn,— the *Family* of the *15*

House of Nathan apart, and the *Wives* apart.

ⁱ † 2 Sam. 5. 14. These be the *Names* of those that were born to him [*David*] in *Jerusalem*: *Shammuah*, and *Shobab*, and *Benhanan*, and *Solomon*. *The same recorded, 1 Chron. 3. 5.*

^m † Ruth 4. 18. These are the *Generations of Pharez*: *Pharez* begat *Hezron*. † 1 Chron. 2. 10. *Ram* begat *Aminadab*; and *Aminadab* begat *Nahshon*, *Prince* of the *Children of Judah*.

was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 34. Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of ⁿ Thara, which was the son of Nachor, 35. Which was the son of Saruch, was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 36. Which was the son of Cainan, which was the son of Arphaxad, which was the son of ^o Sem, which was the son of Noe, which was the son of Lamech, 37. Which was the son of Mathufala, which was the son of Enoch, which was the son of Jared, which was the son Maleleel, which was the son of Cainan, 38. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

C H A P. IV.

AND ^p Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the Wilderness, 2. Being forty days tempted of the devil; and in ^a those days he did eat nothing: and when they were ended, he afterward hungred. 3. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4. And Jesus answered him, saying, It is written, That man shall not live by ^r bread alone, but by every word of God. 5. And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6. And the devil said unto him, All this Power will I give thee, and the glory of them; for that is ^s delivered unto me, and to whomsoever I will, I give it, 7. If thou therefore wilt ^{*} Worship me [Or, *fall down before me*],

R 4

ⁿ † Gen. 11. 24, 26. Nahor— begat Terah, Terah —begat Abram, &c.

^o † Gen. 5. 6, &c. Seth — begat Enos, Enos — begat Cainan. † Gen. 11. 10, &c. Shem — begat Arphaxad.

^p * See on Mat. 4. 1.

^q † Exod. 34. 28. † 1 King. 19.

8. See the Note on Mat. 4. 2. 10

^r † See on Mat. 4. 4.

^s † Rev. 13. 2, 7. The Dragon gave him his Power, and his Seat; and great Authority. And it was given him to make War with the Saints, and to overcome them: and Power was given him over all Kindreds, and Tongues, and Nations.

me], all shall be thine. 8. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, *Thou shalt not worship the Lord thy God, and him only shalt thou serve.* 9. And he brought him to Jerusalem, and set him on a ^b pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thy self down from hence. 10. For it is written, He shall give his ^c Angels charge over thee, to keep thee. 11. And in their hands they shall bear thee up, least at any time thou dash thy ^d foot against a stone. 12. And Jesus answering, said unto him, It is said, *Thou shalt not tempt the Lord thy God.* 13. And when the devil had ended all the temptation, he departed from thence for a ^e season. 14. ¶ And Jesus ^f returned in the power of the spirit into ^h Galilee: and there went out a fame of him through all the region round about. 15. And he taught in their synagogues, being glorified of all. 16. ¶ And he came to ⁱ Nazareth, where he had been brought up: and as his custom was, ^k he went into the synagogue on the sabbath-day, and stood up for to read. 17. And there was delivered unto him the book of the Prophet Esaias; and when he had opened the book, he found the place where it was written, 18. ^l The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty

Year of
Lord 31.

^a † Deut. 6. 13. † Deut. 10. 20. See on Mat. 4. 10.

^b † Mat. 4. 5. Then, the Devil taketh him up into the *holy City*, and setteth him on a *Pinnacle* of the Temple.

^c † Psal. 91. 11. He shall give his Angels charge over thee, to keep thee in all thy Ways.

^d † Sam. 2. 9. He will keep the *feet* of his Saints.—

^e † Deut. 6. 16. Ye shall not tempt the Lord our God.

^f † Joh. 14. 30. The Prince of this World cometh, and hath nothing in me.

^g Mat. 4. 12. When Jesus heard that John was cast into Prison, he departed into Galilee. Joh.

4. 43. After two Days he departed thence, and went into Galilee.

^h † Act. 10. 37. That Word (say) you know, which was published throughout all Judea, and began from Galilee, after the Baptism which John preached.

ⁱ † Mat. 2. 23. * See on Mat.

13. 54. See on Act. 17. 2.

^l † Isa. 61. 1. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good Tidings to the Meek, he hath sent me to bind up the broken-hearted, to proclaim Liberty to the Captives, and the opening the Prison to them that are bound.

berthy them that are bruised, 19. To preach the acceptable year of the Lord. 20. And he closed the book, and he gave it again to the minister, and sat down: and the eyes of all them that were in the synagogue were fastned on him. 21. And he began to say unto them, This day is this scripture fulfilled in your ears. 22. And all bare him witness, and ^m wondred at the gracious words which proceeded out of his mouth. And they said, Is not this ⁿ Josephs son? 23. And he said unto them, Ye will surely say unto me this Proverb, Physician, heal thy self: whatsoever we have heard done in ^o Capernaum, do also here in thy ^p country. 24. And he said, Verily I say unto you, No ^q Prophet is accepted in his own country. 25. But I tell you of a truth, many ^r widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: 26. But unto none of them was Elias sent, save unto Sarepta, *a city of Sidon*, unto a Woman that was a Widow. 27. And many ^s lepers were in Israel in the time of Elifeus the Prophet: and none of them was cleansed, saving Naaman the Syrian: 28. And all they in the synagogue, when they heard these things, were filled with Wrath. 29. And rose up, and thrust him out of the city, and led him unto the * brow [Or, *edge*] of the hill (whereon their city was built) that they might cast him down headlong. 30. But he ^u passing through the mids of them,

^m † Luk. 2. 47. All that heard him were *astonished* at his Understanding and Answers. Psal. 45. 2. Grace is poured into thy Lips. † Mat 13. 54. He taught them in their Synagogue, insomuch that they were *astonished*.—

ⁿ † Joh. 6. 42. Is not this Jesus the Son of Joseph.—

^o † Mat. 4. 13. Leaving Nazareth, he came and dwelt in Capernaum.

^p † Mat. 13. 54. When he was come into his own Country. † Mar. 6. 1. He —came into his own Country.

^q * See on Mat. 13. 57.

^r † 1 King. 17. 9. Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold I 20

have commanded a *Widow Woman* there to sustain thee. † Jam. 5. 17. *Elias* was a Man subject to like Passions as we are, and he prayed earnestly that it *might not* Rain: and it *rained not* on the Earth by the space of three Years and six Months.

^s * 2 King. 5. 14. Then went he down and dipped himself *seven times* in Jordan, according to the saying of the Man of God: and his *Flesh* came again like unto the Flesh of a little Child, and he was clean.

^u † Joh. 8. 59. Jesus hid himself, and went out of the Temple, going through the midst of them, and so *passed by*. — See on Mar.

them, went his way: 31. And came down to ^a Capernaum, a city of Galilee, and taught them on the sabbath-days. 32. And they were astonished at his doctrine: for ^b his word was with power. 33. ¶ And ^c in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, 34. Saying, * Let us alone [Or, *Away*]; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the holy one of God. 35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him, and hurt him not. 36. And they were all amazed, and spake among themselves, saying, what a Word is this? for with authority and power he commandeth the unclean spirits, and they come out. 37. And the fame of him went out into every place of the country round about. 38. ¶ And he arose out of the synagogue, and entred into Simons ^d House: and Simons Wifes mother was taken with a great fever; and they besought him for her. 39. And he stood over her, and rebuked the fever, and it left her. And immediately she arose, and ministred unto them. 40. ¶ Now when the ^e sun was setting, all they that had any sick with divers diseases, brought them unto him: and he ^f laid his hands on every one of them, and healed them. 41. And ^g devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he ^h rebuking them, suffered them not * to speak: for they knew that he was Christ [Or, *to say that they knew him to be Christ*]. 42. And when it was ⁱ day, he departed and went into a desert place: and the People sought him, and came unto him, and stayed him, that he should

^a † Mat. 4. 13. See on Mar. 1. 21.

^b * See on Mat 7. 28, 29.

^c * Mar. 1. 23. There was in their Synagogue a Man with an unclean Spirit, and he cried out.

^d † Mar. 1. 29. See on Mat. 8. 14.

^e † Mar. 1. 32. See on Mat. 8. 16.

^f See the Note on Act. 6. 6.

^g * Mar. 1. 34. He healed many that were sick of divers Diseases, and cast out many Devils, and suffered not the Devils to speak, be-

cause they knew him. † Mar. 3. 11. Unclean Spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

^h † Mar. 1. 25, 34. Jesus rebuked him, saying, Hold thy peace, and come out of him. Ver. 34. *he* *bove*.

ⁱ † Mar. 1. 35. In the Morning, rising up a great while before Day, he went out, and departed into a solitary Place, and there prayed.

should not depart from them. 43. And he said unto them, I ^k must preach the kingdom of God to other cities also : for therefore am I sent. 44. And he ^l preached in the synagogues of Galilee.

C H A P. V.

AND it ^m came to pass, that as the People pressed upon him to hear the Word of God, he stood by the lake of Gennefareth. 2. And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing *their* nets. 3. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land : and he sat down, and taught the People out of the ship. 4. Now when he had left speaking, he said unto Simon, ⁿ Launch out into the deep, and let down your nets for a draught. 5. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing : nevertheless at thy Word I will let down the net. 6. And when they had this done, they enclosed a great multitude of fishes ; and their net brake. 7. And they beckned unto *their* partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. 8. When Simon Peter saw *it*, he fell down at Jesus knees, saying ° Depart from me, for I am a sinful man, O Lord. 9. For he was astonished, and all that were with him, at the draught of the fishes which

^k 2 Tim. 4. 2. *Preach the Word, be instant in Season, out of Season ; reprove, rebuke, exhort with all Long-suffering and Doctrine.*

^l Mar. 1. 39. *He preached in their Synagogues throughout all Galilee, and cast out Devils.*

^m Mat. 4. 18. *Jesus walking by the Sea of Galilee, saw two Brethren, Simon called Peter, and Andrew his Brother, casting a Net into the Sea.* † Mar. 1. 16. *Now as he walked by the Sea of Galilee, he saw Simon and Andrew his Brother, casting a Net into the Sea.*

ⁿ † Joh. 21. 6. *He said unto them, Cast the Net on the right side of the Ship, and ye shall find. They*

cast therefore, and now they were not able to draw it for the Multitude of Fishes.

° † See 2 Sam. 6. 9. *And David was afraid of the Lord that Day, and said, How shall the Ark of the Lord come to me ?* † 1 King. 17. 18. *She said unto Elijah, What have I to do with thee, O thou Man of God ? Art thou come unto me to call my Sin to remembrance ?* Mat. 8. 8. *The Centurion answered and said, Lord, I am not worthy that thou shouldst come under my Roof.— Job 42. 6. I abhor my self, and repent in Dust and Ashes.*

which they had taken. 10. And so *was* also James and the sons of Zebedee, which were partners with Simon. *And* Jesus said unto Simon, Fear not; ^a from henceforth shalt catch men. 11. And when they had brought *the* ships to land, they ^b forsook all, and followed him. ¶ And it came to pass, when he was in a certain city, hold, a man ^c full of leprosie: who seeing Jesus, fell on face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13. And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosie departed from him. 14. And he ^d charged him to tell no man: but go and shew thy self to the priest, and offer for thy cleansing, according as Moses commanded for a testimony unto them. 15. But so much the more there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16. ¶ And he ^e withdrew himself into the wilderness, and prayed. 17. And it came to pass on a certain day, that he was teaching, that there were Pharisees and Doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them. 18. ¶ And behold, they brought in a bed a man which was taken with the palsy, and they sought means to bring him in, and to lay him before him. 19. And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus. 20. When he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21. And the ^f Scribes and the Pharisees began to reason, saying, Who is this which speaketh thus?

phem.

^a Jer. 16. 16. Behold, I will send for many Fishers saith the Lord, and they shall fish them.— Mat. 13. 47. The Kingdom of Heaven is like unto a Net that was cast into the Sea, and gathered of every Kind. + Mat. 4. 19. He saith unto them, Follow me, and I will make you Fishers of Men.

^b + Luk. 18. 28. Peter said, lo, we have left all, and followed thee. Mat. 19. 27. Then answered Peter, and said unto him, Behold, we

have forsaken all, and followed thee.

^c + See on Mar. 1. 40.

^d + See on Mat. 8. 4.

^e Luk. 6. 12. Mat. 6. 6. W^hen thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in heaven. &c. See on Mat. 14. 23.

^f + Mar. 2. 3. See on Mar. 2.

^g + Mat. 9. 3. Behold, certain of the Scribes said within themselves, This Man blasphemeth.

phemies? Who can ^h forgive sins, but God alone? 22. But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23. Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk? 24. But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsey) I say unto thee, Arise, and take up thy couch, and go into thine house. 25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day. 27. ¶ And after these things he ⁱ went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me. 28. And he left all, rose up, and followed him. 29. And Levi made him a great ^k Feast in his own house: and there was a great company of publicans, and of others that sat down with them. 30. But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? 31. And Jesus answering, said unto them, They that are Whole need not a Physician: but they that are Sick. 32. I came not to call the ^l Righteous, but ^m Sinners to repentance. 33. ¶ And they said unto him, Why

^h † Psal. 32. 5. — I said, I will confess my Transgressions unto the Lord; and *thou forgavest* the iniquity of my Sin. † Isa. 43. 25. I, even I *am he* that *blotteth* out thy Transgressions for mine own sake, and will not remember thy sins.

ⁱ * See on Mat. 9. 9.

^k † Mat. 9. 10. It came to pass, 10 as Jesus *sat* at Meat in the House, behold, many Publicans and Sinners came and sat down with him and his Disciples.

^l Rom. 10. 3. They being ignorant of Gods Righteousness, and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God. Prov. 30. 12. There is a Generation that are *pure* in their own

Eyes, and yet is not washed from their Filthiness.

^m † Mat. 9. 13. Mar. 2. 17. The Words as here. Luk. 15. 7.

5 I say unto you, that likewise joy shall be in Heaven over *one Sinner* that *repenteth*, more than over ninety and nine *just Persons* which need no Repentance. Luk. 19. 10.

The Son of Man is come to seek and to *save* that which was lost. Rom.

5. 8. God commendeth his Love towards us, in that while we were *yet Sinners* Christ died for us.

Joh. 3. 5. We know that he was manifested to *take away* our Sins.— † 1 Tim. 1. 15. This is a faithful saying, and worthy of all Acceptation, that *Christ Jesus* came into the World to *save* Sinners.

Why do the disciples of John ⁿ fast often, and make praye and likewise *the disciples* of the Pharisees; but thine eat and drink? 34. And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? 35. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast those days. 36. ¶ And he spake also a ^o Parable unto them. No man putteth a piece of a new garment upon an old; otherwise, then both the new maketh a rent, and the old that was taken out of the new, agreeth not with the new. 37. And no man putteth new Wine into old bottles; the new Wine will burst the bottles, and be spilled, and the bottles shall perish. 38. But new Wine must be put into new bottles; and both are preserved. 39. No man having drunk old Wine, straightway desireth new: for his faith, The old is better.

C H A P. VI.

AND it came to pass on the (1) second sabbath after the first, that he went through the corn-fields: and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. 2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on sabbath-days? 3. And Jesus answering them, said, Have ye not read so much as this, what ^p David did, when he was an hungred, and they which were with him: 4. How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which was not lawful to eat, but for the Priests alone? 5. And he said unto them, That the Son of man is Lord also of the sabbath. 6. And it came to pass also on ^r another sabbath,

ⁿ * Mat. 9. 14. Then came to him the Disciples of John, saying, Why do we and the Pharisees *fast* oft, but thy Disciples *fast not*?
† Mar. 2. 18. —Why do the Disciples of John, and the Pharisees *fast*, but thy Disciples *fast not*?

^o † Mat. 9. 16, 17. Mar. 2. 21, 22. *The same Parables.*

^p † See on Mat. 12. 3.

^q † See on Mat. 12. 4.

^r * Mat. 12. 9. When he departed thence, he went into *their Synagogue*. Mar. 3. 1. He *entered again* into the *Synagogue*, there was a Man there which had a withered Hand.

(1) That is, on the first Sabbath after the second Day in the Week the Passover. See on Mat. 12. 1.

that he entred into the synagogue and taught: and there was a man whose right hand was withered. 7. And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might find an accusation against him. 8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the mids. And he arose, and stood forth. 9. Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? 10. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. 11. And they were filled with madness; and communed one with another what they might do to Jesus. 12. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in (1) prayer to God. 13. ¶ And when it was day, he called unto him his disciples: and ^a of them he ^b chose twelve, whom also he named Apostles: 14. Simon (whom he also ^c named Peter) and Andrew his brother, James and John, Philip and Bartholomew, 15. Matthew and Thomas, James *the son* of Alpheus, and Simon called Zelotes, 16. And Judas *the* ^d brother of James, and Judas Iscariot, which also was the traytor. 17. ¶ And he came down with them, and stood in the plain, and the company of his disciples, and ^e a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed

^a * See on Mat. 10. 1, &c.

^b Heb. 5. 4. No Man taketh this Honour to himself, but he that is called of God, as was Aaron.

^c † Joh. 1. 42. Thou art Simon the Son of Jona: thou shalt be

called *Cephas*, which is by interpretation a Stone, (*Marg. or, Peter.*)

^d * Jude ver. 1. Jude the Servant of Jesus Christ, and Brother of James.

^e See on Mat. 4. 25.

(1) The Word here translated *Prayer*, likewise signifies an *House* or *Place* appointed or set apart for *Prayer*. Such were the *Synagogues* among the Jews, and the *Oratories* and *Churches* among Christians. These were often built in the Fields, and by Rivers, as well as Towns, &c. And it is highly probable that it was into one of these *Places* or *Houses of Prayer* dedicated to God, that our Lord went, and continued all Night, which he spent in Meditation and Prayer. Dr. *Whitby* thinks that the Words, *Ab. 16. 13.* which we translate, *Where Prayer was wont to be made*, should be rendered, *where there was by Law or Custom, an Oratory, or House of Prayer, for the Jews and Proselytes.*

ed of their diseases. 18. And they that were vexed with unclean spirits: and they were healed. 19. And the whole multitude sought to touch him: for there went a virtue out of him, and healed them all. 20. ¶ And he lifted up his eyes on his disciples, and said, ^b Blessed be ye poor: for yours is the kingdom of God. 21. Blessed are ye that ⁱ hunger now: for ye shall be filled. Blessed are ye that ^k weep now: for ye shall laugh. 22. Blessed are ye when men ^l hate you, and when they shall ^m separate you from their party, and shall reproach you, and cast out your name as evil for the Son of mans sake. 23. ⁿ Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for ^o in the like manner did their fathers unto the prophets. 24. But ^p wo unto you that are rich: for ye have ^q received your consolation. 25. Wo unto you that are ^r full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep. 26. Wo unto you when all men shall praise you: for so did their fathers to the false prophets. 27. ¶ But I say unto you which hear, ^s Love your enemies: do good to them which hate you: 28. Bless them that curse you, and ^t pray for them which despitefully use you. 29. And unto him that ^u smiteth thee on the *one* cheek, turn thou also the other: and him that taketh away thy cloke, forbid not *to take thy coat also*. 30. ^v Give

^f † Mat. 14. 36. Besought him that they might only touch the hem of his Garment: and as many as touched him were made perfectly whole.

^g † Luk. 8. 46. See on Mar. 5. 30.

^h * See on Mat. 5. 3.

ⁱ † Isa. 55. 1. † Isa. 65. 13. See on Mat. 5. 6.

^k † Isa. 61. 3. See on Mat. 5. 4.

^l † Mat. 5. 11. Blessed are ye when Men shall *revile* you, and persecute you, and shall say all manner of *Evil* against you *falsely* for my sake. † 1 Pet. 2. 19. This is thank worthy, if a Man for Conscience toward God *endure Grief*, suffering wrongfully. † 1 Pet. 3. 14. If ye suffer for *Righteousness*'s sake, *happy* are ye: and be not afraid of their Terror, neither be

troubled.

^m † Joh. 16. 2. They put you out of their Synagogues.

ⁿ See on Aet. 5. 41.

^o † Aet. 7. 51. — As you others did, so do ye.

^p * Amos 6. 1. *Wo* to them that are at ease in Zion. † Ecclesiasticus 31. 8. † Jam. 5. 1. † Luk. 21.

^q See on 1 Tim. 6. 9.

^r † Mat. 6. 2, 5, 16. They seek their Reward.

^s * Isa. 65. 13. See on Mat. 5. 6.

^t * See on Mat. 5. 44.

^u † Luk. 23. 34. † Aet. 1. See on Mat. 5. 44.

^v * See on Mat. 5. 39.

^w † Mat. 5. 42. *Give* to him that asketh thee, and from him would borrow of thee, turn thou away.

ry man that asketh of thee; and of him that taway thy goods, ask *them* not again. 31. And as ye that men should do to you, do ye also to them like- 32. For if ye ^d love them which love you, what have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what have ye? for sinners also do even the same. 34. ye ^e lend to them of whom ye hope to receive, what have ye? for sinners also lend to sinners, to receive *th* again. 35. But ^f love ye your enemies, and do and lend, hoping for nothing again: and your reward ^g great, and ye shall be the ^h children of the Highest: ⁱ is kind unto the unthankful, and ^j to the evil. 36. therefore merciful, as your father also is merciful. Judge not, and ye shall not be judged: condemn not, ^k shall not be condemned: forgive, and ye shall be for- 38. ^l Give, and it shall be given unto you; good re, pressed down, and shaken ^m together, and running shall men give into your bosom. For with the ⁿ same ^o are that ye meet withal, it shall be measured to you a- 39. And he spake a Parable unto them, Can the
S blind

Tob. 4. 15. * See on Mat.

Good, and sendeth Rain on the just, and on the unjust.

Mat. 5. 46. If ye *love* them ^p love you, what reward have ye? do not even the Publicans ^q love me?

^h See on Mat. 7. 1.

ⁱ † Prov. 19. 17. He that hath ^r pity upon the Poor, ^s lendeth unto the Lord, and that which he hath ^t given, will he pay him again.

Mat. 5. 42. The Words under 30. Ver. 27.

^k † Psal. 79. 12. Render unto our Neighbours ^u seven-fold into their Bosom, their ^v Reproach wherewith they have reproached thee, O Lord.

† Mat. 5. 45. That ye may be ^w children of your Father which is in heaven, for he maketh his Sun ^x to rise on the Evil, and on the

^l † See on Mat. 7. 2.

1) These Words are not to be taken in the *most general* Sense, but to be understood with some Limitation; for we are not obliged to *give* to *him* who *do not* want, or who are richer than we are, though they *would* ask us. But the Import of them seems to be, That we make it *great Business* of our Lives to do *good to all Men* as *Opportunities* offer, *in Proportion* to our *Abilities* and Circumstances, either by *giving*, *lending*, or *contributing* any other Way, to the Comfort and Satisfaction *Men*. And when we *lend*, we should not be *too severe* and *rigorous* in *demanding* it again, but be content to tarry till the *Borrower* is in a *condition* to repay us.

* blind lead the blind? shall they not both fall into the ditch? 40. The * Disciple is not above his Master: every one * that is perfect shall be as his Master [Or, *be perfected as his Master*]. 41. And * why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? 42. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, * cast out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye. 43. a * good tree bringeth not forth corrupt fruit: neither a corrupt tree bring forth good fruit. 44. For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush, gather they * grapes [a grape]. 45. * A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. 46. ¶ And * why call ye me Lord, Lord, and

* * See on Mat. 15. 14.

* * Mat. 10. 24. The Disciple is not above his Master, nor the Servant above his Lord. † Joh. 13. 16. Verily, verily, I say unto you, the Servant is not greater than his Lord, neither he that is sent, greater than he that sent him. † Joh. 15. 20. Remember the Word that I said unto you, the Servant is not greater than his Lord.

* * Mat. 7. 3.

† See Prov. 18. 17. He that is first in his own Cause, seemeth just; but his Neighbour cometh and searcheth him.

* * Mat. 7. 16, 17. Ye shall know them by their Fruits: Do Men gather Grapes of Thorns, or Figs of Thistles? Even so every good Tree bringeth forth good Fruit: but a corrupt Tree bringeth forth evil Fruit.

† Mat. 12. 33. —The Tree is known by his Fruit.

§ Prov. 10. 20, 21 The Tongue of

the Just is as choice Silver. The Heart of the Wicked is worth. The Lips of the Righteous feed many: but Fools die for want of Wisdom. † Mat. 12. 35. A good Man out of the good Treasure of his Heart, bringeth forth good Fruit, and an evil Man out of the evil Treasure, bringeth forth evil Things.

h Prov. 24. 8, 9. He that is foolish to do evil, shall be caught in his own mischief. The heart of the Foolishness is Sin.

i Psal. 37. 30, 31. The mouth of the Righteous speaketh Wisdom, and his Tongue talketh of Judgment. The Law of his God is in his Heart, none of his Steps shall slip. † Mat. 12. 34 —Out of the abundance of the Heart the mouth speaketh.

k † Mal. 1. 6. If I be a Man where is my Fear, saith the Lord of Hosts? See on Mat. 7. 21.

not the things which I say? 47. ¹ Whosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like. 48. He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 49. But he that heareth, and doth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

C H A P. VII.

NOW when he had ended all his sayings in the audience of the People, he ^m entred into Capernaum. 2. And a certain Centurions servant, who was ⁿ dear unto him, was sick, and ready to die. 3. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 4. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this. 5. For he loveth our nation, and he hath built us a synagogue. 6. Then Jesus went with them. And when he was now not far from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy self, for ^o I am not worthy that thou shouldst enter under my roof. 7. Wherefore neither thought I my self worthy to come unto thee: but say in a word, and my servant shall be healed. 8. For I also am a man set under authority, having under me foldiers, and I say unto ^{*} one [Or, *this man*], Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it. 9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the People that followed him, I say unto you, I have not found so

S 2

great

¹ See on Mst. 7. 14. and Mat.

12. 50.

^m * Mat. 8. 5. When Jesus *en-*
tered into Capernaum, there came un-
to him a Centurion, beseeching

him.

ⁿ Ecclesiast. 7. 21. Let thy Soul
love a good *Servant*, and defraud him

not of Liberty.

^o Gen. 32. 10. I am *not worthy of*
the least of all the Mercies, and of
all the Truth which thou hast
shewed unto thy Servant.— Mat.
3. 11. He that cometh after me is
mighier than I, whose Shoes I am
not worthy to bear.

great faith, no, not in Israel. 10. And they that were sent returning to the house, found the servant whole that had been sick. 11. ¶ And it came to pass the day after, that he went into a city called Nain; and many of his Disciples went with him, and much People. 12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much People of the city was with her. 13. When the Lord saw her, he had ^a compassion on her, said unto her, Weep not. 14. And he came and touched the ^{*} bier [Or, *Coffin*], (and they that bare him stood still) and he said, Young man, I say unto thee, ^b Arise. 15. And he that was dead, sat up, and began to speak: and he delivered him to his mother. 16. And there came a fear upon all: and they glorified God, saying, That a great ^c Prophet is risen up among us; and, That God hath ^d visited his People. 17. And this rumour of him went forth through all Judea, and throughout all the region round about. And the disciples ^e of John shewed him of all these things. 18. ¶ And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that ^f should come, or look we for another? 19. When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? And in that same hour he cured many of their Infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight. 22. Then Jesus ^g answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the ^h blind see, the lame walk, the deaf are cleansed, the dead are raised, that the poor the gospel is preached. 23. And blessed is he who

^a Judg. 10. 16. His Soul was grieved for the Misery of Israel.

^b † Act. 9. 40. Tabitha, *Arise*. Rom. 4. 17. —God, who quickneth the Dead, and calleth those things that be not as though they were.

^c † Joh. 4. 19. † Joh. 6. 14. † Joh. 9. 17. See on Luk. 24. 19.

^d † Luk. 1. 68. Blessed be the Lord God of Israel, for he hath visited and redeemed his People.

^e * Mat. 11. 2. Now when John

had heard in the Prison the Word of Christ, he sent two of his Disciples.

^f See on Mat. 11. 3, 4, 5.

^g * Mat. 11. 5. The Blind receive their Sight, &c.

^h † Isa. 35. 5. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be stopped.

ⁱ * Luk. 4. 18. He hath anointed me to preach the Gospel to the Poor.

ever shall not be ^k offended in me. 24. ¶ And when the ⁱ Messengers of John were departed, he began to speak unto the People concerning John, What went ye out into the Wilderness for to see? A reed shaken with the Wind? 25. But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings courts. 26. But what went ye out for to see? A Prophet? Yea, I say unto you, and much more than a Prophet. 27. This is he of whom it is written, Behold, ^m I send my messenger before thy face, which shall prepare thy way before thee. 28. For I say unto you, Among those that are born of Women, there is not a greater Prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he. 29. And all the People that heard *him*, and the publicans justified God, being ⁿ baptized with the baptism of John. 30. But the Pharisees and Lawyers ^{*} rejected [Or, *frustrated*] the ^o counsel of God ^{*} against themselves [Or, *within themselves*], being not baptized of him. 31. ¶ And the Lord said, ^p Whereunto then shall I liken the men of this generation? and to what are they like? 32. They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept. 33. For ^q John the Baptist, came neither eating bread nor drinking wine; and ye say, He hath a devil. 34. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners. 35. But Wisdom is justified of all her children. 36. ¶ And ^r one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37. And behold, a woman in the city, which

S 3

was

^k See on Mat. 11. 6. &c.

ⁱ † Mat. 11. 7. And as *they* departed, Jesus began to say unto the *Multitudes* concerning John, &c. as here.

^m † Mal. 3. 1. Behold I will send my *Messenger*, and he shall prepare the Way before me.—

ⁿ † Mat. 3. 5. Then went out to him *Jerusalem*, and all *Judea*, and *all the Region* round about *Jordan*.

^o † Act. 20. 27. I have not shunned to declare unto you all the *Counsel* of God.

^p * Mat. 11. 16.

^q † Mat. 3. 4. The same John had his Raiment of Camels Hair, —His *Meat* was Locusts and wild Honey. † Mar. 1. 6. He did eat *Locusts* and wild Honey.

^r * Mar. 14. 3. † Joh. 11. 2. See on Mat. 26. 6.

258. *Tear of our Lord* 31. St. L U K E VII
 was a sinner, when she knew that Jesus sat at meat in the
 Pharisee's house, brought an alabaster-box of ointment,
 38. And stood at his feet behind him weeping, and began
 wash his feet with tears, and did wipe *them* with the hair
 of her head, and kissed his feet, and anointed *them* with the
 ointment. 39. Now when the Pharisee which had bidden
 him, saw *it*, he spake within himself, saying, * This man
 if he were a Prophet, would have known who and what man-
 ner of Woman *this is* that toucheth him: for she is a sinner.
 40. And Jesus answering, said unto him, Simon, I have for-
 given thee. And he saith, Master, say on. There was a certain
 Creditor which had two Debtors: one owed five hundred pence,
 and the other fifty. 42. When they had ^b nothing to pay, he ^c
 frankly forgave *both*. Tell me therefore, which of them will love him
 more. 43. Simon answered and said, I suppose that he to whom
 he forgave most. And he said unto him, Thou hast rightly
 judged. 44. And he turned to the Woman, and said unto
 her, Simon, seest thou this Woman? I entered into thine house,
 and thou gavest me no Water for my feet: but she hath washed
 my feet with tears, and wiped them with the hair of her head.
 45. Thou gavest me no kiss: but this Woman since the time I
 came in, hath not ceased to kiss my feet. 46. Mine head with
^d Oyl thou didst not anoint: but this Woman hath anointed
 my feet with ointment. 47. Wherefore I say unto thee, ^e
 Her sins, which are many, are forgiven; for she loved much:
 but to whom little is forgiven, the same loveth little. 48.
 And he said unto her, Thy sins are forgiven. 49. And they
 that sat at meat with him began to say within themselves,
 Who is this that ^f forgives sins?

* † Luk. 15. 2. This man receiveth sinners, and eateth with them.

^b Rom. 3. 23. All have sinned, and come short of the Glory of God. Eph. 2. 1. You hath he quickened, being dead in Trespasses and Sins.

^c Hos. 14. 2. Take with you Words, and turn to the Lord, say unto him, Take away all Iniquity, and receive us graciously — Rom. 3. 24. Being justified freely by his Grace, through the Redemption

that is in Jesus Christ.

^d Psal. 23. 5. Thou anointest my Head with Oyl.

^e 1 Tim. 1. 14. The sin of our Lord was exceeding abundant, with Faith and Love which shined in Christ Jesus.

^f † Mat. 9. 3. Behold, certain of the Scribes said within themselves, this man blasphemeth. † Mat. 9. 7. Why doth this man thus blasphemies? Who can forgive sins, but God only?

St. L U K E VIII. *Tear of our Lord* 31. 259
 fins also? 50. And he said to the Woman, ' Thy faith
 hath saved thee ; go in peace.

C H A P. VIII.

AND it came to pass afterward ; that he went throughout
 every city and village preaching, and shewing the glad
 tidings of the kingdom of God : and the Twelve *were* with
 him. 2. And ^h certain Women which had been healed of
 evil spirits and infirmities, Mary called Magdalene, ⁱ out of
 whom went seven devils, 3. And Joanna the Wife of Chu-
 za Herods steward, and Susanna, and many others, which
 ministered unto him of their Substance. 4. ¶ And when
^k much People were gathered together, and were come to
 him out of every city, he spake by a Parable : 5. A Sower
 went out to sow his seed : and as he sowed, some fell by the
 ways side, and it was troden down, and the fowls of the air
 devoured it. 6. And some fell upon a rock, and as soon as
 it was sprung up, it withered away, because it lacked moi-
 sture. 7. And some fell among thorns, and the thorns sprang
 up with it, and choked it. 8. And other fell on good
 ground, and sprang up, and bare fruit an hundred-fold.
 And when he had said these things, he cried, He that
 hath ears to hear, let him hear. 9. And his ⁱ Disciples
 asked him, saying, What might this Parable be? 10. And
 he said, Unto you it is given to know the mysteries of the
 king-

S 4

^s † Mat. 9. 22. Daughter, be of
 good Comfort ; thy Faith hath
 made thee Whole. † Mar. 5. 34.
 Daughter, thy Faith hath made thee
 Whole ; go in Peace, and be whole
 of thy Plague. † Mar. 10. 52.
 and † Luk. 8. 48. Thy Faith hath
 made thee Whole. † Luk. 18. 42.
 Receive thy Sight : thy Faith hath
 saved thee.

^h † Mat. 27. 55, 56. Many Wo-
 men were there (beholding afar off)
 which followed Jesus from Galilee,
 ministering unto him. Among which
 was Mary Magdalene, and Mary the
 Mother of James and Josès, and
 the Mother of Zebedee's Children.

ⁱ * Mar. 16. 9. He appeared first
 to Mary Magdalene, out of whom he

had cast seven Devils.

^k * Mat. 13. 2. Great Multitudes
 were gathered together unto him,
 so that he went into a Ship and sat,
 and the whole Multitude stood on
 the shore. † Mar. 4. 1. And he
 began again to teach by the Sea-
 side : and there was gathered unto
 him a great Multitude, so that he
 entered into a Ship, and sat in the
 Sea, and the whole Multitude was
 by the Sea on the Land.

ⁱ † Mat. 13. 10. The Disciples
 came, and said unto him, Why
 speakest thou unto them in Para-
 bles? † Mar. 4. 10. When he was
 alone, they that were about him,
 with the Twelve, asked of him the
 Parable.

kingdom of God: but to others in Parables; ^a that hearing they might not see, and hearing they might not understand. 11. ^c Now the Parable is this: The seed is ^d Word of God. 12. Those by the way-side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13. They on the rock, *are they*, which when they hear, receive the word with ^e joy; and these have no root, who for a while believe, and in time of temptation fall away. 14. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with ^f care and riches, and pleasures of *this* life, and bring no fruit to perfection. 15. But that on the good ground, are they which in an honest and good heart, having heard the Word, keep it, and ^g bring forth fruit with ^h patience. 16. A man when he hath ⁱ lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light. 17. Nothing is ^k secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come to light broad. 18. Take heed therefore ^l how ye hear: for ^m whatsoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he ⁿ seemeth to have.

^a See the Note on Mar. 4. 12.

^b See on Mat. 13. 14.

^c ^{*} Mat. 13. 18. *Hear ye therefore the Parable of the Sower.*

^d 1 Pet. 1. 23. Being born again not of *corruptible Seed*, but of incorruptible, by the Word of God, which liveth and abideth for ever.

^e Ezek. 33. 31. They come unto thee as the People cometh, and they sit before thee as my People, and they hear thy Words, but they will *not do them*: for with their Mouth they shew much Love, but *their Heart* goeth after their Covetousness. 2 Tim. 1. 15. This thou knowest, that all they which are in Asia, be *turned away from me*; of whom are Phygellus and Hermogenes.

^f See on Mat. 13. 22.

^g Gal. 5. 22, 23. The *Fruit* of

the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.—

^h Mat. 24. 13. He that shall *endure* unto the End, the same shall be saved.

ⁱ + Mar. 4. 21. + Luk. 11. See on Mat. 5. 15.

^k ^{*} See on Luk. 12. 2.

^l Eccl. 5. 1. *Keep thy Foot* when thou goest to the House of God, and be more ready to hear, than to give the Sacrifice of Fools. 15 Heb. 4. 2. The Word *preached* doth not profit them, not being mixed with Faith in them that hear. Jam. 1. 21. —*Receive* with Meekness the *ingrafted Word*, which is able to save your Souls.

^m ^{*} See the Note on Luk. 19. 10.

ⁿ Rev. 3. 17. Thou *sayst* I am

ave [Or, *thinketh that he hath*]. 19. ¶ Then came to him his ^a mother, and his brethren, and could not come at him for the press. 20. And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee. 21. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it. 22. ¶ Now it came to pass on a certain day, that he ^b went into a ship with his Disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23. But as they sailed, he fell asleep: and there came down a storm of Wind on the lake, and they were filled *with water*, and were in jeopardy. 24. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and ^c rebuked the Wind, and the raging of the Water: and they ceased, and there was a calm. 25. And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the Winds and Water, and they obey him. 26. ¶ And they ^d arrived at the country of the Gadarenes, which is over against Galilee. 27. And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. 28. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not. 29. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the Wilderness.) 30. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entred into him. 31. And they besought him that he would not ^e command them to go out into

rich, and increased with Goods, and have need of nothing; and *knowest not* that thou art wretched, and miserable, and poor, and blind, and naked.

^a See on Mat. 12. 46.

^b * Mat. 8. 23. When he was *carried* into a *Ship*, his Disciples followed him. † Mar. 4. 35. The

same Day, when the Even was come, he saith unto them, Let us *pass over* unto the other side.

^c See on Mat. 8. 26.

^d * See on Mat. 8. 28.

^e ∴ Rev. 20. 3. And *cast* him [the Dragon] into the *bottomless Pit*, and shut him up, and set a Seal upon him, that he should deceive

ceive

into the (1) deep. 32. And there was there an herd of
 ny swine feeding on the mountain: and they besought
 that he would suffer them to enter into them. And
 he suffered them. 33. Then went the devils out of the
 and entred into the swine: and the herd ran violently
 a steep place into the lake, and were choked. 34. V
 they that fed them, saw what was done, they fled, and
 and told it in the city and in the country. 35. Then
 went out to see what was done; and came to Jesus, and
 the man out of whom the devils were departed, sitting
 the feet of Jesus, clothed and in his right mind: and
 were afraid. 36. They also which saw it, told them by
 means he that was possessed of the devils, was healed.
 ¶ Then the ^h whole multitude of the country of the
 renes round about, besought him to depart from them:
 they were taken with great fear: and he went up in
 ship, and returned back again. 38. Now ⁱ the man
 whom the devils were departed, besought him that he
 be with him: but Jesus sent him away, saying,

ceive the Nations no more. Jude
 ver. 6. The Angels which kept
 not their first Estate, but left their
 own Habitation, he hath reserved
 in everlasting Chains under Dark-
 ness, unto the Judgment of the
 great Day. 2 Pet. 2. 4. God spar-
 ed not the Angels that sinned,
 but cast them down to Hell, and de-
 livered them into Chains of Dark-
 ness, to be reserved unto Judg-

ment.

^s Psal. 50. 10. Every
 the Forest is mine, and the
 upon a thousand Hills.

^s Note on Mar. 5. 13.

^h See on Mat. 8. 34.

ⁱ Mar. 5. 18. He
 been possessed with the
 prayed him that he might be
 him.

(1) That is, the *Pit of Hell*, the Place prepared for the Devils
 Angels, to punish them for their Rebellion against God. The
 being made sensible of our Lord's Power, might fear that he would
 immediately consign them to those Torments they will be sentenced
 at the Judgment of the great Day; they therefore beseech him
 they might not be sent thither before that time. Where this
 is, it is not material to enquire. Probably it may be some Place
 out the Limits of our Earth. And this may possibly be a Reason
 it is stiled, *Mat. 8. 12. Outer* [or, outward] *Darkness*. The Word
dred Deep, 2 Cor. 11. 25. is not the same which is here used, the
 Word which signifies a *deep Place*, as the *Bottom* of the Sea, &c. The
 possible may there refer to some Shipwreck which he was tost in
 Night and a Day together; or to some deep Prison or Dungeon
 which he was cast, though it be not expressly mentioned in
 History.

turn to thine own house, and shew ^k how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him. 40. And it came to pass, that when Jesus was returned, the People *gladly* received him: for they were all waiting for him. 41. ¶ And behold, ¹ there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus feet, and besought him that he would come into his house: 42. For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the People thronged him. 43. ¶ And ^m a Woman having an issue of blood twelve years, which had spent all her living upon Physicians, neither could be healed of any, 44. Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. 45. And Jesus said, Who touched me? When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayst thou, Who touch'd me? 46. And Jesus said, Some body hath touch'd me; for I perceive that ⁿ a virtue is gone out of me. 47. And when the Woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the People, for what cause she had touch'd him, and how she was healed immediately. 48. And he said unto her, Daughter, be of good Comfort: thy faith hath made thee Whole; go in Peace.) 49. ¶ ⁿ While he yet spake, there cometh one from the ruler of the synagogues *house*, saying to him, Thy daughter is dead; trouble not the Master. 50. But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made Whole. 51. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and mother of the maiden. 52. And all wept, and bewailed her: but he said, Weep not; she is not dead, but ^p sleepeth. 53. And they laugh-

of his Garment.

ⁿ † Luk. 6. 19. See on Mar. 5. 30.

ⁿ † Mar. 5. 35. While he yet spake, there came from the Ruler of the Synagogues house certain, &c.

^p † Joh. 11. 11, 13. —Our friend Lazarus

^k Psa. 66. 16. Come, and hear all ye that fear God, and I will declare what he hath done for my Soul.

¹ * See on Mat. 9. 18.

^m † Mat. 9. 20. Behold, a Woman which was diseased with an Issue of Blood twelve Years, came behind him, and touch'd the hem

laughed him to scorn, knowing that she was dead. 54. He put them all out, and took her by the hand, and calling, Maid, arise. 55. And her spirit came again, and arose straightway: and he commanded to give her 56. And her Parents were astonished: but he charged them that they should tell no man what was done.

C H A P. IX.

TH E N he called his twelve Disciples together, and gave them power and authority over all devils, to cure diseases. 2. And he sent them to preach the Kingdom of God, and to heal the sick. 3. And he said unto them, Take nothing for your journey, neither scrip, neither bread, neither money; neither have ye a piece. 4. And whatsoever house ye enter into, abide, and thence depart. 5. And whosoever will receive you, when ye go out of that city, shake off the dust from your feet for a testimony against them. And they departed and went through the Towns, preaching the gospel, and healing every where.

Year of our Lord 32. ¶ Now Herod the Tetrarch heard of the things that were done by him: and he was perplexed, because that it was said of some, that John the Baptist was risen from the dead: 8. And of some, that Elias

Lazarus sleepeth.— Jesus spake of his Death: but they thought that he had spoken of taking of Rest in Sleep.

^a † See on Mat. 8. 4.

^b † Mar. 3. 14. † Mar. 6. 7.

* See on Mat. 10. 1.

^c † Luk. 10. 11. —

^d † Mat. 10. 7. As ye go, preach, saying, the Kingdom of Heaven is at Hand. † Mar. 6. 11. Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the Dust of your Feet, for a Testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the Day of Judgment, than for that City.

^e See on Mat. 10. 10.

^f 2 Tim. 2. 4. No Man that

warreth entangleth himself with the Affairs of this Life; that he please him who hath chosen to be a Soldier.

⁵ ^g Luk. 10. 5, 6.

^h Mar. 6. 10. In what Place ever ye enter into an House, abide till ye depart from that Place.

ⁱ † See on Mat. 10. 14. ^k 2 Tim. 4. 2. Preach the Word, be instant in Season, out of Season, reprove, rebuke, exhort, with Long-suffering and Doctrin.

¹ † Mar. 6. 14. * See on Mat. 10. 14.

^m Mat. 2. 3. When Herod the King had heard these Things, he was troubled, and all Jerusalem with him.

pared: and of others, that one of the old Prophets was risen again. 9. And Herod said, John have I beheaded: but who is this of whom I hear such things? And he ^a desired to see him. 10. ¶ And the ^b Apostles when they were returned, told him all that they had done. And he ^c took them, and went aside privately into a desert place, belonging to the city, called Bethsaida. 11. And the People when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. 12. And when the ^d day began to wear away, then came the Twelve and said unto him, Send the Multitude away, that they may go into the Towns and Country round about, and lodge, and get victuals: for we are here in a desert place. 13. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this People. 14. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. 15. And they did so, and made them all sit down. 16. Then he took the five loaves, and the two fishes, and looking up to heaven, he ^e blessed them, and brake, and gave to the disciples to set before the multitude. 17. And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets. 18. ¶ And it came to pass as he was alone praying, his disciples were with him: and he ^f asked them saying, Whom say the People that I am? 19. They answering, said, ^g John the Baptist: but some say, Elias: and others say,

^a Luk. 23. 8. When Herod saw Jesus, he was exceeding glad: for he was *desirous* to see him of a long Season.—

^b † Mar. 6. 30. And the Apostles gathered themselves together unto Jesus, and *told him all things*, both what they had done, and what they had taught.

^c † Mat. 14. 13. He departed ¹⁰ thence by Ship into a *desert* Place apart.

^d † Mar. 6. 35. † Joh. 6. 5. See on Mat. 14. 15.

^e See on Mat. 14. 19.

^f † Mat. 16. 13. When Jesus came into the Coasts of Cesarea Philippi, he *asked* his Disciples,

saying, *Whom* do men say, that I, *the Son of Man*, am? † Mar. 8. 27. Jesus went out and his Disciples, into the Towns of Cesarea Philippi: and by the Way he *asked* his Disciples, saying unto them, *Whom* do men say that I am?

^g † Mat. 14. 2. This is *John the Baptist*, he is risen from the Dead, and therefore mighty Works do shew forth themselves in him. Mat. 16. 14. Some say that thou art *John the Baptist*, some *Elias*, and others *Jeremias*, or one of the *Prophets*. *The like Opinions of Herod, and the People, concerning our Lord, are recorded* Mar. 6. 14, 15. and Mar. 8. 28.

Jay, that one of the old Prophets is risen again. 20. said unto them, But whom say ye that I am? ^a Peter answering, said, The ^a Christ of God. 21. And he ^a charged them, and commanded *them* to tell no man thing, 22. Saying, The Son of man must ^a suffer many things, and be rejected of the Elders, and chief Priests, and Scribes, and be slain, and be raised the third day. 23. ¶ He said to them all, ^a If any man will come after me, he must deny himself, and take up his cross daily, and follow me. 24. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25. For what is a man ^a advantaged, if he gain the whole World, and lose himself, or be cast away. 26. For whosoever shall be ^a ashamed of me, and of my Words, of him will the Son of man be ashamed, when he shall come in his glory, and in his Fathers, and of the holy Angels. 27. I tell you of a truth, ^a there be some standing here, which shall not taste of death, till they see the kingdom of God. 28. ¶ And it came to pass ^a about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. 29. And as he prayed, the countenance of his countenance was altered, and his raiment was white and glistering. 30. And behold, there talked with him three men, which were Moses and Elias. 31. Who appeared unto him, and spake of his decease which he should accomplish.

^b † Joh. 6. 69. We believe and are sure, that thou art that *Christ*, the Son of the living God.

ⁱ See on Mat. 16. 16.

^k ∴ See on Mat. 8. 4.

^l * See on Mat. 16. 21.

^m † Mar. 8. 34. † Luk. 14. 27. See on Mat. 16. 24.

ⁿ * Mat. 16. 26. What is a man profited, if he shall gain the *whole World*, and lose his own Soul? or, what shall a man give in *Exchange* for his Soul? * Mar. 8. 35. What shall it *profit* a man, if he shall gain the *whole World*, and lose his own Soul.

^o * Mat. 10. 33. Whosoever shall *deny* me before men, him will I also *deny* before my Father which is in Heaven. † Mar. 8. 38. Whosoever

shall be *ashamed* of me, and of my Words, in this Adulterous and Foul Generation; of him also will the Son of man be *ashamed*, when he cometh in the Glory of his Father, with the holy Angels. † 2 Tim. 2. 12. — If we *deny* him, he also will *deny* us.

^p * Mat 16. 28. Verily I say unto you, There be some *standing* here, which shall not *taste* of Death, till they see the Son of man come in his Kingdom. † Mar. 9. 1. Verily I say unto you, that there shall *some* of them that *stand* here, which shall not *taste* of Death, till they have seen the Kingdom of God come with Power.

^q * See on Mat. 17. 1.

at Jerusalem. 32. But Peter, and they that were with him, were ^a heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. 34. While he thus spake, there came a cloud and overshadowed them: and they feared as they entered into the cloud. 35. And there came a ^b voice out of the cloud, saying, This is my beloved Son, ^c hear him. 36. And when the voice was past, Jesus was found alone: and they ^d kept it close, and told no man in those days any of those things which they had seen. 37. ¶ And ^e it came to pass, that on the next day, when they were come down from the hill, much People met him. 38. And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son, for he is mine only child. 39. And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he cometh again, and bruising him, hardly departeth from him. 40. And I besought thy Disciples to cast him out, and they could not. 41. And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. 42. And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. 43. ¶ And they were all amazed at the ^f mighty Power of God: But while they wondered every one at all things which Jesus did, he said unto his

^a † Dan. 8. 18. Dan. 10. 9. — I was in a deep Sleep on my Face toward the Ground.—

^b See on Mat. 3. 17.

^c † Act. 3. 22. Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

^d † Mat. 17. 9. Jesus charged them, saying, Tell the Vision to no man, until the Son of man be risen again from the Dead.

^e † Mat. 17. 14. When they were come to the Multitude, there

came to him a certain man kneeling down to him, and saying.

† Mat. 9. 14, 17. When he came to his Disciples, he saw a great Multitude about them, and the Scribes questioning with them. And one of the multitude answered, and said, Master, I have brought unto thee my Son, which hath a dumb Spirit.

^f Exod. 15. 11. Who is like unto thee, O Lord, amongst the Gods? Who is like thee, glorious in Holiness, fearful in Praises, doing Wonders.

his Disciples, 44. Let these sayings sink down into ears: for the Son of man shall be ^e delivered into the hands of men. 45. But they ^b understood not this saying, for it was hid from them, that they perceived it not: and they feared to ask him of that saying. 46. ¶ Then there was ⁱ a reasoning among them, which of them should be greatest. 47. And Jesus ^k perceiving the thought of their hearts, said unto them, A child, and set him by him. 48. And said unto them, Whosoever shall receive this child in my name, receiveth me, and whosoever shall receive me, receiveth him that sendeth me: for he that is ^l least among you all, the same shall be greatest. 49. ¶ And ^m John answered and said, Master, we have seen thee casting out devils in thy name: and we forbid him, that he followeth not with us. 50. And Jesus said unto him, Forbid him not: for he that is ⁿ not against us, is for us. 51. ¶ And it came to pass when the time was come that he should be ^o received up, he stedfastly set his face to go into Jerusalem. 52. And sent messengers before his face: and they went, and entred into a village of the Samaritans to

^e * See on Mat. 16. 21.

^b † Mar. 9. 32. But they understood not that saying, and were afraid to ask him. ∴ Luk. 2. 50. They understood not the saying, which he spake unto them. ∴ Luk. 18. 34. They understood none of these Things: and this saying was hid from them, neither knew they the things which were spoken.

ⁱ * Mat. 18. 1. At the same time came the Disciples unto Jesus, saying, Who is the Greatest in the Kingdom of Heaven? * Mar. 9. 34. But they held their Peace: for by the Way they had disputed among themselves which should be the greatest.

^k See on Mat. 9. 4.

^l Isa. 57. 15. Thus saith the high and lofty One that inhabiteth Eternity, whose Name is holy, I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the contrite ones. See on

Mat. 23. 12.

^m * Mar. 9. 38. John answered him, saying, Master, we have seen thee casting out Devils in thy Name, and he followeth not us; and we forbid him, because he followeth us. † See Numb. 11. 28. And Joshua the Son of Nun, the servant of Moses, one of his young men, answered and said, My Lord forbid them.

ⁿ † Luk. 11. 23. He that is with me, is against me; and he that gathereth not with me, scattereth. † Mat. 12. 30. He that is not with me, is against me: he that gathereth not with me, scattereth abroad. Phil. 1. 18. Whether by Pretence, or in Truth, they shall preach; and I therein shall rejoice.

^o † Mar. 16. 19. So then, after he had spoken to them, he was received up into Heaven. † Aet. 1. 2. Until the Day in which he was taken up.—

ready for him. 53. And they did not * receive him, because his face was as though he would go to Jerusalem. 54. And when his Disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from Heaven, and consume them, even as ^b Elias did? 55. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56. For the Son of man is not come to ^c destroy mens lives, but to save them. And they went to another village. 57. ¶ And it came to pass that as they went in the way, a ^a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58. And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath ^e not where to lay his head. 59. And he said unto another, Follow me: But he said, Lord, ^f suffer me first to go and bury my father. 60. Jesus said unto him, Let the ^g dead (1) bury their dead; but go thou and preach the kingdom of God. 61. And another also said, Lord, I will ^h follow thee; but let me first go bid them farewell which are at home at my house. 62. And Jesus said unto him, No man having put his hand to the plough, and ⁱ looking back, is fit for the kingdom of God.

T CHAP.

^a Joh. 4. 4; 9. He must needs go through Samaria. How is it that thou bring a Jew, askest Drink of me, which am a Woman of Samaria? for the Jews have no Dealings with the Samaritans.

^b 2 Kings. 1. 10, 12. Elijah answered and said to the Captain of Fifty, If I be a Man of God, then let Fire come down from Heaven, and consume thee and thy Fifty. And there came down Fire from Heaven, and consumed him and his Fifty.

^c Joh. 12. 47. See on Joh. 3. 15

^d Mat. 8. 19. A certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

^e 2 Cor. 8. 9. Ye know the Grace

of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his Poverty might be rich.

^f Mar. 8. 21. Another of his Disciples said unto him, Lord, suffer me first to go and bury my Father.

^g See on Joh. 5. 25.

^h 1 King. 19. 20. He left the Oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my Father and my Mother, and then I will follow thee.

ⁱ Phil. 3. 14. I press toward the Mark for the Prize of the high-calling of God in Christ Jesus. Heb. 10. 38. —If any man draw back, my Soul shall have no Pleasure in him.

(1) The Word Dead is here used both in a proper and in a figurative Sense. Let the Dead, that is, those who are dead in Sin, who have no taste and relish of spiritual Things, let these be employed in Burying those who are naturally dead.

C H A P. X.

AFTER these things, the Lord appointed ⁷⁰seventy also, and sent them two and two before him into every city, and place, whither he himself came. 2. Therefore said he unto them, The ^{harvest}harvest is great, but the labourers are few: ^{pray}pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 3. Go your ways: behold, I ^{send}send you as Lambs among Wolves. 4. ^{Carry}Carry neither purse, nor scrip, nor shoes: and ^{salute}salute (1) no man by the way. And into ^{whatsoever}whatsoever house ye enter, first say, ^{Peace}Peace be to this house. 6. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you against.

^{Mat. 10. 1.} When he had called unto him, his twelve Disciples, he gave them Power against unclean Spirits to cast them out.

^{Numb. 11. 16.} And the Lord said unto Moses, Gather unto me seventy men of the Elders of Israel, whom thou knowest to be Elders of the People, and Officers over them.

^{Mat. 9. 37.} The Harvest truly is plenteous, but the Labourers are few. ^{Joh. 4. 35.} Say not ye there are yet four months, and then cometh Harvest? Behold, I say unto you, lift up your Eyes, and look on the Fields; for they are white already to Harvest.

^{2 Thes. 3. 1.} Finally, Brethren, thou hast.

threen, pray for us, that the Lord may have free Course to be glorified even as it is written.

^{Mat. 10. 16.} Behold, I send you forth as Sheep in the midst of Wolves: Be ye therefore as Serpents, and harmless as Doves.

^{See on Mat. 10. 9, 10.}

^{King. 4. 29.} If thou meet any man, salute him not: but if any salute thee, answer him again.

^{Mat. 10. 13.} When ye enter into a City or Town, first enquire who in it is worthy, and there abide till ye go thence.

^{Sam. 25. 6.} Peace be to thee, and Peace be to all thy House, and Peace be to all that thou knowest.

(1) These Words are to be understood of such Salutations as would interrupt and hinder them in what they were going about; for they were to the Business our Lord committed to the Seventy, in the discharge of which, he commands them to make all the Dispatch they could, and suffer themselves to be hindered by unnecessary Delays. It was therefore our Lord's Design to forbid his Followers the Use of a tedious and courteous Behaviour. They who fancy so, not only mistake this precept, but the general Nature of the Religion they profess; for the Christian Religion expressly enjoins Courtesie, and the Practice of all those Things which are of good Report, 1 Pet. 3. 8. Phil. 4. 8. And the Apostles frequently send Greetings and Salutations in their Epistles, particularly St. Paul, Rom. 16. 9, &c.

the same house remain, ¹ eating and drinking such
as they give: for the ² labourer is worthy of his
wage, not from house to house. 8. And into whatsoever
city ye enter, and they receive you, eat such things as are
set before you. 9. And heal the sick that are therein, and
preach to them, The ¹ kingdom of God is come nigh unto
you. But into whatsoever city ye enter, and they re-
fuse you, go your ways out into the streets of the same,

11. Even the very ³ dust of your city which
ye tread on, we do wipe off against you: notwithstand-
ing be sure of this, that the kingdom of God is come
nigh unto you. 12. But I say unto you, that it shall be
more tolerable in that day for Sodom, than for that city:
ye that say unto thee Chorazin, wo unto thee Bethsaida: for
the mighty works had been done in Tyre and Sidon,
and have been done in you, they had a great while ago re-
sitting in sackcloth and ashes. 14. But it shall be
more tolerable for Tyre and Sidon at the judgment, than

15. And thou Capernaum, which art exalted to
heaven, shalt be thrust down to hell. 16. He that ⁴ heareth
me: and he that ⁵ despiseth you, despiseth
me, and he that despiseth me, despiseth him that sent me.
And the seventy returned again with joy, saying,
even the devils are subject unto us through thy name.

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Cor. 10. 27. If any of them
will not, bid you to a Feast,
and be disposed to go; what-
soever set before you eat, asking
blessing for Conscience sake.

Cor. 9. 4, &c. Have we
ever to eat and to drink?

Argument is pursued for seven-

1. [†] 1 Tim. 5. 18. The
wage of the faithful, Thou shalt not
be defiled: the Ox that treadeth out
the wheat: and the Labourer is wor-
thy of his hire.

Mat. 3. 2. Mat. 4. 17. Re-
pent for the Kingdom of Hea-
ven at hand.

See on Mat. 10. 14.

Mat. 11. 21. Wo unto thee
Chorazin, wo unto thee Bethsaida:
for the mighty Works which
were done in you, had been done

in Tyre and Sidon, they would
have repented long ago in Sack-
cloth and Ashes.

^o Luk. 12. 47. That Servant
which *knew* his Lord's Will, and
prepared not himself, neither did
according to his Will, shall be
beaten with many Stripes. Jam. 4.

17. To him that *knoweth* to do
good, and doth it not, to him it
is Sin.

^p [†] Joh. 13. 20. See on Mat.
10. 40.

^q [†] 1 Thes. 4. 8. He therefore
that *despise*th, despise not man,
but God, who hath also given un-
to us his holy Spirit. 1 Sam. 8.
7. —They have not rejected thee,
but they have *rejected* me, that I
should not reign over them.

18. And he said unto them, I beheld Satan as lightning fall from heaven. 19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this (1) rejoice not, that the spirits are subject unto you: but rather rejoice, because your

* Rev. 9. 1. And the fifth Angel sounded, and I saw a *Star* fall from Heaven unto the Earth: and to him was given the Key of the bottomless Pit. See on Joh. 12. 31.

† Mar. 16. 18. They shall take up *Serpents*, and if they drink any deadly thing it shall not hurt them. † Act. 28. 5. He shook off the *Beast* into the Fire, and felt no harm. Rom. 16. 20. The God of Peace shall bruise *Satan* under your Feet shortly.

† Exod. 32. 32, 33. If thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy Book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my Book.

† Psal. 69. 28. Let them be blotted out of the *Book* of the Living, that they may not be written with the righteous. † Isa. 4. 3. —Every one that is written among the Living shall be saved. † Dan. 12. 1. —Time thy People shall be multiplied, every one that shall be written in the *Book*. † Phil. 4. 3. —My Fellow-Labourers, whose Names are in the *Book of Life*. 12. 23. To the general Assembly and Church of the Firstborn, which are written in Heaven.

13. 5. He that overcometh shall be clothed in white Raiment, and I will not blot his Name out of the *Book of Life*. † Rev. 13. 8. All that dwell on the Earth shall worship him,

(1) We are not to understand these Words as spoken absolutely, but relatively. The meaning therefore is not, that it was no Matter of Rejoicing to them, that they had Power given them against the Devil and his Instruments, and that Evil Spirits were subject to them in Christ's Name; but the Sense is, that they had a much Reason to rejoice, because their Names were written in Heaven. In these Words there is an Allusion to a known Custom in many Cities, namely, to write in a Catalogue or Book, the Names of those who were Free, and a Right to the Privileges thereof. And they denote God's infinite Remembrance of his faithful Servants.

The Notion of an absolute Election of some particular Persons to eternal Life, exclusively of others, cannot be proved from these Words. For they relate only to the present Right to Eternal Life, on the Conditions of the Gospel of Faith, which those had to whom they were spoken, and not to any thing future, which is manifest from the Use of the Phrase in Scripture, by which it will appear, that those who were written in the Book of God, might, for their Disobedience, be blotted out. Thus, Exod. 32. 33. The Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my Book. And our Lord, Rev. 22. 19. threateneth some, that he would take away their Part out of the Book of Life. — See Whitby on Phil. 4. 3.

are written in heaven. 21. ¶ In^d that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth; that thou hast^e hid these things from the wise and prudent, and hast^f revealed them unto babes: even so, Father, for so it seemed good in thy sight. 22. (1) All things are^g delivered to me of my Father: and^h no man knoweth who the Son is, but the Father; and who the Father is,ⁱ but the Son, and he to whom the Son will reveal him. 23. ¶ And he turned him unto his Disciples, and said privately,^k Blessed are the eyes which see the things that ye see. 24. For I tell you, that many^l Prophets and Kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and

T 3 have

Names are not written in the Book of Life of the Lamb slain from the Foundation of the World. Rev. 17. 8. — Whose Names were not written in the Book of Life from the Foundation of the World. † Rev. 20. 12. I saw the Dead small and great stand before God; and the Books were opened: and another Book was opened, which is the Book of Life: and the Dead were judged out of those things which were written in the Books, according to their Works. † Rev. 21. 27. There shall in no wise enter into it any thing that defileth, neither whatsoever worketh Abomination, or maketh a Lie: but they which are written in the Lamb's Book of Life.

^d † Mat. 11. 25. At that Time Jesus answered and said, I thank thee, &c. as here.

^e Isa. 29. 14. — The Wisdom of their wise Men shall perish, and the Understanding of their prudent Men shall be hid. 1 Cor. 1. 19. It is written, I will destroy the Wisdom of the Wise, and will bring to nothing the Understanding of the Prudent.

^f Psal. 25. 9. The Meek will he guide in Judgment, the Meek will he teach his Way. Mat. 13. 11. It is given to you to know the Mysteries of the Kingdom of Heaven, but to them it is not given. See the Notes on Mat. 11. 25. and Mat. 13. 11.

^g † Joh. 3. 35. † Joh. 17. 2. See on Mat. 28. 18.

^h † Joh. 1. 18. No man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, he hath declared him. 15 † Joh. 6. 44, 46. No man can come to me, except the Father which hath sent me draw him. — Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

ⁱ Joh. 14. 8, 9. Philip saith unto him, Shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayst thou then, Shew us the Father?

^k * See on Mat. 13. 16.

^l † See on Mat. 13. 17.

(1) † Many ancient Copies add these Words, And turning to his Disciples, he said.

have not heard *them*. 25. ¶ And behold, a certain stood up and tempted him, saying, "Master, what shall I do to inherit eternal life? 26. He said unto him, What is written in *the law*? How readest thou? 27. And he answering, said, Thou shalt ^o love the Lord thy God with all heart, and with all thy soul, and with all thy strength with all thy mind; and thy ^p neighbour as thy self. And he said unto him, Thou hast answered right: this do, and thou shalt ^r live. 29. But he willing to ^r justify himself, said unto Jesus, And who is my neighbour? 30. Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped of his raiment, and wounded *him*, and departed, leaving him half dead. 31. And by chance there came down a Priest that way; and when he saw him, he ^r passed by the other side. 32. And likewise a Levite, when he came to the place, came and looked on *him*, and passed by on the other side. 33. But a certain ^a Samaritan, as he journeyed, came where he was: and when he saw *him*, he

^m † Mat. 19. 17. Why callest thou me *Good*? There is none *Good* but *one*, that is God: but if thou wilt enter into Life, keep the Commandments. * Mat. 22. 35. Then one of them, which was a Lawyer, asked him a Question, tempting him.

ⁿ Isa. 8. 20. To the *Law* and to the *Testimony*: if they speak not according to this *Word*, it is because there is no Light in them.

^o † See on Mat. 22. 37.

^p † See on Joh. 13. 34.

^a † Lev. 18. 5. Ye shall keep my Statutes and my Judgments: which if a man do, he shall *live* in them: † Ezek. 20. 11. I gave them my Statutes, and shewed them my Judgments, which if a man do, he shall even *live* in them. Ezek. 13. 21. These Words, *which if*, &c. are repeated. Mat. 19. 17. — If thou wilt enter into Life, *keep* the Commandments. Rom. 10. 5. Moses describeth the Righteousness which is of the Law, That the man which doeth those Things shall *live* by

them. Gal. 3. 12. The Law of Faith: but, The man that shall *live* in them.

^r Luk. 16. 15. Ye are they which *justify* your selves before men: God knoweth your Hearts: that which is highly esteemed amongst men, is abomination in the sight of God. Luk. 18. 9. He spake this Parable [of the Pharisee and Publican], unto certain which trusted in themselves that they were Righteous, and despised others.

^s † Psal. 38. 11. My Love and my Friends stand aloof from Sore.

^u Joh. 4. 9. How is it that thou, being a Jew, askest Drink of me, which am a Woman. of Samaritans. for the Jews have no Dealings with the Samaritans. Act. 10. 28. I know how that it is an unlawful thing for a man that is a Jew, to keep Company or come unto of another Nation: but God shewed me, that I should not call any man common or unclean.

* compassion on him, 34. And went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. ¶ 38. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha, received him into her house. 39. And she had a sister called Mary, which also sat at Jesus feet, and heard his word. 40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 41. And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things: 42. But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her.

T 4

CHAP.

* Mat. 9. 36. When he saw the multitudes, he was moved with compassion.—

† Joh. 11. 1. — Of Bethany, the Town of Mary and her Sister Martha.

† Joh. 12. 2, 3. Jesus, six Days before the Passover, came to Bethany.— There they made him a Supper, and Martha served.

† 1 Cor. 7. 32, &c. I would have you without carefulness.—

† Act. 22. 3. — Brought up in this City at the Feet of Gamaliel.—

† Psal. 27. 4. One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the Days of my Life; to behold the Beauty of

the Lord, and to enquire in his Temple. Mat. 6. 33. Seek ye first the Kingdom of God and his Righteousness.—

† Heb. 11. 25, 26. Choosing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season.— for he had respect to the Recompence of Reward.

* Mat. 6. 20. Lay up for your selves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal. Joh. 6. 27. Labour not for the Meat which perisheth, but for that Meat which endureth to everlasting Life.—

C H A P. XI.

Year of our Lord 33.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his Disciples came unto him, Lord, teach us to pray, as John also taught his Disciples. 2. And he said unto them, when ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. 3. Give us ^{*} day by day [Or, *for the day*] our daily bread. 4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil. 5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves. 6. For a friend of mine ^{*}in his journey [Or, *out of his journey*] is come to me, and I have nothing to set before him. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee. 8. I say unto you, Though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as much as he needeth. 9. And I say unto you, ^{*} Ask, and ye shall be given you: seek, and ye shall find: knock, and the door shall be opened unto you. 10. For every one that asketh receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. 11. If a son shall ask bread of any of you that is a father, will he give him a stone? if he ask a fish, will he for a fish give him a serpent? 12. If he shall ask an egg, will he ^{*}offer [Gr. *give*] him a scorpion? 13. If ye then being evil, know how to give gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him. 14. ¶ And he was casting out a Devil, and it was dumb.

^h * Mat. 6. 9. *The Lord's Prayer.*
See on Mat. 6. 9, &c.

ⁱ † Luk. 13. 1, &c. He spake a Parable to them to this end, that men ought *always* to pray, and not to faint.— Gen. 32. 26 —I will not let thee go except thou bless me.

^k † Mat. 21. 22. † Mar. 11. 23. † Joh. 15. 7. † Jam. 1. 6. 17. 3. 22. See on Mat. 7. 7.

^l * Mat. 7. 9. What man is there of you, whom if his Son ask bread, will he give him a Stone?

dumb. And it came to pass, when the devil was gone out, the dumb spake: and the People wondered. 15. But some of them said, He ^b casteth out devils through * Beelzebub [Gr. *Beelzebub*] the chief of the devils. 16. And others tempting him, ^c sought of him a sign from heaven. 17. ^d But he ^e knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation: and a house divided against a house, falleth. 18. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through * Beelzebub [Gr. *Beelzebub*]. 19. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 20. But if I with the ^f finger of God cast out devils, no doubt the kingdom of God is come upon you. 21. When a ^g strong man armed keepeth his Palace, his goods are in peace. 22. But when a ^h stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23. ⁱ He that is not with me, is against me: and he that gathereth not with me, scattereth. 24. When the ^k unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my House whence I came out. 25. And when he cometh, he findeth it swept and garnished. 26. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the ^l last state of that

^a † Mat. 9. 32. They brought to him a *dumb* man possessed with a Devil. † Mat. 12. 22. Then was brought to him one possessed with a Devil, blind and *dumb*: and he healed him.

^b † Mat. 12. 24. See on Mat.

9. 34.

^c † See on Mat. 12. 38.

^d † Mat. 12. 25. Jesus knew their Thoughts, and said unto them, Every Kingdom divided against it self, is brought to desolation: and every City or House divided against it self shall not stand. † Mar. 3. 15

24. If a Kingdom be divided against it self, that Kingdom cannot stand.

^e † Joh. 2. 25. [Jesus] needed not that any should testify of man;

for he *knew* what was in man. See on Mat. 9. 4.

^f † Exod. 8. 19. The Magicians said unto Pharaoh, This is the *Finger of God*.

^g † Mat. 12. 29. How can one enter into a *strong* man's House, and spoil his Goods, except he first bind the *strong* man? and then he will spoil his House.

^h † Isa. 53. 12. † Col. 2. 15. See on Joh. 12. 31.

ⁱ † Mat. 12. 30.

^k † Mat. 12. 43.

^l † Joh. 5. 14. Sin no more, lest a worse thing come unto thee. † Heb. 6. 4, 6. It is impossible for those who were once enlightened.— If they

that man is worse than the first. 27. ¶ And it came to pass as he spake these things, a certain Woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, ^m rather blessed are they that hear the Word of God, and keep it. 29. ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a Sign, and there shall not be given it, but the sign of Jonas the Prophet. 30. For ^p Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31. The ^p Queen of the South shall rise up in the Judgment with the men of this generation, and condemn them: for she came from the utmost part of the earth, to hear the wisdom of Solomon; and behold a greater than Solomon is here. 32. The men of Nineveh shall rise up in the Judgment with this generation, and condemn it: for they ^a repented at the preaching of Jonas, and behold, a greater than Jonas is here. 33. No man hath lighted a candle, putteth it in a secret place, neither under a bushel; but on a candlestick, that they which come in may see the ^r light. 34. The ^r light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when *thine eye* is evil, thy whole body also is full of darkness. 35. Take heed therefore, that

they shall fall away, to renew them again unto Repentance.— † Heb. 10. 26. If we sin wilfully after that we have received the Knowledge of the Truth, there remaineth ^{no} more Sacrifice for Sins. † 2 Pet. 2. 20, 21. If after they have escaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter End is worse with them than the Beginning. For it had been better for them not to have known the way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them: 1 Joh. 5. 16. There is a Sin unto Death, I do not say, that ye shall pray for it. Mat. 12. 31. All

manner of Sin and Blasphemy shall be forgiven unto men: but Blasphemy against the Holy Ghost shall not be forgiven unto Men.

^m † See on Mat. 7. 21, 24.

ⁿ * See on Mat. 12. 38.

^o † Jonah 1. 17. *Jonah was in the Belly of the Fish three Days and three Nights.* † Jonah 2. 10. *the Lord spake unto the Fish, and it vomited out Jonah upon the Land:*

^p † See on Mat. 12. 42.

^a † Jonah 3. 5. *The People of Nineveh believed God, and proclaimed a Fast; and put on Sackcloth the greatest of them even to the least of them.*

^r † Mar. 4. 21. † Luk. 11. 33.

^m See on Mat. 5. 19.

ⁿ * Mat. 6. 22. *The same Allegory.*

light which is in thee be not darkness. 36. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when * the bright shining of a candle [Gr. *a candle by its bright shining*] doth give thee light. 37. ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat. 38. And when the * Pharisee saw it, he marvelled that he had not first washed before dinner. 39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your * inward part is full of ravening and wickedness. 40. Ye fools, did not he that made that which is without, make that which is within also? 41. But (1) rather ^d give * alms * of ^f such things as you

* † Mar. 7. 3. The Pharisees and all the Jews, except they wash their Hands oft, eat nor, holding the Tradition of the Elders.

* † Mat. 23. 25. Wo unto you, Scribes, and Pharisees, Hypocrites, for ye make clean the outside of the Cup, and of the Platter, but within they are full of Extortion and Excess.

* † Tit. 1. 15. Unto the Pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure; but even their Mind and Conscience is defiled.

* † Isa. 58. 7. Is it not to deal

thy Bread to the Hungry, and that thou bring the Poor that are cast out to thy House? When thou seest the Naked, that thou cover him?

† Dan. 4. 27. Break off thy Sins by Righteousness, and thine Iniquities by showing Mercy to the Poor.

* † Luk. 12. 33.

† Luk. 19. 8. Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my Goods, I give to the Poor,— 2 Cor. 8. 12. If there be first a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not.

(1) It is certain that the Meaning of these Words is not, that *Alms-giving* will atone and make amends for the living a careless or wicked Life; for such a Sense would contradict *one great Design* of the Gospel, which is to *punish* and *exalt* the Mind of Man, to make him *like to God*; and *more* for Happiness in the Kingdom of Heaven, which is utterly inconsistent with a general neglect of the Duties of Religion, or with the Allowing of our selves in any wilful and deliberate Sin.

Some suppose that these Words are spoken by Way of *Irony*. As if our Lord had said, Ye Pharisees give *Alms*, and think that that will make all things clean unto you; but do not mistake, for it is *as* necessary to *cleanse your Heaves*, and to *punish* your Selves *within*, as it is to give Alms, and outwardly wash and cleanse your selves. Dr. *Whitby* thinks that our Lord here instructs us, that all our Temporal Enjoyments are unclean, that is, unlawful to be used, till we have sanctified them by some Act of Charity. Sir *Norton Knatchbull's* Opinion is, that the *Pharisees* being guilty of *Rapine* and *Extortion*, and having much illegotten Goods

you have [Or, *as you are able*]: and behold, all things clean unto you. 42. But ^ewo unto you Pharisees: for ye tithe mint and rue, and all manner of herbs, and pass judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43. Wo unto you Pharisees: for ye ^hlove the uppermost seats in the Synagogues and greetings in the markets. 44. ⁱWo unto you, Scribes and Pharisees, hypocrites: for ye are as ^kgraves which appear not, and the men that walk over *them*, are not aware of *them*. 45. ¶ Then answered one of the Lawyers, said unto him, Master, thus saying, thou reproachest us so. 46. And he said, Wo unto you also ye ⁱLawyers: ye lade men with burdens grievous to be born, and ye yourselves touch not the burdens with one of your fingers. Wo unto you: for ye ^mbuild the sepulchres of the prophets, and your fathers killed them. 48. Truly ye witness that ye allow the deeds of your fathers: for indeed they killed them, and ye build their sepulchres. Therefore also said the ⁿWisdom of God, I will ^osend ^pProphets and Apostles, and *some of them they shall*

^e † Mat. 23. 23. Wo unto you, Scribes and Pharisees, Hypocrites, for ye pay *Tithe* of *Mint* and *Anise*, and *Cummin*, and have omitted the weightier Matters of the Law, Judgment, Mercy, and Faith: these, &c. *as here*.

^h * See on Mat. 23. 6.

ⁱ † Mat. 23. 27. Wo unto you, Scribes and Pharisees, Hypocrites; for ye are like unto *whited Sepulchres*; which indeed appear beautiful outward, but within are full of dead Mens Bones, and of all Uncleanness.

^k ∴ Psa. 5. 9. Their Throat is an open Sepulchre.

^l * See on Mat. 23. 4.

^m * Mat. 23. 29. Wo unto you Scribes and Pharisees, Hypocrites; 20

because ye *build the Tombs* of Prophets, and garnish the Sepulchres of the Righteous.

ⁿ 1 Cor. 1. 24. — Christ the Power of God, and the Wisdom of God.

^o † Mat. 23. 34. Behold, I send to you *Prophets*, and wise Men, Scribes; and some of them shall kill and crucifie, and for them ye shall scourge in your Synagogues, and persecute them from City to City.

^p 2 Chron. 36. 15, 16. The God of their Fathers sent to them by his Messengers rising up before them, and sending; because he had compassion on his People, and on his Dwelling-Place: But they

Goods in their Possession, and not knowing the Persons they had wronged, to whom Restitution was due, our Lord here tells them, that they should give it to the Poor, and that then the residue of their Substance would be clean, and God would accept of what they should give to him.

and persecute: 50. That the blood of all the Prophets, which was shed from the foundation of the World,^a may be (1) required of this generation; 51. From the^b blood of Abel unto the blood of Zacharias, which perished between the Altar and the Temple: verily I say unto you, it shall be required of this generation. 52. Wo unto you^c Lawyers: for ye have taken away the key of knowledge: ye entred not in your selves, and them that were entring in, ye^{*} hindred [Or, *forbad*]. 53. And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54.^d Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP.

ed the *Messengers of God*, and despised his Words, and misused his Prophets.— 1 Esdr. 1. 51. They had his *Messengers in Derision*; and look when the Lord spake unto them, they made a *Sport of his Prophets*. 2 Esdr. 1. 32. I sent unto you my Servants the *Prophets*, whom ye have taken and *slain*, and torn their Bodies in Pieces, whose Blood I¹⁰ will require of your Hands, saith the Lord. See on Mat. 23. 34.

^a Gen. 9. 5. Surely the Blood of your Lives will I require; at the Hand of every Beast will I require¹⁵ it; and at the Hand of man, at the Hand of every man's Brother

will I require the Life of man. Psal. 9. 12. When he maketh *Inquisition for Blood*, he remembreth them.— Rev. 18. 24. In her was found the *Blood of Prophets* and of *Saints*, and of all that were slain upon the Earth.

^b * Gen. 4. 8. † 2 Chron. 24. 20, 21. See on Mat. 23. 34.

^c * Mat. 23. 13. Wo unto you *Scribes* and *Pharisees*, *Hypocrites*: for ye shut up the *Kingdom of Heaven* against men: for ye neither go in your selves, neither suffer ye¹⁵ them that are entring to go in.

^d See on Mat. 22. 15.

(1) If it be demanded, How is it consistent with Reason and Justice to require the Blood of all the Prophets and righteous Men, which were slain from the Beginning of the World, of this Generation? I answer; That they, however they might pretend to reverence the Prophets, did by their Behaviour to those who were at this Time sent to them by God, approve of what their Fore-fathers did. Since therefore they imitated them in their cruel Treatment of Prophets and righteous Men, that testified that they approved their Deeds, and made them Partakers of their Sin; and therefore it was just to punish them for it. But there is, I think, a better Solution of this Difficulty; for our Lord's Meaning seems to be this, That their Punishment for rejecting him, in which their City and Temple would be destroyed, should be so severe, as if God intended to revenge on them all the righteous Blood that was ever shed in the World, though their Punishment was in Truth no greater than their own Sins had deserved. See Archbishop Tillotson's Sermon on Luk. 11. 49, 50, 51.

C H A P. XII.

IN the * mean time when there were gathered together an innumerable multitude of People, inasmuch that he trode one upon another, he began to say unto his disciples first of all, ¹ Beware ye of the leaven of the Pharisees, which is hypocrisie. 2. For there is nothing * covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in ear in closets, shall be proclaimed upon the house-tops. And ² I say unto you my ¹ friends, ² Be not afraid of them that kill the body, and after that, have no more that they can do. 3. But I will forewarn you whom you shall fear: him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. 4. Are not five sparrows sold for ¹ two farthings, and not one of them is ² forgotten before God? 5. But even the very ² hairs of your head are all numbered. Fear not therefore: ye are of ²

* ¹ Mat. 16. 6. Then Jesus said unto them, Take heed and beware of the *Leaven* of the Pharisees, and of the *Sadducees*. † Mar. 8. 16. They reasoned among themselves, saying, it is because we have no *Bread*.

* ¹ Mat. 16. 12. Then understood they how that he bade them not *beware* of the leaven of Bread, but of the *Doctrine* of the Pharisees and of the *Sadducees*.

* ¹ Mat. 10. 26. † Mar. 4. 22. There is nothing *hid* which shall not be *manifested*: neither was any thing kept secret, but that it should come abroad. † Luk 8. 17. Nothing is *secret*, that shall not be made *manifest*: neither any thing *hid*, that shall not be *known* and come abroad. Job 12. 22. He *discovereth* deep things out of Darkness.— Eccl. 12. 14. God shall bring every Work into Judgment, with every *secret* thing.—

² ¹ Mat. 10. 28. Fear not them

which *kill* the *Body*, but are not able to *kill* the *Soul*: but *fear* him, which is able to do both *Soul* and *Body* in *Hell*.

¹ † Joh. 15. 14, 15. Ye are *Friends*, if ye do whatsoever I command you. Henceforth I call you not *Servants*; for the *Servant* knoweth not what his Lord doeth: but I have called you *Friends*; all things that I have heard of my Father, I have made known unto you.

² See on Mat. 10. 28.
¹ * See Mat. 10. 29. Are not *Sparrows* sold for a *Farthing*? one of them shall not fall to the *Ground* without your Father.

² ¹ Psal. 36. 6. — O Lord, thou preservest *Man* and *Beast*. Psal. 115. The Eyes of all wait upon thee, and thou *givest* them their *due* Season.

² See on Mat. 10. 30.

² See on Mat. 10. 31.

value than many sparrows. 8. Also * I say unto you, Who-
soever shall confess me before men, him shall the Son of man also
confess before the angels of God. 9. But he that denieth me
before men, shall be denied before the angels of God. 10.
And * whosoever shall speak a word against the Son of man, it
shall be forgiven him: but unto him that blasphemeth a-
gainst the holy Ghost, it shall not be forgiven. 11. And
when they * bring you unto the synagogues, and unto Magi-
strates, and powers, take ye no thought how or what thing
ye shall answer, or what ye shall say: 12. For the holy
Ghost shall teach you in the same hour, what ye ought to
say. 13. ¶ And one of the company said unto him, Master,
speak to my brother, that he divide the inheritance with me.
14. And he said unto him, * Man, who made me a judge or
a divider over you? 15. And he said unto them, Take
heed, and beware of * covetousness: for a man's life con-
sisteth

* Mat. 10. 32. Whosoever
therefore shall confess me before
Men, him will I confess before my
Father which is in Heaven. † Mar.
8. 38. Whosoever shall be ashamed of
me, and of my Words, in this a-
giterous and sinful Generation,
of him also shall the Son of Man
be ashamed when he cometh in the
Glory of the Father, with the holy
Angels. * 2 Tim. 2. 12. If we suffer, we
shall also reign with him; if we deny him,
he will also deny us See on Mat. 10. 32.
† Mar. 3. 28. † Joh. 5. 16.
See on Mat. 12. 31. Of the Sin a-
gainst the Holy Ghost, see the Note
on Mar. 3. 29.

* † Mar. 13. 11. † Luk. 21. 14.
See on Mat. 10. 19.
* Joh. 18. 36. Jesus answered, 20
My Kingdom is not of this World: if
my Kingdom were of this World,
then would my Servants fight, that
I should not be delivered to the
Jews: but now is my Kingdom 25
not from hence.

* Exod. 20. 17. The Tenth Com-
mandment. Josh. 7. 21. When I
saw among the Spoils a goodly Ba-
bylonish Garment, and two hun- 30
dred Shekels of Silver, and a Wedge
of Gold of fifty Shekels Weight,

then I coveted them.— Psal. 119.
36. Incline my Heart unto thy Te-
stimonies, and not to Covetousness.
Prov. 21. 6. The getting of Treas-
ures by a lying Tongue, is a Van-
ity tossed to and fro of them that
seek Death. Prov. 28. 6. The
Prince that wanteth Understand-
ing is also a great Oppressor; but
he that hateth Covetousness shall pro-
long his Days. Isa. 57. 17. For
the Iniquity of his Covetousness was
I wroth, and smote him.— Ez.
33. 31. They come unto thee as
the People cometh, and they sit
before thee as my People, and they
hear my Words, but they will not
do them: for with their Mouth
they shew much love, but their
Heart goeth after their Covetousness.
Hab. 2. 2. They covet Fields, and
take them by Violence, and Houses,
and take them away: So they op-
press a man and his House, even a
man and his Heritage. Mar. 7. 21,
22. From within, out of the Heart
of men, proceed evil Thoughts,—
Covetousness.— Rom. 1. 29. Being
filled with all Unrighteousness,
Fornication, Wickedness, Covetous-
ness.— † 1 Tim. 6. 7, 10. We
brought

listeth not in the abundance of the things which he possesseth. 16. And he spake a Parable unto them, saying, The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and goods. 19. And I will say to my soul, Soul, thou hast goods laid up for many years; take thine ease, eat, drink, and be merry. 20. But God said unto him, Thou fool, this night thy soul shall be required of thee [Or, *thy Soul*]: then whose shall those things be

brought nothing into this World, and it is certain we can carry nothing out. The *Love of Money* is the *Root of all Evil*; which while some *coveted* after, they have erred from the Faith, and pierced themselves through with many Sorrows. Heb. 13. 5. Let your Conversation be without *Covetousness*; and be content with such things as ye have.— 1 Cor. 6. 10. Nor Thieves, nor *Covetous*, shall inherit the Kingdom of God.

† Job 14. 1. Man that is born of a Woman, is of few Days, and full of Trouble.

† Eccles. 11. 9. Rejoice O young man in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes: but *know thou* that for all these things God will bring thee into Judgment. Ecclesiasticus 5. 1. Set not thy Heart upon thy Goods, and say not I have enough for my Life. † Ecclesiasticus 11. 19. Whereas he saith, I have found Rest, and now will eat continually of my Goods, and yet he knoweth not what Time shall come upon him, and that he must leave those things to others, and die. † 1 Cor. 15. 32. —Let us Eat and Drink, for to morrow we die. † Jam. 35. 5. Ye have lived in Pleasure

on the Earth, and been *nourished* your Hearts the Day of Slaughter.

h Dan. 4. 31. While the King was in the King's Mouth, the Voice from Heaven, saying, King Nebuchadnezzar, to be spoken, The Kingdom is taken from thee. 1 Thel. 5. 3. they shall say Peace and Safety, then sudden Destruction cometh upon them.—

† Job 20. 22. In the Falshood of his Sufficiency he shall be in Straits, and every Hand of the Wicked shall come upon him. † Job 27. 13. what is the Hope of the Hypocrite, though he hath gained, when he taketh away his Soul. † Psal. 10. 1. Lo, this is the man that maketh himself strong by his God his Strength: but trusted in his Abundance of his Riches, he strengthened himself in his Wickedness. † Psal. 39. 6. Surely man walketh in a vain Shew: ly they are disquieted in their heaping up Riches, and they know not who shall gather them. † Job 11. As the Partridge sitteth on Eggs, and hatcheth them not, so he that getteth Riches, and is not righteous, shall leave them in the midst of his Days, and at his End shall be a Fool.

thou hast provided? 21. So is he that layeth up treasure for himself, and is ^k not rich towards God. 22. ¶ And he said unto his Disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23. The life is more than meat, and the body *is more* than raiment. 24. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God ^m feedeth them: How much more are ye better than the fowls? 25. And which of you with taking thought can add to his stature one cubit? 26. If ye then be not able to do that thing which is least, why take ye thought for the rest? 27. Consider the lilies how they grow: They toil not, they spin not: and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these. 28. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven: how much more *will he clothe* you, O ye of little faith? 29. And seek not ye what ye shall eat, or what ye shall drink, * neither be ye of ⁿ doubtful mind [Or, *live not in careful suspense*]. 30. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31. ¶ But ^o rather seek ye the kingdom of God, and all these things shall be added unto you. 32. Fear not, ^p little flock; for it is ^a your Fathers good pleasure

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^k Ver. 33. † Mat. 6. 20. Lay up for your selves Treasures *in Heaven*, where neither Moth nor Rust doth corrupt, and where Thieves do not break through and steal. † 1 Tim. 5. 10. Well reported of for *good Works*. — † 1 Tim. 6. 18, 19. Charge them that are *rich* in this World, — That they do Good, that they be *rich* in *good Works*, ready to distribute, willing to communicate; *laying* up in store for themselves a good Foundation against the Time to come, that they may *lay hold* on Eternal Life. † Jam. 2. 5. Hearken, my beloved Brethren, hath not God chosen the Poor of this World, *rich in Faith*, and Heirs of the Kingdom, which he hath promised to *them* that love him. Rev. 2. 9. *I know thy Works*, and *Tria*

ulation, and Poverty, (but thou art *Rich*). —

^l See on Mat. 6. 25.

^m † Job 38. 41. † Psal. 147. 9.

⁵ See on Mat. 6. 26.

ⁿ Heb. 13. 5. Let your Conversation be *without* Covetousness; and be *content* with such things as ye have: for he hath said, I will *never* leave thee, nor forsake thee.

^o † See on Mat. 6. 33.

^p Mat. 7. 14. *Strait* is the Gate; and *Narrow* is the Way which leadeth unto Life, and few there be that find it.

^a † Mat. 11. 25, 26. At that Time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast revealed them

sure to give you * the kingdom. 33. * Sell (1) that you have, and give alms : * provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34. For where your treasure is, there will your heart be also. 35. Let your loyns be girded about, and your * lights burning; 36. Ye your selves like unto men that wait for their Lord, who he will return from the wedding, that when he cometh, he will knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find * watching: verily I say unto you, that he

will open unto them. Even so, Father, for so it seemed good in thy Sight.

* Rom. 6. 23. The Wages of Sin is Death; but the Gift of God is Eternal Life, through Jesus Christ our Lord. 2. Pet. 1. 11. So an Entrance shall be ministered to you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

* † Mat. 19. 21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven; and come, and follow me. † Act. 2. 45. And sold their Possessions and Goods, and parted them to all men, as every man had need. † Act. 4. 34. Neither was there any among them that lacked: for as many as were Possessors of Lands or Houses, sold them, and brought the Prices of the

things that were sold.

* † See on Mat. 6. 20.

* † Isa. 11. 5. Righteousness shall be the Girdle of his Loins.

* Faithfulness the Girdle of his Faithfulness. † Eph. 6. 14. Stand therefore, having your Loins girt about with Truth, and having on the plate of Righteousness. * †

13. Gird up the Loins of your mind, be sober, and hope to the End.—

* † Mat. 25. 1. Then shall the Kingdom of Heaven be likened unto Ten Virgins, which took Lamps.—

* Cant. 5. 2. I sleep, but my Heart waketh: it is the Voice of my Beloved that knocketh, Open to me.— Rev. 3. 20. Behold, I stand at the Door and knock.—

* † See on Ver. 40.

(1) This is both a Precept and an Exhortation to Charity; but not here commanded, that we presently sell all, and reduce ourselves to the Condition of the Poor; but that we should be ready, when called, and the Necessities of Christ's needy Members requires it, to lay largely of our Substance. Our Lord bids us to take heed, and beware of Covetousness; the Temper therefore of a Christian, should be very different from that of the rich Man in the Parable, Ver. 16. who thought of providing only for himself. In the earliest Times of the Gospel, we find all sold, and put into a common Stock, as may be observed in the References. But this Practice continued but for a short Time, and was not even then laid upon Christians as a necessary Duty, as appears from St. Peter's Reasoning with Ananias, Acts 5. 4. See the Note on Mat. 19. 21.

gird himself, and make them to sit down to meat, and will come forth and serve them. 38. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. 39. And ^h this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40. Be ye therefore ⁱ ready also: for the Son of man cometh at an hour when ye think not. 41. ¶ Then Peter said unto him, Lord, speakest thou this Parable unto us, or even to all? 42. And the Lord said, Who then is that faithful and wise ^{*} steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season? 43. Blessed is that servant, whom his lord when he cometh, shall find so doing. 44. Of a truth I say unto you, that he will make him ruler over all that he hath. 45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken: 46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will ⁱ ^{*} cut him in sunder [Or, *cut him off*], and will appoint him his portion with the unbelievers. 47. And that ^m servant which knew his lords will, and prepared not him-

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him-

^h † 1 Thes. 5. 2. † 2 Pet. 3. 10.
† Rev. 3. 3. † Rev. 16. 15. See
on Mat. 24. 43.

ⁱ † Mat. 24. 44. Be ye also ready;
for in such an Hour as ye think
not, the Son of man cometh.
† Mat. 25. 13. Watch therefore, for
ye know neither the Day nor the
Hour wherein the Son of man
cometh. † Mar. 13. 33. Take ye
heed, watch and pray; for ye know
not when the Time is. † Luk. 21.
34. Take heed to your selves, lest at
any time your Hearts be over-
charged with Surfeiting and
Drunkennes, and Cares of this
Life, and so that Day come upon
you unawares. † 1 Thes. 5. 6. Let
us not Sleep as do others; but let
us watch and be sober.

ⁱ † Mat. 24. 45. Who then is a
faithful and wise Servant, whom his

Lord hath made Ruler over his
Household, to give them Meat in
due Season? † Mat. 25. 21. His Lord
said unto him, Well done thou
good and faithful Servant; thou hast
been faithful over a few Things,
I will make thee Ruler over many
Things. † 1 Cor. 4. 2. Moreover,
it is required in Stewards that a
man be found faithful.

ⁱ † Mat. 24. 51. Shall cut him
asunder, and appoint him his Porti-
on with the Hypocrites, there
shall be weeping and gnashing of
Teeth.

^m Numb. 15. 30. The Soul
that doth ought presumptuously,—
the same reproveth the Lord; and
that Soul shall be cut off from a-
mong his People. † Jam. 4. 17.
To him that knoweth to do Good,
and doth it not, to him it is sin.

himself, neither did according to his will, shall be beaten with ⁿ many stripes. 48. But (1) he that ^o knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 49. ¶ I am ^p come to send fire on the earth, and what will I, if it be already kindled? 50. But I have a ^q baptism to be baptized with, how am I ^{*} straitened [Or, *pained*] till it be accomplished? 51. ^r Suppose ye that I am come to give peace on earth? I tell you, Nay; ^s but rather division. 52. For from hence forth there shall be five in one house divided, three against

ⁿ Deut. 25. 1. It shall be, if the wicked man be worthy to be beaten, that the Judge shall cause him to lie down, and to be beaten before his Face, according to his Fault, by a certain Number.

^o Lev. 5. 17. If a Soul Sin, and commit any of these things which are forbidden to be done by the Commandments of the Lord; though he *wist it not*, yet is he guilty, and shall bear his iniquity. Joh. 9. 41. If ye were *Blind*, ye should have no Sin: but now ye say, We see; therefore your Sin remaineth. 1 Tim. 1. 13. I obtained mercy, because I did it ignorantly in Unbelief.

^p See the Note on Mat. 10. 34.

^q † Mat. 20. 22. Are ye able to drink of the Cup that I shall drink of, and to be baptized with the Baptism that I am baptized with?

^r * See on Mat. 10. 34.

^s † Mic. 7. 6. The Son dishonoureth the Father, the Daughter is up against her Mother, the Daughter in Law against her Mother in Law; a man's Enemies are the men of his own House. 2 Esdr. 5. 9. Waters shall be found in the streets, and all Friends shall destroy one another — 2 Esdr. 6. 24. At that Time shall Friends fight against one another like Enemies. — 7. 43. So there was a Division among the People because of this. Joh. 9. 16. Therefore said some of the Pharisees, This man is not God, because he keepeth not the Sabbath-day. Others said, how can a man that is a Sinner do such miracles? And there was a Division among them. Joh. 10. 19. There was a Division therefore again among the Jews for these sayings.

(1) What our Lord here says, gives not the least Encouragement for any Christian to continue wilfully ignorant. For then only may we be that our ignorance will be admitted as an Excuse, when we have no Capacity, or the Means, or Opportunities of knowing the Will of God. We therefore we refuse to know the Will of God, because we will not do it, our ignorance is it self criminal and sinful, and renders us worthy to be beaten with many Stripes; and consequently cannot be pleaded for an excuse. It would be hard to determine which Servant an earthly Master would account most faulty, he who knew his Will, but neglected to do it; or he who should stop his Ears, and would not hear what his Commandments were, having resolved before hand that he would not do them,

two, and two against three. 53. The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law. 54. ¶ And he said also to the People, when ye see a * cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55. And when ye see the south-wind blow, ye say, There will be heat; and it cometh to pass. 56. Ye hypocrites, ye can discern the face of the sky, and of the earth: but how is it, that ye do not ^b discern this time? 57. Yea, and why. even of your selves judge ye not what is right? 58. ¶ * When thou goest with thine adversary to the Magistrate, as thou art in the way, give diligence that thou mayst be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

C H A P. XIII.

TH E R E were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering, said unto them, ^a Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? 3. I tell you, Nay: but except ye repent, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were * sinners [Or, debtors] above all men that dwelt in Jerusalem? 5. I tell you, Nay: but except ye repent, ye shall all likewise perish. 6. ¶ He spake also this parable: A certain man had a fig-tree planted in his ^c vineyard, and he came and sought fruit thereon,

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^a Mat. 16. 2. When it is Evening, ye say, It will be fair Weather: for the Skie is red.

^b See on Mat. 11. 3, 5.

^c Prov. 25. 8. † Psal. 32. 6.

† Isa. 55. 6. See on Mat. 5. 25.

^a Acts 28. 4. When the Barbarians saw the *venomous Beast* hang on his Hand, they said among themselves, No doubt, this man is a

murderer, whom though he hath escaped the Sea, yet *Vengeance* suffereth not to live.

^c † Isa. 5. 2. He fenced it, and gathered out the Stones thereof, and planted it with the choicest Vine, &c. † Mat. 21. 19. When he saw a Fig-tree in the Way, he came to it, and found thereon nothing but Leaves only.

thereon, and found none. 7. Then said he unto the owner of his vineyard, Behold, these three years I come looking for fruit on this fig-tree, and find none: cut it down, why doth thou keep it the ground? 8. And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it. 9. And if it bear fruit, well: and if not, after that, thou shalt cut it down. 10. And he was teaching in one of the synagogues on the sabbath. 11. ¶ Then said he, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *her self*. 12. And when Jesus saw her, he called unto her, and said unto her, Woman, thou art loosed from thine infirmity. 13. And he ^f laid *his* hands on her: and immediately she was made straight, and glorified God. 14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the People, There are ^s six days in which men ought to work: in them therefore come and be healed, and ⁿ not on the sabbath-day. 15. The Lord then answered him, and said, Thou hypocrite, doth not ⁱ each one of you on the sabbath loose his ox or *his* ass from the stall, and lead him unto watering? 16. And ought not this woman, being ^d daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath-day? 17. And when he had said these things, all his adversaries were ashamed: and all the People rejoiced for all the glorious things that were done by him. 18. ¶ Then ⁱ said he unto them, Unto what is the kingdom of God like? and whereunto shall I resemble it? 19. It is like a grain of mustard-seed, which a man took and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches.

^f Mar. 16. 18. — They shall lay Hands on the Sick, and they shall recover. ⁱ Aēt. 9. 17. Ananias—*putting his Hands on him*, said, Brother Saul.— See the Note on Aēt. 6. 6.

^s † Exod. 20. 9. *Six Days* shalt thou Labour, and do all thy Work.

ⁿ † Mar. 3. 2. † Luk. 6. 7. 10 † Luk. 14. 3. See on Mat. 12. 10.

ⁱ † Luk. 14. 5.

^d † Luk. 19. 9. This Day is Sal-

vation come to this House, for much as he also is the Son of Abraham.

ⁱ * Mat. 13. 31. Another Parable he put forth unto them, The Kingdom of Heaven is like unto a seed of Mustard Seed, which a man took and sowed in his field. † Mat. 13. 30. And he said, Whereunto shall we liken the Kingdom of God? and with what Comparison shall we compare it?

branches of it. 20. And again he said, Whereunto shall I liken the kingdom of God? 21. It is like leaven, which a woman took and hid in three (1) measures of meal, till the whole was leavened. 22. And he went through the Cities and villages, teaching and journeying towards Jerusalem. 23. Then said one unto him, Lord, are there few that be saved? And he said unto them, 24. ¶ Strive to enter in at the strait gate: for ^o many, I say unto you, will seek to enter in, and shall not be able. 25. ^p When once the master of the house is risen up, and hath ^a shut to the door, and ye begin to stand without, and to knock at the door, saying, ^r Lord, Lord, open unto us; and he shall answer, and say unto you, I ^s know you not whence you are: 26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27. But he shall say, ^u I tell you, I know you not whence you are; depart from me all ye workers of iniquity. 28. There shall be ^v weeping and gnashing of teeth, when ye shall ^b see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and you *your selves* thrust out. 29. And ^c they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. 30. And behold, there are ^d last which shall be first, and there are first which shall be last. 31. ¶ The same day there came certain of the Pharisees, saying unto him, Get thee

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riage, and the Door was shut.

^r † Luk. 6. 46. Why call ye me Lord, Lord, and do not the Things which I say?

^s ∴ See on Mat. 7. 23.

^u † Psal. 6. 8. † Mat. 25. 41. See on Mat. 7. 23.

^v † See on Mat. 8. 12.

^b † Mat. 8. 11. Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven.

^c See on Mat. 8. 11.

^d See on Mar. 10. 31. Also the Note on Mat. 20. 16.

^m * Mat. 9. 35. See on Mar.

6. 6.

ⁿ * Mat. 7. 13. Enter ye in at the *strait Gate*; for wide is the Gate, and broad *is* the Way that *leadeth* to destruction, and many there be which go in thereat.

^o † Joh. 8. 21. † Joh. 13. 33. See on Joh. 7. 34.

^p † Psal. 32. 6. For this shall every one that is godly, pray unto thee, in a Time *when* thou *mayst* be found. † Isa. 55. 6. Seek ye the Lord *while* he may be found, call ye upon him *while* he is near.

^q † Mat. 25. 10. They that were *ready* went with him into the Mar-

(1) † The Word in the Greek, is a Measure containing about a Peck and half, wanting a little more than a Pint.

thee out, and depart hence: for Herod will kill thee. And he said unto them, (1) Go ye and tell that Fox, Behold I cast out devils, and I do cures to day and to morrow, the third day I shall be *perfected. 33. Nevertheless I walk to day and to morrow, and the day following: it cannot be that a Prophet perish out of Jerusalem. † O Jerusalem, Jerusalem, which killest the Prophets, stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather brood under her wings, and ye would not? 35. Behold * your house is left unto you desolate: And verily I say unto you, ye shall not see me until the time come, when ye shall say, † Blessed is he that cometh in the name of the Lord.

C H A. P. XIV.

AND it came to pass, as he went into the house one of the (2) chief Pharisees to eat bread on sabbath-day, that they watched him. 2. And behold,

* Heb. 2. 10. It became him for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings. Joh. 17. 4. I have glorified thee on Earth: I have finished the Work which thou gavest me to do. Joh. 19. 30. —He said, it is finished, and he bowed the Head, and gave up the Ghost. *Mat. 21. 35.*

† * See on Mat. 23. 37.

* 2 Esdr. 1. 33. Thus saith the

Almighty Lord, Your House is desolate, I will cast you out as a Wind doth stubble. Isa. 1. 7. Your Country is desolate, your Cities are burnt with Fire, your Land Strangers devour it in your absence, and it is desolate as a wilderness thrown by Strangers. Mic. 3. 12. Therefore shall Zion for your sake be plowed as a Field, and Jerusalem become Heaps, and the Mountains of the House, as the high Places of the Forest.

† † Psal. 118. 26.

(1) The Message our Lord here sends to Herod, is no Breach of Command which forbids the *Speaking evil of the Ruler of the People*, consequently it is no blemish in our Lord's Example. For our Lord here acts as a Prophet, as one who had received an extraordinary Commission from God. And those who were truly Prophets, were in the Execution of their Commission, above the greatest Men, and most powerful Princes, whom they were not to spare, when God sent them to reprove for Sin.

(2) Probably Nicodemus, mentioned in Joh. 3. 1.

certain man before him, which had the dropſie. 3. As anſwering, ſpake unto the Lawyers and Pharifees, ' Is it lawful to heal on the ſabbath-day? 4. And ſaid their peace. And he took *him*, and healed *him*, *him* go: 5. And answered them, ſaying, Which ſhall have ^k an aſs, or an ox fallen into a pit, and will rightway pull him out on the ſabbath-day? 6. And could not anſwer him again to theſe things. 7. ¶ And forth a Parable to thoſe which were bidden, when he ſaw how they choſe out the chief rooms; ſaying unto 8. When thou art bidden of any man to a wedding, down in the higheſt room: left a more honourable man than thou be bidden of him; 9. And he that bad thee in, come and ſay to thee, Give this man place; and begin with ſhame to take the loweſt room. 10. ^m But when thou art bidden, go and ſit down in the loweſt room; when he that bade thee cometh, he may ſay unto thee, Go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. 11. For who- ⁿ exalteth himſelf, ſhall be abaſed; and he that humbly ſetteth himſelf, ſhall be exalted. 12. ¶ Then ſaid he alſo to them that bade him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſ- men,

ſee on Mat. 12. 10.

Exod. 23. 5. If thou ſee the ox of thine enemy, or his aſs, lying under his burden, and wouldſt for- help him, thou ſhalt ſurely help him. † Deut. 22. 4. Thou ſhalt not ſee thy Brother's Aſs or Ox fall down by the Way, and thou ſhalt help him to ſet him on his feet: thou ſhalt help him to lift him up.

† Luk 13. 15. Doth not the Law ſay, that thou ſhalt not curſe thy Father or Mother, or the Sabbath? and he that curſeth his Father or his Mother, or the Sabbath, ſhall be deſtroyed? but he that honoureth his Father and Mother, and the Sabbath, ſhall be bleſſed.

¹ Luk. 13. 17.

^m * Prov. 25. 6, 7. Put not forth thy ſelf in the Preſence of the King, and ſtand not in the Place of great Men. For better it is that thou ſhouldeſt be ſet lower in the Preſence of the Prince, than thou ſhouldeſt be ſet higher in the Preſence of the King.

ⁿ † Job. 22. 29. † Prov. 29. 23. † Luk. 18. 14. † Jam. 4. 6. † 1 Pet. 5. 5. See on Mat. 23. 12.

Sometimes *negative* Particles are to be underſtood by Way of Paraphraſe. Thus, *Prov. 8. 10. Receive my Inſtruction, and not Silver, for I have preferred thee before Silver, or, prefer them before Silver.* Again, *Job. 6. 7. I would not for the Meat which periſheth, but for that Meat, &c.* that is, *I would not for that Meat which endureth unto everlaſting Life, than for that which periſheth.*

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 men, nor thy rich neighbours; lest they also bid thee
 gain, and a recompence be made thee. 13. But when
 makest a feast, call the ^a poor, the maimed, the lame,
 blind: 14. And thou shalt be blessed; for they cannot
 recompence thee: for thou shalt be ^b recompenced at
 resurrection of the just. 15. ¶ And when one of them
 sat at meat with him, heard these things, he said
 him, ^c Blessed is he that shall eat bread in the kingdom
 of God. 16. Then said he unto him, A certain man made
 a great Supper, and bade many. 17. And ^c sent his ser-

^a † Neh. 8. 10, 12. Go your
 Way, eat the Fat, and drink the
 Sweet, and *send Portions* to them for
 whom nothing is *prepared*.— And
 all the People went their way to
 eat and to drink, and to *send Porti-*
ons.— Job 31. 17. If I—have *eat-*
en my morsel *my self* alone, and the
Fatherless hath not eaten thereof.
^{*} Tob. 4. 7. Give *Alms* of thy
 Substance; and when thou
givest Alms, let not thine *Eye* be *en-*
vius, neither turn thy Face from
 any *Poor*, and the Face of God
 shall not be turned away from
 thee.

^b Mat. 25. 34, &c. Come ye blessed
 of my Father, inherit the Kingdom
 prepared for you from the Founda-
 tion of the World. For I was an

hungred, &c. Joh. 5. 24.
 that have done *Good*, unto
 resurrection of *Life*; and
 that have done *Evil*, unto the Resur-
 rection of Damnation. Acts
 24. 15.—There shall be a Resurrec-
 tion of the Dead, both of the *just*
 and of the *unjust*.

^c * Rev. 19. 9. See
 22. 30.

^d * Mat. 22. 2. The Kingdom
 of Heaven is likened to a
 King which made a Marriage
 Supper for his Son. Isa. 25. 6. In this
 Feast shall the Lord of Hosts
 feed the People of the East
 unto all People a Feast
 of Fat things.—

^e † Prov. 9. 2, 5. She hat-
 led her Beasts, she hath

for that which perisheth. For our Lord did not mean that we
 live idly, without taking Pains for a Subsistence. So in this Place
 thou makest, &c. call not: That is, rather call the Poor than thy Friends
 &c. The like may be observed in many other Places. For our Lord
 does not here forbid us to invite our Friends, &c. but he prefers
 Charity before such Invitations. We may give such Testimony
 of our Friendship to our Relations and rich Neighbours; but what
 this will entitle us to any Reward from God, is another Question.
 I do think that we are obliged *actually* to send for the Poor, &c.
 with us at our Houses; the Duty required of us is, to relieve them
 in Proportion to our Ability. If therefore we send them *Provisions*, or
Clothes, we may do a more substantial Charity to them and their
 families, than if we feasted them at our own Dwellings.

On the other Hand, *comparative* Particles are often to be understood
 in a negative Sense. Thus, Luk. 18. 14. *This Man went down to his house
 justified rather than the other.* That is, the humble Publican was justified

at supper-time to say to them that were bidden, 'Come, for all things are now ready. 18. And they all with one *consent* began to ^s make excuse. The first said unto him, I have ^b bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20. And another said, I have married a wife, and therefore I cannot come. 21. So that servant came and shewed his lord these things. Then the master of the house being angry, said to his servants, Go out quickly into the streets and lanes of the city, and bring in hither the ⁱ poor, and the maimed, and the halt, and the blind. 22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23. And the lord said unto the servant, Go out into the high-ways and hedges, and ^k compel (1) them to come in, that my house may be filled.

her Wine; she hath also furnished her Table. Come, eat of my Bread, and drink of the Wine which I have mingled.

^f *Ma.* 55. 1. Ho, every one that thirsteth, come ye to the Waters.—

^g *Joh.* 1. 11. He came unto his own, and his own received him not.

Joh. 5. 40. Ye will not come to me, that ye might have Life. *Mat.* 22. 10

3. And sent forth his Servants to call them that were bidden to the Wedding: and they would not come.

^h *Mat.* 13. 22. He also that received Seed among Thorns, is he that heareth the Word: and the Care of this World, and the Deceitfulness of Riches, choke the Word, and he becometh unfruitful.

ⁱ See on *Mat.* 11. 5.

^k *1 Sam.* 28. 23. He [Saul] refused, and said, I will not eat; but his Servants, together with the Woman, compelled him, and he hearkened unto their Voice.—*2 Cor.* 5. 11, 20. Knowing therefore the Ter-

ror

not the proud Pharisee. So *Joh.* 12. 43. They loved the praise of Men more than the praise of God; that is, and not the praise of God. These Ways of speaking are borrowed from the Jews, of which more Examples might be produced.

(1) Neither the inhuman and barbarous Cruelties practised in the Church of Rome, nor the wholesome Severities, as they are called elsewhere, can be justified from this Place; for the Compulsion here meant, is not a Compulsion by Threats, and Terrors, and bodily Punishments in this World; but a Compulsion or Persuasion by setting a good Example, by Exhortation, and the most earnest Intreaties, laying before Men the Promises and Threatnings of the Gospel, as will appear from the Consideration of the References. Those who would have an Idea of the inhuman Cruelties practised by the Church of Rome, may consult the History of the Inquisition, written by one of the Secretaries; an account in Dr. Gaddes's 1st Vol. of Tracts, and Mr. Stripes's Annals of Queen Elizabeth, Chap. 20.

filled. 24. For I say unto you, that ¹ none of those men which were bidden, should taste of my supper. 25. ¶ And there went great multitudes with him: and he turned and said unto them, 26. If ^m any man come to me, and (1) hate ⁿ not his father, and mother, and wife, and children, and brethren, and sisters, ^o yea, and his own life also, he cannot be

ror of the Lord, we *persuade* Men.— We are Ambassadors for Christ, as though God did *beseech* you by us, we *pray* you in Christ's stead, be ye reconciled to God. 2 Tim. 4. 2. *Preach* the Word, be *instant* in Season, out of Season: *reprove*, rebuke, exhort, with all long-suffering and Doctrine. Acts 20. 31. Watch, and remember that by the Space of three Years, I ceased not to *warn* every one Night and Day *with Tears*. See on Luk. 24. 29.

¹ Mat. 21. 43. The Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof. Mat. 22. 8. The Wedding is ready, but they which were bidden were *not worthy*. Joh. 1. 12. As many as *received* him, to them gave he power to become the Sons of God. Acts 13. 46. —It was necessary that the Word of God should first have been spoken to you: but seeing ye put

it from you, and judge your selves *unworthy* of everlasting Life, lo, we turn to the Gentiles.

^m † Deut. 13. 6. If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy Bosom, or thy Friend, which is as thy own Soul, *entice* thee secretly, saying, Let us go and serve other Gods. — Thou shalt not *consent* unto him. † Deut. 33. 9. Who said unto his Father, and to his Mother, I have not seen him, neither did he *acknowledge* his Brethren, nor *knew* his own Children; for they have observed thy Word, and kept thy Covenant. * Mat. 10. 37. He that loveth Father or Mother *more* than me, is not *worthy* of me: and he that loveth Son or Daughter *more* than me, is not *worthy* of me.

ⁿ ∴ Rom. 9. 13. Jacob have I *loved*, and Esau have I *hated*.

^o ∴ Rev. 12. 11. —They *loved* not their Lives unto the Death.

(1) The Meaning of this Place is not that a Man should, properly speaking, *hate* his Father or his Mother; for how can our Lord, who enjoins us to *love* our Enemies, make it our duty to *hate* our Parents? The Word therefore which is here rendered to *hate*, likewise signifies to *love less*, and to *take less Care of*; and that it should have been so translated here, is plain from a parallel Text, Mat. 10. 37. which is among the References, which is likewise to be observed in many other Places. Thus Leah, Gen. 29. 31. is said to be *hated*; that is, Jacob did not love her so well as he did Rachel. And the Apostle, Rom. 9. 13. cites these Words from Mal. 1. 3. Jacob have I *loved*, and Esau have I *hated*; which Words have no relation to any eternal Decree of God's, whereby Esau was made *incapable* of everlasting Life. It is an unworthy Thought of the greatest, the best, and most perfect Being, to suppose that he made any of his Creatures merely to *glorify* his Justice, or with a Design that they should be *everlastingly miserable*. I would rather say, I do not understand a few difficult Texts, than interpret them in a Sense which contradicts many plain

be my disciple. 27. And ^a whosoever doth not bear his cross, and come after me, cannot be my disciple. 28. For which of you intending to ^b build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it? 29. Left haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30. Saying, This man ^c began to build, and was not able to finish. 31. Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand. 32. Or else, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace. 33. So likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple. 34. ¶ ^d Salt is good: but if the salt have lost its flavour, wherewith shall it be seasoned? 35. It is neither fit for the land, nor yet for the dunghil; but men cast it out. He that hath Ears to hear, let him hear.

CHAP.

^a † See on Mat. 16. 24.

^b † Prov. 24. 27. *Prepare thy Work without, and make it fit for thy self in the Field; and afterwards build thine House.*

^c Gal. 3. 3, 4. Are ye so foolish?

having *begun* in the Spirit, are ye now *made perfect* by the Flesh? Have ye suffered so many things in *vain*? if it be yet in vain.

^d * Mat 5. 13. See on Mar. 9. 50.

plain ones, and fastens such imputation on the Creator of the World. The Words of that excellent Prelate, Bishop Hooper, who suffered *Martyrdom* for the reform'd Religion, in his Preface to his Exposition of the Ten Commandments, are very weighty, and to the present matter. *Cain*, saith he, was no more excluded from the Promises of Christ, till he excluded himself, than *Abel*; *Saul* than *David*; *Judas* than *Peter*; *Esau* than *Jacob*: concerning which two Brethren, in the Sentence of God given to *Rebecca*, there was no mention at all, that *Esau* should be *disinherited* of *Eternal Life*, but that he should be *inferior* to his Brother *Jacob* in this World; which Prophecy was fulfilled in their *Posterity*, and not the Persons themselves. God is said by the Prophet to have *hated Esau*, not because he was disinherited of *Eternal Life*, but in *laying his Mountains and his Heritage waste for the Dragons of the Wilderness*; Mal. 1. 3. That Threatning of God against *Esau* (if he had not of *wilful Malice* excluded himself from the Promise of Grace) should no more have hindered his Salvation, than God's threatning against *Nineveh*: The Cause of *Rejection* or *Damnation*, is *Sin* in Man, which will not hear nor receive the Promise of the Gospel. See Dr. Fowler, late Bishop of Gloucester, his Discourse of *Christian Liberty*; where are Citations from A. B. Crammer, Bp. Latimer, and Bp. Hooper, p. 86, &c.

C H A P. XV.

TH E N ^e drew near unto him all the publicans and for to hear him. 2. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth them. 3. ¶ And he spake this parable unto them. 4. ^a What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5. And when he hath ¹ found it, he layeth it on his shoulders, rejoicing. 6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Joy be with me, for I have found my sheep which was lost. 7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, ¹ more than over ninety and nine just persons which need no repentance. 8. ¶ Either a woman having ten (1) pieces of silver, if she lose one, doth not light a candle, and sweep the house, and diligently till she find it? 9. And when she hath found it, she calleth her friends and her neighbours together, saying, Joy be with me, for I have found the piece which I lost. 10. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth. ¶ And he said, A certain man had two sons: 12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto

^e † Mat. 9. 10. As Jesus sat at Meat in the House, behold, many *Publicans* and *Sinners* came and sat down with him and his Disciples.

^f Mat. 9. 11. When the *Pharisees* saw it, they said unto his Disciples, *Why eateth your Master with Publicans and Sinners?*

^g Gal. 2. 12. For before that certain came from James, he did eat with the Gentiles.

^h * See on Mat. 18. 12.

ⁱ Ezek. 34. 16. I will seek which was lost.—

^k † 1 Pet. 2. 10, 25. *When the Time past were not a People, but now the People of God: who have not obtained Mercy, but are now as Sheep going astray; but are now turned to the Shepherd and Saviour of your Souls.*

^l † See on Luk. 5. 32.

(1) ‡ *Drachma*, here translated a piece of Silver, is the eighth Part of an Ounce, which cometh to seven Pence halfpenny, and is equal to a Roman Penny. Mat. 18. 28;

his ^m living. 13. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15. And he went and joined himself to a citizen of that country: and he sent him into his fields to feed swine. 16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17. And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger! 18. I will arise, and go to my father, and will say unto him, Father, I have sinned against ⁿ heaven, and before thee, 19. And am no more worthy to be called thy son: make me as one of thy hired servants. 20. And he arose, and came to his father. But when he was yet a ^o great way off, his father ^p saw him, and had ^a compassion, and ran, and fell on his neck, and kissed him. 21. And the son said unto him, Father, ⁱ I have sinned against heaven, and in ^s thy sight, and am no more worthy to be called thy son. 22. But the father said to his servants, Bring forth the best robe, and put *it* on him, and put a ring on his hand, and shoes on *his* feet. 23. And bring hither the fatted calf, and *kill it*; and let us eat and be merry. 24. For this my son was ⁿ dead, and

^m 1 Joh. 3. 17. Whofo hath this *Worlds* Good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him?

ⁿ Dan. 4. 26. — Thy Kingdom shall be sure unto thee, after that thou shalt have known that the Heavens do rule. Mat. 21. 25. The Baptism of John, whence was it? from Heaven, or of Men?—

^o † Acts 2. 39. The Promise is unto you, and to your Children, and to all that are *as far off*, even as many as the Lord our God shall call. † Eph. 2. 13, 17. But now in Christ Jesus, ye who were sometimes *far off*, are made *nigh* by the Blood of Christ. And came and preached Peace to you which were *as far off*, and to them that were

nigh.

^p Ezek. 16. 6. When I passed by thee, and saw thee polluted in thine own Blood, I said unto thee when thou wast in thy Blood, live.—

^a Mic. 7. 18. — He retaineth not his Anger for ever, because he delighteth in Mercy. Isa. 49. 15. Can

² a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? yea, they may forget, yet will I not forget thee.

ⁱ Ecclesiasticus 21. 1. My Son, hast thou sinned, do so no more, but ask Pardon for thy former Sin.

^s † Psal. 51. 4. Against thee only have I sinned, and done Evil in thy Sight.—

ⁿ See on Joh. 5. 25.

300 *Tear of our Lord* 33. St. L U K E XVI
 and is alive again; he was lost, and *is* found. And they
 gan to be merry. 25. Now his elder son was in the
 and as he came and drew nigh to the house, he heard
 and dancing. 26. And he called one of the servants
 asked what these things meant. 27. And he said unto
 Thy brother is come; and thy father hath killed the
 calf, because he hath received him safe and found. 28.
 he was angry, and would not go in: therefore came
 father out, and intreated him. 29. And he answering
 to his father, Lo, these many years do I serve thee, never
 transgressed I at any time thy commandment, and
 thou never gavest me a kid, that I might make merry
 my friends: 30. But as soon as this thy son was
 which hath devoured thy living with harlots, thou
 led for him the fatted calf. 31. And he said unto him
 thou art ever with me, and all that I have is thine.
 was meet that we should make merry and be glad
 this thy brother was dead, and is alive again; and was
 and *is* found.

C H A P. XVI.

AND he said also unto his disciples, There was
 a certain rich man which had a steward; and the
 was accused unto him that he had wasted his goods. 2.
 he called him, and said unto him, How is it that I hear
 of thee? * Give an account of thy stewardship: for
 mayst be no longer steward. 3. Then the steward said
 in himself, What shall I do? for my lord taketh away
 me the stewardship: I cannot dig, to beg I am ashamed.
 I am resolved what to do, that when I am put out
 stewardship, they may receive me into their houses.
 he called every one of his Lord's debtors unto him, and
 unto the first, How much owest thou unto my lord? 6.
 he said, An hundred (1) measures of oyl. And he

* Eccl. 12. 14. God shall bring every Work into Judgment.— Rom. 14. 12. Every one of us shall give Account of himself to God. 1 Pet. 4. 5. Who shall give Account to
 him that is ready to judge quick and dead. Rev. 20. saw the Dead small and great before God.—

(1) ‡ The Word *Batus* in the Original, containeth nine Gallons three Quarts. See Ezek. 45. 10, 11, 14.

unto him, Take thy bill, and sit down quickly, and write fifty. 7. Then said he to another, And how much owest thou? And he said, An hundred (1) measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8. And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9. And I say unto you, Make to your selves friends of the (2) * mammon [Or, riches] of unrighteousness; that when ye fail,

X they

† Joh. 1. 36. While ye have Light believe in the Light, that ye may be the Children of Light. † Eph. 5. 8. Ye were sometimes darkness, but now are ye Light in the Lord: walk as Children of Light. † 1 Thes. 5. 5. Ye are all the Children of Light, and the Children of the Day. —Let us who are of the Day be sober.

† Dan. 4. 27. —Break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor. —† Mat. 6. 19. Lay not up for your selves Treasures upon Earth, where Moth and Rust doth corrupt; and where Thieves break through and Steal. † Mat. 19. 21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the Poor, and thou shalt have Treasure in Heaven. † Luk.

11. 41. Rather give Alms of such Things as you have: and behold, all things are clean unto you. Luk. 19. 8. Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my Goods I give to the Poor: and if I have taken any thing from any Man by false Accusation, I restore him four-fold. † 1 Tim. 6. 17, 18, 19. Charge them that are Rich in this World, that they be not High minded, nor trust in uncertain Riches, but in the Living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good Works, ready to distribute, willing to communicate; laying up in Store for themselves a good Foundation against the Time to come; that they may lay hold on Eternal Life.

in the Original containeth about

(1) † The Word here interpreted a Measure, containing fourteen Bushels and a Pottle.

(2) Mammon signifies Wealth or Riches. The Terms Mammon of Unrighteousness, may stand for false Mammon or Riches, because they deceive those who trust to them, and who expect to receive that Satisfaction from them, which they are incapable of giving. Or, Riches may be here called Mammon of Unrighteousness, or, unrighteous Mammon, because the Steward here mentioned betrayed his Trust, and dealt falsely with his Master: Or, they may be so called, because that either in the getting, using, or keeping of them, it is too too often seen, that Men commit great Sins.

Our Lord does not here command Alms to be given of that which is gotten by Fraud and Injustice. For such Charity cannot be acceptable to God. No, the Duty of those who have gotten Wealth unjustly, is to make Restitution to the Person or Persons they have injured; or if they are dead, then to their Heirs or Executors. If indeed they only know that they have been unjust, but know not the Persons to whom they have been so, Restitution may be made, by giving the Fruits of their Injustice to the Poor.

* they (1) may receive you into everlasting habitation. He that is ^b faithful in that which is least, is faithful much: and he that is unjust in the least, is unjust much. 11. If therefore ye have not been faithful in the righteous ^a mammon [Or, riches], who will commit to trust the true riches? 12. And if ye have not been faithful that which is another mans, who shall give you that which is your own? 13. ¶ ^a No servant can serve two masters: either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14. And the Pharisees also who ^a covetous, heard all these things: and they derided. 15. And he said unto them, Ye are they which justify yourselves before men; but God ^a knoweth your hearts: ^a that which is highly esteemed amongst men, is abhorred on in the sight of God. 16. ^a The law and the prophets (2) were until John: since that time the Kingdom of

^a Mat. 25. 34. — Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World, Act. 10. 4. — Thy Prayers and thine Alms are come up for a Memorial before God.

^b † Luk. 19. 17. Well, thou good Servant: because thou hast been faithful in a very little, have thou Authority over ten Cities. Mat. 25. 21. Well done, thou good and faithful Servant, thou hast been faithful over a few Things, I will make thee Ruler over many things: enter thou into the Joy of thy Lord.

^c See on Mat. 6. 24.

^d † Mat. 23. 14. Wo unto you Scribes and Pharisees, hypocrites; for ye devour Widows Houses. — Ezek. 33. 31. — With their Mouth they shew much Love, but their Heart goeth after their Covetousness. Mat. 13. 22. He also that received 25

Seed, sowing the Word, it heareth the Word: and the Word, and the Devil. Riches choke the Word, and cometh unfruitful.

^e † Psal. 7. 9. — The Lord God trieth the Heart; and Re-
^f † 1 Sam. 16. 7. The Lord

looketh upon Samuel, Look not unto Countenance, or the Height of Stature; because I have seen him: for the Lord seeth not as man seeth; for Man looketh on the outward Appearance, but the Lord looketh on the Heart. 2 Eze. 54. Behold, the Lord knoweth the Works of Men, their Imaginations, their Thoughts, and their Hearts.

^g * Mat. 11. 12, 13. From the Days of John Baptist, until now, the Kingdom of Heaven suffereth Violence, and the Violent enter it by force. For all the Prophets and the Law prophesied until

(1) That is, you may be received and admitted into the Kingdom of Heaven.

(2) The Coming of Christ was prefigured by the Ceremonial Law; foretold by the Prophets; but John pointed him out, and shewed him

is preached; and every man presseth into it. 17. And it is easier for heaven and earth to pass, than one tittle of the law to fail. 18. ¹ Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband, committeth adultery. 19. ¶ There was a certain rich man which was clothed in purple, and fine linen, and fared sumptuously every day. 20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22. And it came to pass that the beggar died, and was carried

X 2

by

† *Ps. 102. 25, 26, 27.* Of old hast thou laid the Foundations of the Earth: and the Heavens are the Work of thy Hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a Garment; as a Vesture shalt thou change them, and they shall be changed. But thou art the same, and thy Years shall not fail. *Josh. 10. 13, 14.* — Ye know in all your Hearts, and all your Souls, that not one thing hath failed of all the good Things which the Lord your God spake concerning you. — † *Isa. 40. 8.* The Grass withereth, the Flower fadeth; but the Word of our God shall stand for ever. *Isa. 34. 4.* All the Host of Heaven shall be dissolved, and the Heavens shall be rolled together as a Scrole. — † *Isa. 51. 6.* Lift up your Eyes to the Heavens, and look upon the Earth beneath: for the Heavens shall vanish away like smoke, and the Earth shall wax old like a Garment, and they that dwell therein shall die in like manner; but my Salvation shall be for ever, and my Righteousness shall not be abolished. * *Mat. 5. 18.* Verily I say unto you, till Heaven and Earth pass, one jot, or one tittle shall in no wise pass from the Law till all be fulfilled.

Mat. 24. 35. Mar. 13. 31. *Heaven and Earth shall pass away; but my Words shall not pass away.* *Heb. 1. 10, 11.* — The Heavens are the Works of thine Hands. They shall perish, but thou remainest: and they all shall wax old, as doth a Garment. 2 *Pet. 3. 7, 10, 11.* But the Heavens and the Earth which are now, by the same Word are kept in store, reserved unto Fire against the Day of Judgment, and perdition of ungodly Men. But the Day of the Lord will come as a Thief in the Night, in the which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also, and the Works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of Persons ought ye to be in all holy Conversation and Godliness? *Rev. 20. 11.* — From whose Face the Earth and the Heaven fled away. — *Rev. 21. 1.* I saw a new Heaven, and new Earth. * 1 *Pet. 1. 25.* But the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you.

† *Mat. 19. 9.* † *Mar. 10. 11.* † 1 *Cor. 7. 10, 11.* See on *Mat. 5. 31.*

be come; since which, the Gospel is preached, and Multitudes of People press to enter into the Kingdom of the Messias, in order to obtain Salvation by him, expressing much Zeal, and using great Diligence and Earnestness.

by the angels into Abrahams bosom: the rich man also died, and was buried. 23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24. And he cried and said, Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and ^a cool my Tongue; for I ^b am tormented in this flame. 25. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is ^c comforted, and thou art tormented. 26. And besides all this, between us and you, there is a great gulph fixed: so that they which would pass from hence to you, cannot, neither can they pass to us, that *would come* from thence. 27. Then he said, I pray thee therefore, father, that thou wouldst send him to my fathers house: 28. For I have five brethren; that thou mayest testify unto them, lest they also come into this place of torment. 29. Abraham saith unto him, They ^e have Moses and the Prophets; let them hear them. 30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31. And he said unto him, If they hear not Moses and the Prophets, neither will they be ^f persuaded, though one rose from the dead.

CH

^a † Zech. 14. 12. — Their *Tongue* shall consume away in their Mouth.

^b † Isa. 66. 24. — Their *Worm* shall not die, neither shall the Fire be quenched. † Mar. 9. 44, &c. Where their *Worm* dieth not, and the Fire is not quenched.

^c † Job 21. 13. They spend their Days in *Wealth*, and in a Moment go down to the Grave.

^d Psal. 37. 37. Mark the perfect *Man*, and behold the Upright, for the End of that *Man* is Peace. Isa. 57. 2. He [the Righteous] shall enter into Peace. — Rev. 14. 13. — Blessed are the Dead which die in the Lord. —

^e † Isa. 8. 20. To the *Law* and to the *Testimony*: if they speak not according to this *Word*, it is because there is no Light in them. † Isa. 34. 16. Seek ye out of the *Book of the Lord*, and read: No one of these

shall fail, none shall want help for my Mouth it hath command, and his Spirit hath gathered them. † Joh. 5. 39, 45. Search the *Scriptures*, for in them ye think ye have Eternal Life, and they are which testify of me. — The

one that accuseth you, even in whom ye trust. † Acts 19. For *Moses* of old time hath in

¹⁰ City them that preach him, as he read in the Synagogues every Sabbath-day. † Acts 17. 11. These men are more noble than those of Thessalonica, in that they received the *Word* with all readiness of mind, and searched the *Scriptures* daily, whether those things were so.

^f † Joh. 12. 10, 11. But the *Priests* consulted, that they might put Lazarus to Death; because that by reason of him many of the Jews went away, and believed in Jesus.

C H A P. XVII.

TH E N said he unto the disciples, It is impossible but that ^a offences will come: but wo unto him through whom they come. 2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. 3. ¶ Take heed to your selves: if thy ^b brother trespass against thee, ^c rebuke him; and if he repent, forgive him. 4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. 5. And the Apostles said unto the Lord, Increase our Faith. 6. And the Lord said, If ye had ^d faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 7. But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat? 8. And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and ^e serve me till I have eaten and drunken; and afterward thou shalt eat and drink. 9. Doth he thank that servant because he did the things that were commanded him? I trow not. 10. So likewise ye, when ye shall have done all those things which are com-
manded

X 3

^a See the Note on Heb. 6. 4.

^b See on Mat. 18. 6, 7.

^c Mat. 18. 15, 21. If thy Brother shall trespass against thee, go and tell him his Faults between thee and him alone: if he shall hear thee, thou hast gained thy Brother. Then came Peter to him, and said, Lord, How oft shall my Brother sin against me, and I forgive him? ^d Till seven times?

^e Lev. 19. 17. Thou shalt not hate thy Brother in thine Heart: thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him. ^f Prov. 17. 10. A Reproof entrencheth more into a wise Man, than an hundred Stripes into a Fool. Prov. 25. 9. Debate thy Cause with thy Neighbour himself.—

† Ecclesiasticus 19. 13. Admonish a Friend, it may be he hath not done it: and if he have done it, that he do it no more. † Jam. 5. 19, 20. Brethren, if any of you do err from the Truth, and one convert him; let him know, that he which converteth the Sinner from the Error of his Way, shall save a Soul from Death, and shall hide a multitude of Sins.

¹ † Mar. 9. 23. † Mar. 21. 23. See on Mat. 17. 20.

^m Luk. 12. 37. Blessed are those Servants whom his Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to Meat, and will come forth and serve them.

manded you, say, We are ^a (1) unprofitable servants: we have done that which was our duty to do. 11. ¶ And came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12. And entered into a certain village, there met him ten men who were lepers, which stood ^b afar off: 13. And they lifted up their voices, and said, Jesus, Master, have mercy on us. 14. And when he saw them, he said unto them, Go show your selves unto the priests. And it came to pass, that they went, they were cleansed. 15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16. And fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17. And Jesus answering said, Were there not ten cleansed? where are the nine? 18. There are not found that returned to give glory to God, save this stranger. 19. And he

^a Job 35. 9. If thou be *Righteous*, what *greatest* thou him? or what *rejoicest* he of thine Hand? Psal. 16. 2. — My Goodness extendeth not to thee. † Mat. 25. 30. Cast ye the *unprofitable* Servant into outer Darkness: there shall be weeping and gnashing of Teeth. † Rom. 3. 12. They are all gone out of the Way, they are together become *unprofitable*, there is none that doth good, no not one. Rom. 11. 35. Who hath *first given* to him, and it shall be recompensed unto him again? † Philem. ver. 11. Which in Time past was to thee *unprofitable*, but now *profitable*, to thee and to me.

^b Lev. 13. 46. He [the Leper],

is unclean: he shall dwell *without the Camp* shall his Habitation be.

^c † Lev. 13. 2. When a man shall have in the Skin of his Flesh, a rising, a scab, or bright Spot, or be in the Skin of his Flesh, the Plague of Leprosie; then shall he be brought to Aaron the Priest, or to one of his Sons the Priests.

^d Lev. 14. 2. This shall be the Law of the Leper, in the Day of Cleansing: He shall be brought to the Priest, † Mat. 8. 4. — and offer the Gift that is commanded for a Testimony of them.

(1) It is manifest from these Words, and the Places refer'd to, strictly and properly speaking, we cannot be profitable to God; but notwithstanding, in a lower Sense, we may be profitable, for our Lord speaks of good and faithful Servants, Mat. 25. 21. By a *strict Obedience* to his Laws, we may advance his Glory, and promote the Designs he would have carried on in the World. We ought to look upon our selves as poor and weak Instruments in his Hands. We not only are in our Duty, but what we do is by *Assistance* derived from him; and therefore we cannot *Merit* any Reward from him. The Servant that wholly *unprofitable*, is by our Lord sentenced to be cast into outer Darkness, Mat. 25. 30.

1. Arise, go thy way; ^a thy faith hath made thee
 20. ¶ And when he was demanded of the Pharisees,
 e kingdom of God should come; he answered them,
 , The kingdom of God cometh not * with observati-
 with outward shew]. 21. Neither shall they say, ^f Lo
 lo there: for behold the kingdom of God is ^e * with-
 [Or, among you]. 22. And he said unto the disciples,
 ays will come when ye shall desire to see one of the days
 on of man, and ye shall not see it. 23. And they shall say
^h See here, or see there: go not after them, nor fol-
 m. 24. For as the ⁱ lightning that lightneth out of
 : part under heaven, shineth unto the other part under
 : so shall also the Son of man be in his day. 25. But
 ift he ^k suffer many things, and be rejected of this ge-
 m. 26. And ^l as it was in the days of Noe, so shall it
 in the days of the Son of man. 27. They did eat,
 drank, they married wives, they were given in mar-
 until the day that Noe entred into the ark: and the
 ame and destroyed them all. 28. Likewise also as it
 the ^m Days of Lot, they did eat, they drank, they
 t, they sold, they planted, they builded: 29. But the

X 4

same

Mat. 9. 22. Mar. 5. 34.
 o. 52. Luk. 7. 50. Luk. 8.
 same Words. † Luk. 18. 42:
 e thy Sight, thy Faith hath
 thee.
 e on Mat. 24. 23.
 m. 2. 29. He is a Jew which
 inwardly; and Circumcision is
 f the Heart, in the Spirit, and
 the Letter, whose Praise is,
 Men, but of God. Rom.
 The Kingdom of God is not
 and Drink, but Righteousness,
 peace, and joy in the Holy
 t. 2 Cor. 5. 17. If any Man
 Christ, he is a new Creature.
 4. 23. Be renewed in the Spirit
 our Mind.
 † See Mat. 9. 15. Can the
 iren of the Bride-chamber
 rn as long as the Bridegroom is
 them? but the Days will
 e when the Bridegroom shall be
 from them, and then shall
 Fast. † Joh. 17. 12. Whiled 25

was with them in the World, I kept
 them in thy Name: those that
 thou gavest me I kept, and none
 of them is lost but the Son of Per-
 dition; that the Scripture might
 be fulfilled.

^h † Mar. 13. 21. † Luk. 21. 8,
 See on Mat. 24. 23.

ⁱ † Mat. 24. 27. For as the Light-
 ning cometh out of the East, and
 shineth even unto the West: so
 shall also the Coming of the Son of
 Man be.

^k † Mar. 8. 31. † Mar. 9. 31.
 † Mar. 10. 33. † Luk. 9. 22. See
 on Mat. 16. 21.

^l Gen. 7. 1 Thes. 5. 2, 3. Your
 selves know perfectly that the Day
 of the Lord so cometh as a Thief in
 the Night. For when they shall
 say Peace and safety, then sudden
 Destruction cometh upon them.
 See on Mat. 24. 38.

^m Gen. 19.

same day that Lot went out of ^a Sodom, it rained fire and brimstone from heaven, and destroyed them all: 30. ^b thus shall it be in the day when the Son of man is ^c revealed. 31. In that day, he ^e which shall be upon the house-top, let him not come down to take it, and he that is in the field, let him likewise not return. 32. ^d Remember Lots wife. 33. Whosoever shall seek ^f to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. 34. ^g I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35. Two women shall be grinding together; the one shall be taken, and the other left. 36. (1) ^h Two men shall be in the field; the one shall be taken, and the other left. 37. And they answered and said unto ⁱ him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

^a The Destruction of Sodom and Gomorrah, Admah and Zeboim, is referred to Deut. 29. 23. Isa. 13. 19. Jer. 50. 40. Ezek. 16. 49. Hos. 11. 8. Amos 4. 11. Zeph. 2. 9. 2 Pet. 2. 6. Jude ver. 7.

^b 2 Thes. 1. 7. To you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels.

^c † Mat. 24. 17. Let him which is on the House-top, not come down to take any thing out of his House.

^d Gen. 19. 26. But his Wife looked back from behind him, and she became a Pillar of Salt. Wisd. 10. 7. — A standing Pillar of Salt is a Monument of an unbelieving Soul.

^e † Mat. 10. 39. He that *findeth* his Life, shall lose it: and he that *loseth* his Life for my sake, shall *find it*. † Mat. 16. 25. † Luk. 9. 24. Whosoever will *save* his Life, shall *lose it*; and whosoever will *lose* his Life for my sake, shall *find it*. † Mar. 8. 35. *The same as Mat. only*

here it is, my sake and the spels. † Joh. 12. 25. He that *loveth* his Life, shall *lose it*: and he that *hateth* his Life in this World, shall keep it unto Life Everlasting. Gal. 6. 12. As many as desire to be circumcised, make a fair shew in the Flesh, to constrain you to be Circumcised; only lest they should suffer Persecution for the Cross of Christ.

^f * Mat. 24. 40, 41. Then shall two be in the Field, the one shall be taken, and the other left. Two men shall be grinding at the mill, the one shall be taken, and the other left. † 1 Thes. 4. 17. Then we which are *alive* and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: and so shall we ever be with the Lord.

^g † Job 39. 30. Where the Carcase is, there is she. * Mat. 24. 28. Wheresoever the Carcase is, thither will the Eagles be gathered together.

AND he spake a Parable unto them, *to this end*, that Men ought ^h always to (1) pray, and not to ¹ faint; 2. Saying, There was ^{*} in a city [*Gr. in a certain city*] a judge, which feared not God, neither regarded man. 3. And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. 4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6. And the Lord said, Hear what the unjust judge saith. 7. And shall not God ^k avenge his own elect, which ¹ cry day and night unto him, though

^h † Luk. 21. 36. Watch ye therefore and pray *always*.— Acts 6. 4. We will give our selves *continually* to Prayer, and to the ministry of the Word. Acts 10. 2. [*Cornelius*] a devout Man, and one that feared God with all his House, which gave much Alms to the People, and *prayed* to God *alway*. † Rom. 12. 12. Continuing *instant* in Prayer. † Eph. 6. 18. Praying *always* with all Prayer and Supplication in the Spirit, and watching thereunto with all *Perseverance*, and Supplication for all Saints. † Col. 4. 15 2. Continue in Prayer, and watch in the same with Thanksgiving. † 1 Thes. 5. 17. Pray *without ceasing*.

¹ Luk. 11. 8. I say unto you, Though he will not rise and give him, because he is his Friend: yet because of his *importunity*, he will rise and give him as many as he needeth. Gen. 32. 26. I will *not* let thee go, except thou bless me. Ecclesiast. 7. 10. Be not *faint-hearted* when thou makest thy Prayer; and neglect not to give Alms.

^k † Rev. 6. 10. How long, O Lord, holy and true, dost thou not *judge* and *avenge* our Blood on them that dwell on the Earth.

¹ 2 Esd. 15. 7, 8. Therefore saith the Lord, I will hold my Tongue *no more* as touching their Wickedness,

(1) To pray *always* and *without ceasing*, are Expressions not to be understood in the *largest Sense*, there being other Actions allowed, and other Duties commanded by God. But they may import, I. That we frequently Exercise our selves in this Duty. II. That we are *always* in a Temper and Disposition for it. III. That we embrace all proper Times and Seasons for Prayer. IV. That in the Intervals of Business, and as we are Walking, &c. we lift up our Hearts to God, expressing our Wants and our Desires before him, and our Thanksgivings to him, which is called *Ejaculatory* Prayer. V. These Expressions may import, that we appoint convenient Times for the daily Performance of this Duty. This David and Daniel did in the Morning, at Noon, and in the Evening. VI. That we endeavour to order our daily Employments in such manner, that we may, as often as we can, observe the Times set apart by Authority for the publick Exercise of this Duty, especially on the Lord's-Day. See Mr. Waple's Sermons, Vol. II. pag. 317. and Dr. Barrow on 1 Thes. 5. 17.

* though he bear long with them? 8. I tell you that will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? 9. And he spake this parable unto certain which trusted in themselves that they were righteous [Or, *as being righteous*], and despised others. 10. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12. I fast in the week, I give tithes of all that I possess. 13. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, be merciful to me a sinner. 14. I tell you, this man went down to his house justified rather than the other: for whosoever exalteth himself, shall be abased; and whosoever humbleth himself, shall be exalted. 15. And they began to say unto him also the Infants, that he would touch them: when his disciples saw it, they rebuked them. 16. But Jesus called them unto him, and said, Suffer little Children

ness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the Innocent and Righteous crieth unto me, and the Souls of the just complain continually. Ecclesiast. 35. 17. The Prayer of the Humble pierceth the Clouds, and till it come nigh, he will not be comforted: and will not depart till the most High shall behold to judge righteously, and execute Judgment.

* Isa. 42. 14. I have long time holden my Peace, I have been still, and refrained my self: now will I cry like a travailing Woman, I will destroy and devour at once.

† Heb. 10. 37. † 2 Pet. 3. 8. 9. See on 1 Cor. 7. 29.

* Phil. 3. 3. 4. We are the Circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the Flesh: Though I might also have confidence in the Flesh.—

* Isa. 65. 5. Which say, stand by

thy self, come not near to me, for I am holier than thou.—

* Psal. 135. 2. Ye that dwell in the House of the Lord, in the Court of the House of our God.

† Isa. 1. 15. When ye shall lift up your Hands, I will not mine Eyes from you. yea, when ye shall make many Prayers, I will not hear: for your Hands are full of blood.

† Isa. 58. 2. Yet they seek me daily, and delight to know my voice, as a Nation that did Righteousness, and forsook not the Ordinances of their God: They ask of me Ordinances of Justice: they delight in approaching unto me. † Rev. 3. 17. Because thou sayest, I am Rich, and increased with Goods, and have need of nothing: I knowest not that thou art wretched, and miserable, and poor, and naked.

* † Job 22. 29. † Luk. 14. 33. † Jam. 4. 6. † 1 Pet. 5. 5. Mar. 13. 12.

† See on Mat. 19. 13.

to me, and forbid them not: for¹ of such is the
of God. 17 ^a Verily I say unto you, Whosoever
receive the kingdom of God as a little child, shall in-
ter therein. 18. And a¹ certain ruler asked him,
Good Master, what shall I do to inherit eternal life?
Jesus said unto him, why callest thou me good?
ood save one *that* is God. 20. Thou knowest the
ciments, ^m Do not commit adultery, Do not kill, De
I, Do not bear false witness, ^a Honour thy father
mother. 21. And he said, All these have I kept from
th up. 22. Now when Jesus heard these things, he
o him, Yet lackest thou one thing: ^a sell all that
st, and distribute unto the poor, and thou shalt have
in heaven: and come, follow me. 23. And when
d this, he was very sorrowful: ^a For he was very
4. And when Jesus saw that he was very sorrowful,
^a How hardly shall they that have riches enter into
gdom of God! 25. For it is easier for a camel to go
a needles eye, than for a rich man to enter into the
a of God. 26. And they that heard it, said, Who
an be saved? 27. And he said, ^a The things which
ossible with men, are possible with God. 28. Then
said, Lo, we have left all, and followed thee. 29.
e said unto them, Verily I say unto you, ^a there
gan that hath left house, or parents, or brethren,
e, or children, for the kingdom of Gods sake, 30.
Who

se on Mat. 18. 3:
lar. 10. 15. *The same, except*
, he shall not enter therein.
lar. 10. 17. ^a See on Mat.

Exod. 20. 12, 13. The 5th
Commandments. † Rom.
-If there be any other Com-
ent, it is briefly comprehend-
his saying, namely, Thou
ove thy Neighbour. as thy

ph. 6. 2. † Col. 3. 20. See
15. 4.
1 Tim. 6. 19. See on Mat. 15
20. Also the Notes on Mat.
and Luk. 12. 33.
at. 13. 22. — The Care of
World, and the Deceitfulness of

Riches, *choke* the Word, and he be-
cometh unfruitful.

^a † See on Mat. 19. 23.
^a † Jer. 32. 17. † Zech. 8. 6.
5 ∴ Mat. 19. 26. See on Luk. 1.
37.

^a * Mat. 19. 27. Then an-
swered Peter, and said unto him,
Behold, we have *forsoke* all, and
10 *followed* thee; what shall we have
therefore?

^a † Deut. 33. 9. Who said
unto his *Father* and *Mother*, I
have not seen him, neither did
he acknowledge his *Brethren*, nor
knew his own *Children*: for
they, have observed thy Word,
and kept thy Covenant.

Who shall not receive ^a manifold more in this present
and in the world to come life everlasting. 31. ¶ ^b ¶
took unto him the Twelve, and said unto them, Be-
we go up to Jerusalem, and all things that are ^c writt
the Prophets concerning the Son of man shall be accom-
ed. 32. For he shall be ^d delivered unto the Gentiles
shall be mocked, and spitefully entreated, and spitte
33. And they shall scourge him; and put him to d
and the third day he shall rise again. 34. And they
stood none of these things: and this saying was hid
them, neither knew they the things which were spoken.
¶ And ^e it came to pass, that as he was come nigh un-
richo, a certain blind man sat by the way-side begging.
And hearing the multitude pass by, he asked what it
37. And they told him that Jesus of Nazareth pass
38. And he cried, saying, Jesus, thou son of David,
mercy on me. 39. And they which went before, re-
him, that he should hold his peace: but he cried so
the more, Thou son of David, have mercy on me. 40.
Jesus stood and commanded him to be brought unto
and when he was come near, he asked him, 41. S
What wilt thou that I shall do unto thee? And he
Lord, that I may receive my sight. 42. And Jesus sa-
to him, Receive thy sight: thy ^f faith hath saved
43. And immediately he received his sight and followed
glorifying God: and all the People when they saw it
praise unto God.

C H A P. XIX.

AND Jesus entred, and passed through Jericho. 2.
behold, *there was* a man named Zaccheus, which
the chief among the Publicans, and he was rich. 3. A
sought to see Jesus who he was, and could not for the
because he was little of stature. 4. And he ran before
climbed up into a sycamore-tree to see him; for he

^a † Job 42. 17. So the Lord
blessed the latter End of Job more
than his Beginning: for he had
fourteen Thousand Sheep, and six
Thousand Camels, and a Thousand
Yoke of Oxen, and a Thousand
She-Asses. See the Note on Mar.
10. 30.

^b † Mat. 17. 22. * 20. 17.

† Mar. 10. 33. See on Mar.
21.

^c Psal. 22. Isa. 53.

^d † Mat. 27. 2. † Job

† Acts 3. 13. See on Luk

^e * See on Mat. 20. 29.

^f † Luk. 17. 19. Thy Faith
made thee whole.

his that way. 5. And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house. 6. And he made haste, and came down, and received him joyfully. 7. And when they saw ^{is}, they all murmured, saying, That he was gone to be guest with a man that is a ^s sinner. 8. And Zaccheus stood, and ^h said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I ^l restore him four-fold. 9. And Jesus said unto him, This day is ^{salvation} come to this house, forasmuch as ^k he also is the ^{son} son of Abraham. 10. For the ^m Son of man is come to seek and to save that which was lost. 11. And as they heard these things, he added, and spake a Parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should ^a immediately appear. 12. He said

[†] Mat. 9. 11. Why eateth your Master with Publicans and Sinners?

^h Mat. 3. 8. Bring forth therefore Fruits meet for Repentance.

^{Exod.} 22. 1. If a man shall Steal an Ox or a Sheep, and kill it, or sell it; he shall ^{restore} restore five Oxen for an Ox, and four Sheep for a Sheep. [†] Luk. 3. 14. He said unto them, Do ^{Violence} Violence to no man, neither accuse any falsely, and be ^{content} content with your Wages.

[†] Rom. 4. 11, 12, 16. He received the Sign of Circumcision, a Seal of the Righteousness of the ¹⁵ Faith which he had being ^{uncircum-} uncircumcised: that he might be the Father of all them that believe, tho' they be not circumcised; that Righteousness might be imputed ²⁰ unto them also. And the Father of Circumcision to them who are not of the Circumcision only, but also ²⁵ walk in the Steps of that Faith of our Father Abraham, which he had being yet ^{uncircumcised}. Therefore it is of Faith, that it might be by Grace; to the end the Promise might be sure to all the Seed, not to that only which is of the Law, ³⁰ but to that also which is of the Faith of Abraham, who is the Father

of us all. [†] Gal. 3. 7. Know ye therefore that they which are of Faith, the same are the Children of Abraham.

[†] Luk. 13. 16. Ought not this Woman, being a Daughter of Abraham, whom Satan hath bound, lo, these eighteen Years, be loosed from this bond on the Sabbath-day?

^m [†] See Mat. 10. 6. Go rather to the ^{lost} Sheep of the House of Israel. [†] Mat. 15. 24. He answered and said, I am not sent, but unto the ^{lost} Sheep of the House of Israel. [†] Mat. 18. 11. For the Son of man is come to ^{save} save that which is lost.

ⁿ Acts 1. 6. — Lord, wilt thou ^{at this time} restore again the Kingdom to Israel? 2 Thes. 2. 2, 3. That ye be not soon shaken in Mind, nor be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the Day of Christ is at Hand. Let no man deceive you by any Means: for ^{that} Day shall not come, except there come a falling away first, and that man of Sin be revealed, the Son of Perdition.

said therefore, A certain noble man went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them (1) Pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after saying, We will not have this man to reign over us. It came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money [Gr. 10] that he might know how much every man had gained. 16. Then came the first, saying, Lord, thy pound hath gained ten pounds. 17. And he said unto him, thou good servant: because thou hast been faithful, with a little, have thou authority over ten cities. Then the second came, saying, Lord, thy pound hath gained five pounds. 19. And he said likewise to him, Be thou over five cities. 20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury. 24. And he said unto them that stood by, Take

* Mat. 25: 14. For the Kingdom of Heaven is as a Man travelling into a far Country, who called his own Servants, and delivered unto them his Goods.

^b Luk. 10. 9.

^c Acts 1. 12. — This same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven. Heb. 9. 28. Christ was once offered to bear the Sins of many; and unto them that look for him, shall he appear the second time without Sin, unto Salvation. 15

^d Joh. 1. 11. He came to his own, and his own received him not.

^e Luk. 16. 2. Give an Account of thy Stewardship.

^f Luk. 16. 10. He that is faithful in that which is least, is faithful in much: and he that is unjust in the least, is unjust in much.

^g 1st Sam. 1. 16. David said unto him, Thy Blood be upon my Head: for thy Mouth hath testified against thee, saying, I have anointed thee. ^h Mat. 23. 35. thy Words thou shalt be justified: and by thy Words thou shalt be condemned.

(1) ⁱ Mine, here translated a Pound; is twelve Ounces and more, which, according to five Shillings the Ounce; is three Pound twelve Shillings and six Pence.

pound, and give it to him that hath ten pounds. 25. *ey* said unto him, Lord, he hath ten pounds. 26. *y* unto you, that unto (1) every one which hath, given: and from him that hath not, even that he ll be taken away from him. 27. But those mine en- rich would not that I should reign over them, bring and slay *them* before me. 28. ¶ And when he had *oken*, he ^h went before, ascending up to Jerusalem. l it came to pass, when he was ⁱ come nigh to Beth- and Bethany, at the mount called *the mount* of Olives, two of his disciples, 30. Saying, Go ye into the vil- lagainst *you*; in the which at your entring ye shall olt tied, whereon yet never man sat: loose him, and m hither. 31. And if any man ask you, Why do ye m? thus shall ye say unto him, Because the Lord hath him. 32. And they that were sent, went their way, and even as he had said unto them. 33. And as they osing the colt, the owners thereof said unto them, ose ye the colt? 34. And they said, The Lord hath him. 35. And they brought him to Jesus: and they ir garments upon the colt, and they set Jesus there- 5. And as he went, they spread their clothes in the 37. And when he was come high, even now at the de- f the mount of Olives, the whole multitude of the dis- began to rejoyce, and praise God with a loud voice, for a mighty works that they had seen, 38. Saying, d be the king that cometh in the name of the Lord: in heaven, and glory in the higheft. 39. And some of

lar. 10. 32. They were in that cometh in the Name of the y going up to Jerusalem: Lord.—

is went before them.

¹ † Luk. 2. 14. † Eph. 2. 14.

on Mat. 21. 1, &c.

See on Joh. 16. 33.

sal. 118. 26. *Blessed be he* 5

The same kind of *Proverbial* Speech is used *Mat. 13. 12. † Mat.

† Mar. 4. 25. † Luk. 8. 18. To *have* here, is to make a right good Use of what we have, to improve the Gifts of Nature, of Fortune, Grace, which God hath bestowed upon us. This if any shall or neglect to do, they may justly fear that God will be provoked away his Blessings here, and to punish them hereafter. But if, contrary, they shall improve them, God will bestow more and great- ings upon them in this present Life, provided he sees them good m, and in the End crown them with Life everlasting. Every ch in me, says our Lord, Joh. 15. 2. that beareth not Fruit, he taketh : and every Branch that beareth Fruit, he purgeth it, that it may : forth more Fruit.

of the Pharisees from among the multitude, said unto his Master, rebuke thy disciples. 40. And he answered and said unto them, I tell you, that if these should hold their peace, the ^a stones would immediately cry out. 41. ¶ And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this day, the things *which belong* unto thy peace! but now they are hid from thine eyes. 43. For the ^b days shall come upon thee, that thine ^c enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall ^d lay thee even with the ground, and thy children within thee; and they shall not ^e leave in thee one upon another: ^f because thou knewest not the time of thy visitation. 45. And he went into the ^g temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is ^h written, My house is the house of prayer.

^a † Hab. 2. 11. The *Stone* shall cry out of the Wall, and the *Beam* out of the Timber shall answer it.

^b Psal. 37. 13. The Lord shall laugh at him, for he seeth that *his Day* is coming.

^c Deut. 28. 49, 51. The Lord shall bring a *Nation* against thee from far, from the End of the Earth.

—He shall *besiege* thee in all thy Gates, until thy high and fenced Walls come down, wherein thou trustedst. — Isai. 29. 3. I will *camp against* thee round about, and will lay *Siege* against thee with a

Mount, and I will raise Forts against thee. Jer. 6. 6. Thus hath the Lord of Hosts said, Hew ye down Trees, and cast a *Mount* against *Jerusalem*: this is the City to be visited, she is wholly Oppression in the midst of her. Dan. 9. 26.

—The People of the Prince that shall come, shall *destroy* the City and the *Sanctuary*. —

^d † 1 King. 9. 7, 8. Then will I cut off Israel out of the Land which I have given them; and this *House* which I have hallowed for my Name, will I cast out of my Sight, and Israel shall be a Proverb, and a By-word among all People: And at this *House* which

is high, every one that passeth by shall be astonished, and shall say, Why hath the Lord done thus unto this House, and to this House? † Mic.

Therefore shall *Zion* for you be plowed as a *Field*, and *Jerusalem* shall become *Heaps*, and the Foundation of the House, as the high places in the Forest.

^e † Mar. 24. 2. There shall not be left here one Stone upon another, that shall not be thrown down. † Mar. 13. 2. Seekest thou these great Buildings? They shall not be left one Stone upon another, that shall not be thrown down. *The same Words* † Luk 21. 6.

^f Dan. 9. 24. Seventy Weeks are determined upon thy City, and upon thy holy City, to the Transgression, and to the end of ^g Sins. — 1 Pet.

Having your Conversation among the Gentiles: that as they speak against you, and doers, they may by your Works which they shall see, glorify God in the Day of *Revelation*.

^h † Mar. 11. 15. *See on Mar. 11. 12.

ⁱ † See on Mar. 11. 17.

ayer: but ye have made it a den of thieves. 47. And he taught daily in the temple. But ⁱ the chief Priests and the scribes, and the chief of the People fought to destroy him, 3. And could not find what they might do: for all the people ^{*} were very ^k attentive to hear him [Or, *hanged* ^r him].

C H A P. XX.

AND ⁱ it came to pass, that on one of those days, as he taught the People in the temple, and preached the gospel, the chief Priests and the Scribes came upon him, with the Elders, 2. And spake unto him, saying, Tell us, ^m By what authority dost thou these things? or who is he that gave thee this authority? 3. And he answered and said unto them, I will also ask you one thing; and answer me: 4. The Baptism of John, was it from heaven, or of men? 5. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? 6. But and if we say, Of men; all the People will stone us: for they be persuaded that John was a ⁿ Prophet. 7. And they answered that they could not tell whence *it was*. 8. And Jesus said unto them, Neither tell I you by what authority I do these things. 9. Then began he to speak to the People this Parable: ^o A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10. And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11. And again he sent another servant; and they beat him also, and entreated *him* shamefully, and sent *him* away empty. 12. And again he sent the third; and they wound-

Y

ⁱ † Mar. 11. 18. The Scribes and chief Priests heard *it*, and fought how they might destroy him: for they feared him, because all the People was astonished at his Doctrine. † Joh. 7. 19. Why go ye about to kill me? † Joh. 8. 37. Ye seek to kill me, because my Word hath no place in you.

^k Neh. 8. 3. The Ears of all the People were attentive to the Book of the Law. Acts 16. 14. —Lydia —whose Heart the Lord opened, that she *attended* to the Things

which were spoken of Paul:

^l * Mat. 21. 23. When he was come into the Temple, the *chief Priests* and the *Elders* of the People came unto him, as he was teaching, and said, By what Authority dost thou these Things? and who gave thee this Authority?

^m † Acts 4. 7. By *what Power*, or by *what Name* have ye done this? † Acts 7. 27. Who made thee a Ruler and a Judge over us?

ⁿ See on Mat. 11. 9.

^o * See on Mat. 21. 33, &c.

wounded him also, and cast him out. 13. Then said the
of the vineyard, What shall I do? I will send my be-
son: it may be they will reverence him when they see
14. But when the husbandmen saw him, they reasoned
themselves, saying, This is the heir: come, let us kill
that the inheritance may be ours. 15. So they cast him
of the vineyard, and killed him. What therefore shall
lord of the vineyard do unto them? 16. He shall come
destroy these husbandmen, and shall give the vineyard
others. And when they heard it, they said, God forbid.
And he beheld them, and said, What is this then that
written, The * stone which the builders rejected, the
is become the head of the corner? 18. Whosoever shall
upon that stone, shall be broken: but * on whomsoever
shall fall, it will grind him to powder. 19. ¶ And the
Priests and the Scribes the same hour sought to lay hands
him; and they feared the People: for they perceived
he had spoken this Parable * against them. 20. And
* watched him, and sent forth spies, which should
themselves just men, that they might take hold of his words
that so they might deliver him unto the power and author-
ty of the governour. 21. And they asked him, say-
† Master, we know that thou sayst and teachest rightly,
ther acceptest thou the person of any, but teachest the
of God * truly [Or, of a truth]. 22. Is it lawful for us
give tribute unto Cesar, or no? 23. But he perceived their
craftiness, and said unto them, Why tempt ye me?
Shew me a penny: whose image and superscription hath
They answered and said, Cessars. 25. And he said
them, * Render therefore unto Cesar the things which
Cessars, and unto God, the things which be Gods. 26.
they could not take hold of his words before the People:

* * Psal. 118. 22. See on Luk.

2. 34.

† Dan. 2. 34, 35. Mat. 21.

44. See on Luk. 2. 34.

* See on Luk. 19. 47.

† Acts 7. 54. When they heard
these things, they were cut to the
hearts, and they gnashed on him
[Stephen] with their Teeth.

* † See on Mat. 22. 15, 16.

* † Mat. 22. 16. They sent out
unto him their Disciples with the

Herodians, saying, Master, we
that thou art true, and teachest
the Way of God in Truth,
ther carest thou for any Man:
5 thou regardest not the Person
Men. † Mar. 12. 15. Shall
give, or shall we not give?
he knowing their Hypocrisy,
unto them, Why tempt ye me?

10 Bring me a Penny, that I
see it.

* See on Mat. 22. 21.

they marvelled at his answer, and held their peace. 27. ¶ Then came to him certain of the ^b Sadducees (which deny that there is any resurrection) and they asked him, 28. Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29. There were therefore seven brethren: and the first took a wife, and died without children. 30. And the second took her to wife, and he died childless. 31. And the third took her; and in like manner the seven also. And they left no children, and died. 32. Last of all the woman died also. 33. Therefore in the resurrection, whose wife of them is she? for seven had her to wife. 34. And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35. But they which shall be accounted ⁱ worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. 36. Neither can they ^k die any more; for they are ⁱ equal unto the angels, and are the children of God, ^m being the children of the resurrection. 37. Now that the dead are raised, even Moses ⁿ shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38. For he is not a God of the dead, but of the living: for ^o all live unto him. 39. ¶ Then certain of the Scribes answering, said, Master, thou hast well said. 40. And after that, they durst not ask him any question at all. 41. And he said unto them, ^p How say they that Christ is Davids son?

Y 2

42.

^b † Mat. 22. 23. † Acts 23. 8.
† Deut. 25. 5. See on Mar. 12.
18, 19.

² Thes. 1. 5. That ye may be accounted *worthy* of the Kingdom of God, for which ye also suffer. Col. 1. 12. Giving thanks unto the Father, which hath made us *meet* to be partakers of the Inheritance of the Saints in Light. 1 Joh. 3. 10. 3. Every Man that hath this *hope* in him, *purifieth* himself, even as he is pure.

^k 1 Cor. 15. 54. Death is *swallowed* up in Victory. Rev. 21. 4.

—There shall be *no more* Death.—

¹ † 1 Joh. 3. 2: Beloved, *now* are we the Sons of God, and it doth not yet appear *what* we *shall* be:

But we know, that when he shall appear, we *shall* be *like* him; for we shall see him as he is.

^m Rom. 8. 23. Our selves also which have the first Fruits of the Spirit, even we our selves groan within our selves, waiting for the *Adoption*, to wit, the *Redemption* of our Body.

ⁿ * Exod. 3. 6. See on Mat. 22. 32.

^o † Rom. 6. 10. —In that he liveth, he *liveth* unto God.

^p * Mat. 22. 42. What think ye of *Christ*? Whose *Son* is he? They say unto him, The *Son* of *Davids*. † Mar. 12. 35. Jesus answered and said, while he taught in the Temple,

42. And David himself saith in the book of psalms,^a LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. 44. David the fore calleth him Lord, how is he then his son? 45. ¶ In the ^b audience of all the People, he said unto his disciples 46. ^c Beware of the Scribes, which desire to walk in robes, and love greetings in the markets, and the high seats in the synagogues, and the chief rooms at feasts; Which ^d devour widows houses, and for a shew make Prayers: the same shall receive greater damnation.

C H A P. XXI.

AND he looked up, and ^e saw the rich men cast their gifts into the ^f treasury. 2. And he saw a certain poor widow, casting in thither two mites. 3. he said, Or a truth I say unto you, that ^g this poor widow hath cast in more than they all. 4. For all these have of the bundance cast in unto the offerings of God: but she of her nury hath cast in all the living that she had. 5. ¶ And as he spake of the temple, how it was adorned with gold stones, and gifts, he said, 6. *As for these things which ye behold, the days will come, in the which there shall not be left ⁱ one stone upon another, that shall not be thrown down.* 7. And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things come to pass? 8. And he said, ^k Take heed that ye be not deceived: for many shall come in my name, saying, *Christ*; ^l and the ^m time [Or, and, *The time*] draweth nigh: go ye not therefore after them. 9. But when ye shall see wars, and commotions, be not ⁿ terrified: for these things must first come to pass, but the end is not by and

ple, How say the Scribes, that *Christ* is the Son of David?

^a † See on Mat. 22. 44.

^b † Mar. 12. 38. He said unto them in his Doctrine, *Beware of the Scribes*, which love to go in long cloathing, and love Salutations in the Market places. 1 Tim. 5. 20. Them that Sin *rebuke* before all.

^c * See on Mat. 23. 6.

^d † See on Mat. 23. 14.

^e * Mar. 12. 41. Jesus sat over-against the *Treasury*, and beheld how the People cast Money into the

Treasury: and many that were cast in much.

^f See on Mar. 12. 41.

^g See on 2 Cor. 8. 12.

^h * Mat. 24. 1. See on 13. 1.

ⁱ See on Luk. 19. 44.

^k † Eph. 5. 6. † 2 Thes. 2. 1.

See on. Mat. 24. 4.

^l † Mat. 3. 2. Mat. 4. 17. pent ye: for the *Kingdom of Heaven is at hand.*

^m See on Mat. 24. 6, 7.

10. Then said he unto them, ^a Nation shall rise against nation, and kingdom against kingdom: 11. And great earthquakes shall be in divers places, and famines, and pestilences, and fearful fights, and great signs shall there be from heaven. 12. But ^o before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into ^p prisons, being brought ^q before kings and rulers for my names sake. 13. And it shall ^r turn to you for a testimony. 14. ^u Settle it therefore in your hearts, not to meditate before what ye shall answer. 15. For I will give you a mouth and wisdom, which all your ^a Adversaries shall not be able to gainsay, nor resist. 16. And ye shall be ^b betrayed both by Parents, and brethren, and kinsfolks, and friends; and ^c some of you shall they cause to be put to death. 17. And ye shall be ^d hated of all men for ^e my names sake. 18. But there shall not an ^f hair of your head perish. 19. In your (1) patience possess ye your souls. 20. And when ye shall

Y 3

ⁿ * Mat. 24. 7.

^o † See on Mat. 24. 9.

^p † Acts 4. 3. They laid Hands on them, and put them in common hold unto the next Day. † Acts 5. 18. And laid their Hands on the Apostles, and put them in the common Prison. † Acts 12. 4. When he had apprehended him, he put him in Prison, and delivered him to four quaternions of Soldiers to keep him. † Acts 16. 24. Who having received such a Charge, thrust them into the inner Prison, and made their feet fast in the Stocks. 15 ^q † Acts 25. 23. On the Morrow, when Agrippa was come, and Bernice, with great Pomp, and was entered into the Place of Hearing, with the chief Captains, and principal Men of the City, at Festus Commandment Paul was brought forth.

^r † 1 Pet. 2. 14. Or unto Governors, as unto them that are sent by him, for the Punishment of Evil-doers, and for the Praise of

them that do well.

^s † Philip. 1. 28. In nothing terrified by your Adversaries: which is to them an evident Token of Perdition, but to you of Salvation, and that of God. † 2 Thef. 1. 5. Which is a manifest Token of the righteous Judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer.

^u † Mar. 13. 11. † Luk. 12. 18. See on Mat. 10. 19.

^a † Acts 6. 10. See on Mat. 10. 20.

^b † Mic. 7. 6. See on Mat. 10. 21.

^c † Acts 7. 59. They stoned Stephen.— † Acts. 12. 2. He killed James the Brother of John with the Sword.

^d † Mat. 10. 22.

^e 1 Pet. 4. 16. If any Man suffer as a Christian, let him not be ashamed; but let him glorifie God on this behalf.

^f * See on Mat. 10. 30.

(1) Our Lord here recommends to his Followers, the patient Bearing Afflictions and Persecutions, and that they should have a firm Trust and De-

De-

^a shall see Jerusalem compassed with armies, then know the desolation thereof is nigh. 21. Then let them who are in Judea, flee to the mountains; and let them which are in the midst of it, depart out; and let not them that are in the Countries, enter thereinto. 22. For these be the days of vengeance, that all things which are ^b written may be fulfilled. 23. But woe unto them that are with child, and them that give suck in those days: for there shall be great distress in the land, and wrath upon this People. 24. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, ^c until the times of the Gentiles be fulfilled. 25. ¶ And there shall be ^d signs in the sun,

^a * Mat. 24. 15. When ye therefore shall see the *Abomination of Desolation*, spoken of by Daniel the Prophet, stand in the *holy Place*. † Mar. 13. 14. When ye shall see the *Abomination of Desolation*, spoken of by Daniel the Prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judea, flee to the Mountains.

^b † Dan. 9. 26, 27. After three-score and two Weeks shall Messiah be cut off, but not for himself: and the People of the Prince that shall come, shall destroy the City and the Sanctuary, and the End thereof shall be with a Flood, and unto the End of the War Desolations are determined: (And he shall confirm the Covenant with many for one Week: and in the midst of the Week he shall cause the Sacrifice and the Oblation to cease, and for the overspreading of Abominations, he shall make it desolate) even until the Consummation, and that determined shall be poured upon the Desolate. † Zech. 11. 1. Open thy Doors, O Lebanon, that the Fire may devour thy Ce-

dars.

^c * Dan. 9. 27. The Word of the Lord. 22. Dan. 12. 7. I heard the Man clothed in white, which was upon the Waters of the River, when he held up his Right Hand, and his left Hand unto Heaven, and swore by him that liveth for ever, and it shall be at that Time, Times, and an half, when he shall have accomplished to scatter the Power of the People, all these Things shall be accomplished. † Rom. 11. 25. I would not that ye be ignorant, Brethren, that ye should be ignorant of this Mystery, (ye should be wise in your own conceits) that blindness in part is fallen upon Israel until the Fulfillment of the Gentiles be come in.

^d * Mat. 24. 29. Immediately after the Tribulation of those days shall the Sun be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken. † Mar. 13. 25. But in those Days, after that Tribulation, the Sun shall be darkened, and the Moon shall not give

Dependence on his good Providence. Hereby they would often and deliver themselves (for so the Words translated *possess ye your* may signify,) from some Sufferings, and escape those terrible Judgments by which others would be miserably destroyed.

in, and in the stars; and upon the earth distress of
with perplexity, the sea and the waves roaring;
as hearts failing them for fear, and for looking after
things which are coming on the earth: for the ^c pow-
er of heaven shall be shaken. 27. And then shall they see
of man ^e coming in a cloud with power and great glo-
ry. And when these things begin to come to pass,
look up, and lift up your heads; for your ^e redemption
is nigh. 29. And he spake to them a ^b parable, Be-
hold the Fig-tree, and all the trees; 30. When they now
forth, ye see and know of your own selves, that sum-
mer is nigh at hand. 31. So likewise ye, when ye see
these things come to pass, know ye that the kingdom of God
is at hand. 32. Verily I say unto you, This generation
shall not pass away, till all be fulfilled. 33. ⁱ Heaven and
earth shall pass away: but my word shall not pass away.
And ¹ take heed to your selves, lest at any time your
hearts be overcharged with surfeiting and drunkenness, and
of this life, and so that day come upon you unawares.
For ^m as a snare shall it come on all them that dwell on

Y 4

the

† 2 Pet. 3. 10, 12. But the
the Lord will come as a
in the Night, in the which
things shall pass away with a
noise, and the Elements shall
with fervent Heat, the Earth
and the Works that are there-
in shall be burnt up. Looking
for the coming of the
Day of God, wherein the
things being on fire shall be dis-
solved, and the Elements shall
be dissolved with fervent Heat. See the
on Mat. 24. 29.

Mat. 24. 29. The Words under 15

25. Rev. 1. 7. Rev. 14. 14.
in Acts 1. 11:

Rom. 8. 19, 23. The earnest
expectation of the Creature waiteth

for the Manifestation of the Sons of
And not only they, but our
also, which have the first-
fruits of the Spirit, even we our
selves groan within our selves, wait-
ing for the Adoption, to wit, the
redemption of our Body.

† Mat. 24. 32. Mar. 13. 28,

Now learn a Parable of the Fig-tree,
when his Branch is yet tender, and
putteth forth Leaves, ye know
that Summer is nigh.

5 ⁱ † Mat. 24. 35.

^k See on Luk. 16. 17.

¹ † Rom. 13. 13. Let us walk
honestly as in the Day; not in Ri-
oting and Drunkenness, not in Cham-
bering and Wantonness, not in
Strife and Envy. Gal. 5. 19,
21. The Works of the Flesh are
manifest, — Envyings, Murders,
Drunkenness, Revellings, and such
like. — † 1 Thes. 5. 6. Let us not

Sleep as do others, but let us watch
and be sober. 1 Pet. 4. 3. The
Time past of our Life may suffice
us to have wrought the Will of
the Gentiles, when we walked in
Lasciviousness, Lusts, Excess of Wine,
Revellings, Banquetings, and abomi-
nable Idolatries. † 1 Pet. 4. 7.
The End of all Things is at hand:
be ye therefore sober, and watch un-
to Prayer.

^m Eccl. 9. 12. As the Fishes that
are

the face of the whole earth. 36. * Watch ye therefore, pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. 37. And in the day-time he was teaching in the temple, and at night he went out, and lodged in the mount that is called *the mount of Olives*. 38. And all the People came early in the morning to him in the temple, for to hear him.

C H A P. XXII.

NOW the feast of unleavened bread drew nigh, which is called the passover. 2. And the chief Priests and Scribes sought how they might kill him; for they feared the people. 3. ¶ Then entered Satan into Judas the Iscariot, being of the number of the twelve. 4. And he went his way, and communed with the chief Priests and captains, how he might betray him unto them. 5.

are taken in an evil Net, and as the Birds that are caught in the Snare; so are the Sons of Men snared in an evil Time, when it falleth suddenly upon them. † 1 Thes. 5. 2. † 2 Pet. 3. 10. † Rev. 3. 3. † Rev. 16. 15. See on Mat. 24. 43.

^a † See on Mat. 24. 42.

^b † See on Luk. 18. 1.

^c See on Luk. 20. 35.

^d † Psal. 1. 5. The Ungodly shall not stand in the Judgment, nor Sinners in the Congregation of the Righteous. † Eph. 6. 13. Take unto you the whole Armour of God, that you may be able to withstand in the Evil-Day, and having done all to stand. † 1 Joh. 2. 28. And now little Children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. Prov. 22. 29. Seest thou a Man diligent in his Business? He shall stand before Kings, he shall not stand before mean Men.

^e † Joh. 8. 1, 2. Jesus went unto the Mount of Olives; and early in the Morning he came again into the Temple, and all the People came unto him; and he sat down,

and taught them.

^f † Luk. 22. 39.

^g * Mat. 26. 2. See on

14. 1.

^h † Psal. 2. 2. The Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed. Mat. 26. 3. Then assembled together the Chief Priests, and the Elders of the People.

14. 1 The Chief Priests and Scribes sought how they might kill him by craft, and put him to Death. † Joh. 11. 47. They gathered the Chief Priests and the Pharisees a Council, and said, What shall we do? for this Man doth many signs. † Acts 4. 27. Of a truth against thy holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the People of Israel, were gathered together.

ⁱ * Mat. 26. 14. Then of

the Twelve, called Judas Iscariot, went unto the Chief Priests.

13. 2, 27. Supper being ended (the Devil having now put into his Heart of Judas Iscariot, Simon to betray him). —After this Satan entered into him.

they were glad, and ^k covenanted to give him money. 6. And he promised and sought opportunity to betray him unto them ^{*} in the absence of the multitude [Or, *without tumult*]. 7. ¶ ¹ Then came the day of unleavened bread, when the passover must be killed. 8. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. 9. And they said unto him, Where wilt thou that we prepare? 10. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he enteth in. 11. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my disciples? 12. And he shall shew you a large upper room furnished: there make ready. 13. And they went and found as he had said unto them: and they made ready the passover. 14. And when the ^m hour was come, he sat down, and the twelve Apostles with him. 15. And he said unto them, ^{*} With desire I have desired [Or, *I have heartily desired*] to eat this passover with you before I suffer. 16. For I say unto you, I will not any more eat thereof, ⁿ until it be fulfilled in the kingdom of God. 17. And he (1) took the cup, and gave thanks, and said, Take this, and divide it among yourselves. 18. For ^o I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19. ¶ And he ^p took bread, and gave thanks, and brake it, and gave

^k Zec. 11. 12. —They weighed for my Price *thirty Pieces* of Silver.

[†] Mar. 14. 12. ^{*} See on Mat. 26. 17.

ⁿ ^{*} Mat. 26. 20. When the *Even* was come, he sat down with the Twelve. [†] Mar. 14. 17. In the *Evening* he cometh with the Twelve.

ⁿ [†] Luk. 14. 15. When one of them, that sat at Meat with him, heard these Things, he said unto him, Blessed is he that shall eat Bread in the *Kingdom* of God.

[†] Rev. 19. 9. Write, blessed are

they which are called to the *Marriage-Supper* of the Lamb.

^o [†] Mat. 26. 29. But I say unto you, I will not drink henceforth of this *Fruit* of the *Vine*, until that day when I drink it new with you in the Kingdom of God. [†] Mar. 14. 25. Verily I say unto you, I will drink no more of the *Fruit* of the *Vine*, until that day that I drink it new in the kingdom of God.

^p [†] Mar. 14. 22. [†] 1 Cor. 11. 23. See on Mat. 26. 26, 27.

(1) The Company which were to eat the Passover being come together, the *chief Person* began the Feast with a *Cup of Wine*, which he gave to be distributed among those who were present. This therefore was not that *Cup* which our Lord took when he instituted the Sacrament; for this *Cup* was drunk at the *Beginning* of the *Feast*, but our Lord did not institute the Sacrament till *Supper* was ended.

gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20. Likewise after the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 21. ¶ But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth ^b as it was determined: woe unto that man by whom he is betrayed. 23. And he began to enquire among themselves, which of them it was that should do this thing. 24. ¶ And there was also a dispute among them, which of them should be accounted the greatest. 25. And he said unto them, The ^c kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. 26. ^d But ye shall not be so: but ^e he that is ^f greatest among you, shall be as the younger; and he that is chief, as he that serveth. 27. For whether is ^g greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but ^h I am among you as he that serveth. 28. Ye are they which have continued with me in my ⁱ temptations. And ^k I appoint unto you a kingdom, as my Father hath appointed unto me.

^a † Psal. 41. 9. Yea, mine own familiar Friend, in whom I trusted, which did eat of my Bread, hath lift up his Heel against me. ^a Mat. 26. 21, 23. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. He that dipped his Hand with me in the Dish, the same shall betray me. † Mar. 14. 18. As they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. ^b Joh. 13. 21, 26. When Jesus had thus said, he was troubled in Spirit, and testified, and said, Verily verily I say unto you, that one of you shall betray me. He it is to whom I shall give a Sop, when I have dipped it. And when he had dipped the Sop, he gave it to Judas Iscariot the Son of Simon.

^b † Acts 4. 18. See on Acts 2. 23.

^c * Mat. 20. 25. Ye know that the Princes of the Gentiles exercise Dominion over them, and they that

are Great exercise Authority over them. † Mar. 10. 42. Ye also know that they which are accounted ^d rule over the Gentiles, exercise Authority over them, and their Ones exercise Authority over them.

^d † 1 Pet. 5. 3. See on 1 Pet. 2. 24.

^e † Luk. 9. 48. —He that is least among you all, the same shall be Great.

^f See on Mat. 20. 26.

^g * Luk. 12. 37. —Verily I say unto you, he shall gird himself, and make them sit down to meat, and he will come forth to serve them.

^h † Mat. 20. 28. † Joh. 13. 14. See on Phil. 2. 7.

ⁱ † Heb. 4. 15. We have had an high Priest which cannot be touched with the Feeling of our Infirmities; but was in all things tempted like as we are, yet without Sin.

^k † Mat. 24. 47. Verily, I say unto you, if the Son of man shall find thee watching, he will appoint thee over his household, and thou shalt go and rule over the household.

pointed unto me: 30. That ye may¹ eat and drink at my table in my kingdom, and² sit on thrones judging the twelve tribes of Israel. 31. ¶ And the Lord said, Simon, Simon, behold, ³ Satan hath desired to have you, that he may⁴ sift you as wheat: 32. But I have⁵ prayed for thee, that thy⁶ faith fail not; and when thou art⁷ converted, strengthen thy brethren. 33. And he said unto him, Lord, I am ready to go with thee both into prison, and to death. 34. And he said, ⁸ I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. 35. And he said unto them, When I⁹ sent you without purse, and scrip, and shoes, lacked ye any thing?

unto you, that he shall make him Ruler over all his Goods. † Luk. 12. 32. Fear not little Flock; for it is your Fathers good Pleasure to give you the Kingdom. 2 Cor. 1. 7. Our hope of you is stedfast, knowing that as you are Partakers of the Sufferings, so shall ye be also of the Consolations. 2 Tim. 2. 12. If we suffer, we shall also reign with him.

† Mat. 8. 11. Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven. † Luk. 14. 15. —Blessed is he that shall eat Bread in the Kingdom of God. † Rev. 19. 9. Write, Blessed are they which are called to the Marriage-Supper of the Lamb.

† Psal. 49. 14. † Rev. 3. 21. See on Mat. 19. 28.

† 1 Pet. 5. 8. Be sober, be vigilant, because your Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour.

Amos 9. 9. I will sift the House of Israel among all Nations, like as Corn is sifted in a Sieve.—

† Joh. 17. 11, 15, 20. Holy Father, keep through thine own Name, those whom thou hast given me, that they may be one, as we are. I pray not that thou shouldest take them out of the World, but that thou shouldst keep them from the Evil. Neither pray I for these a-

lone, but for them also which shall believe on me through their Word.

† Mat. 16. 18. Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.

† Psal. 51. 13. Then will I teach Transgressors thy Ways, and Sinners shall be converted unto thee. † Joh. 21. 15, 16, 17. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my Lambs. He saith unto him a second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my Sheep. He saith unto him a third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him a third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my Sheep.

† Jer. 10. 23. O Lord, I know that the Way of Man is not in himself: it is not in man that walketh to direct his steps.

† Mar. 14. 30. † Joh. 13. 37. See on Mat. 26. 34.

† See on Mat. 10. 9.

thing? and they said, Nothing. 36. Then said he to them, But now he that hath a purse, let him take it, likewise his scrip: and he that hath no (1) Sword, let him sell his garment, and buy one. 37. For I say unto you, this that is written, must yet be accomplished in me, he was ^a reckoned among the transgressors: for the things concerning me have an end. 38. And they said, Lord, hold, here *are* two swords. And he said unto them, *is* enough. 39. And he ^c came out, and ^d went, as he was to the mount of Olives; and his disciples also followed him. 40. And when he was at the place, he said unto them, ^e Pray, that ye enter not into temptation. 41. And he was ^f withdrawn from them about a stones cast, and ^g kneeled down, and prayed, 42. Saying, Father, if thou be ^h willing, remove [Gr. *willing to remove*] this cup from me: nevertheless, ⁱ not my will, but thine be done. 43.

^a * Isa. 53. 12. He was *numbered* with the Transgressors.— † Mar. 15. 28. And the Scripture was fulfilled; which saith, and he was *numbered* with the Transgressors.

^b Joh. 18. 36. My Kingdom is not of this World: if my Kingdom were of this World, then would my *Servants* fight, that I should not be delivered to the Jews.

^c * Mat. 26. 36. Then cometh Jesus with them to a Place called *Gethsemane*, and saith unto the Disciples, sit ye here while I go and pray yonder. † Mar. 14. 32. And they came to a place called *Gethsemane*: and he saith to his Disciples, sit ye here, while I shall pray. † Joh. 18. 1. When Jesus had spoken these Words, he *went* forth with his Disciples over the Brook Cedron, where was a Garden,

into which he entered and his Disciples.

^d † Luk. 21. 37. In the Day he was teaching in the Temple, and at Night he *went out* to abide in the Mount that is called *Mount of Olives*.

^e † Ver. 46. Mat. 6. 13. Lead us not into Temptation.—

^f 19. 26. 41. Watch and pray, that ye enter not into Temptation: the Spirit indeed is willing, but the Flesh is weak. † Mar. 14. 38. Watch ye, and pray, lest ye enter into Temptation: the Spirit is ready, but the Flesh is weak.

^g † See on Mat. 26. 39.

^h See on Acts 7. 60.

ⁱ † Joh. 6. 38. I came down from Heaven, not to do mine own Will, but the Will of him that sent me.

(1) This Passage is not to be understood *literally*, but *figuratively*. For our Lord could not intend that his Disciples should *sell their garments and buy Swords*, and thereby oppose Force to Force; for had been his Design, he would not have said, Ver. 38. that *two Swords were enough*, nor would he have blamed St. Peter for using his Sword as he did, Mat. 26. 52. He wanted not Weapons, had he been disposed to put his Enemies to flight. Good Expositors therefore think that by these *figurative* Expressions, our Lord admonished his Disciples to arm themselves with Faith and Patience against the perilous Times which were just at hand.

here appeared an ⁱ angel unto him from heaven, strengthening him. 44. And being in an ^k agony, he prayed ^l more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46. And said unto them, Why sleep ye? rise and ^m pray, lest ye enter into temptation. 47. ¶ And while he yet spake, ⁿ behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49. When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? 50. ¶ And ^o one of them smote the servant of the high priest, and cut off his right ear. 51. And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him. 52. Then ^p Jesus said unto the chief priests and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves? 53. When I was daily with you in the temple, ye stretched forth no hands against me: but this is ^q your hour, and the power of darkness. 54. ¶ Then ^r took they him, and led him, and brought him into the high priests house. And Peter followed

ⁱ See on Mat. 18. 10.
^k † Joh. 12. 27. Now is my Soul troubled; and what shall I say? Father, save me from *this* Hour: but for this Cause came I unto this Hour. † Heb. 5. 7. Who in the Days of his Flesh, when he had offered up Prayers and Supplications, with strong crying and tears, unto him that was able to ^l save him from Death, and was heard in that he feared.
^l † Thef. 3. 10. Night and Day praying exceedingly, that we might see your Face, and might perfect ¹⁵ that which is lacking in your Faith.
^m Ver. 40.
ⁿ † Mar. 14. 43. † Joh. 18. 3. See on Mat. 26. 47.
^o † Mat. 26. 51. Behold, one of them which were with Jesus, stretched out his Hand and drew

his Sword, and struck a Servant of the high Priests, and smote off his Ear. † Mar. 14. 47. One of them that stood by, drew a Sword, and ⁵ smote a Servant of the high Priest, and cut off his Ear. † Joh. 18. 10. Simon Peter having a Sword, drew it, and smote the high Priests Servant, and cut off his right Ear. ^p † Mat. 26. 55. In that same Hour said Jesus to the Multitudes, Are ye come out as against a Thief, with Swords and Staves for to take me? I sat daily with you teaching in the Temple, and ye laid no hold on me. † Mar. 14. 48. Jesus answered and said unto them, Are ye come out as against a Thief, with Swords and with Staves, to ²⁰ take me?
^q † Joh. 12. 27. The Words under Ver. 44.
^r See on Mat. 26. 57.

330 *Tear of our Lord* 33. St. L U K E *XIX*
 followed afar off. 55. And when they had ^akindled a fire
 in the midst of the hall, and were set down together,
 sat down among them. 56. But a certain maid beheld
 as he sat by the fire, and earnestly looked upon him, and
 This man was also with him. 57. And he denied him,
 ing, Woman, I know him not. 58. And after a little
 another saw him, and said, Thou art also of them.
 Peter said, Man, I am not. 59. And about the space of
 hour after, another confidently affirmed, saying, Of a
 this fellow also was with him; for he is a Galilean. 60.
 Peter said, Man, I know not what thou sayst. And im-
 ately while he yet spake, the cock crew. 61. And he
 turned and looked upon Peter; and Peter remembered
 word of the Lord, how he had said unto him, ^b Before
 cock crow, thou shalt deny me thrice. 62. And Peter
 out, and wept bitterly. 63. ¶ And the men that held
^c mocked him, and smote him. 64. And when they
 blindfolded him, they struck him on the face, and asked
 saying, Prophecie, who it is that smote thee? 65.
 many other things blasphemously spake they against
 66. ¶ And ^d as soon as it was day, the ^e elders of the
 ple, and the chief priests and the scribes came together
 led him into their council, 67. Saying, Art thou the
 tell us. And he said unto them, If I tell you, you will
 believe. 68. And if I also ask you, you will not answer
 nor let me go. 69. Hereafter shall the Son of man ^f
 the right hand of the power of God. 70. Then said
 all, Art thou then the Son of God? And he said unto
^g Ye say that I am. 71. And they said, What need
 any further witness? for we our selves have heard
 his own mouth.

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^a * See on Mat. 26. 69.

^b † See on Mat. 26. 34.

^c † Mat. 26. 67. Then did they
 spit in his Face, and others smote
 him with the Palms of their
 Hands.

^d * Mat. 27. 1. When the Morn-
 ing was come, all the chief Priests
 and Elders of the People took coun-
 sel against Jesus to put him to
 Death.

^e ∴ Acts 22. 5. As also the

high Priest doth bear me witness
 and all the estate of the
 from whom also I received
 letters unto the Brethren, and
 to Damascus, to bring them
 were there bound unto Jeru-
 for to be punished.

^f † Mat. 26. 64. † Mar. 14. 62.

† Heb. 1. 3. † Heb. 8. 1.

Mat. 22. 44.

^g * Mar. 14. 62. Jesus

I am.

C H A P. XXIII.

AND the ^h whole multitude of them arose, and led him unto Pilate. 2. And they began to accuse him, saying, We found this *fellow* ⁱ perverting the nation, and ² forbidding to give tribute to Cesar, saying, that ¹ he himself is Christ a king. 3. And ^m Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayst *it*. 4. Then said Pilate to the chief priests, and to the People, ⁿ I find no fault in this man. 5. And they were the more fierce, saying, He ^o stirreth up the People, teaching throughout all Jewry, beginning from Galilee to this place. 6. When Pilate heard of Galilee, he asked whether the man were a Galilean. 7. And as soon as he knew that he belonged unto ^p Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. 8. ¶ And when Herod saw Jesus, he was exceeding glad: for he was ^a desirous to see him of a long season, because

^h † Mat. 27. 2. When they had bound him, they led him away, and delivered him to Pontius Pilate the Governour. † Mar. 15. 1. Straightway in the Morning the chief Priests held a Consultation with the Elders and Scribes, and the whole Council, and bound Jesus, and carried him away, and delivered him to Pilate. † Joh. 18. 28. Then led they Jesus from Caiaphas, unto the Hall of Judgment. — Act. 3. 13. — Whom ye delivered up, and denied him in the Presence of Pilate, when he was determined to let him go.

ⁱ † Acts 17. 7. These all do contrary to the Decrees of Cesar, saying, that there is another King, one Jesus.

^k † See Mat. 17. 27. Notwithstanding, lest we should offend them, go thou to the Sea, and cast an Hook, and take up the Fish that first cometh up: and when thou hast opened his Mouth, thou shalt find a piece of Money: that take, and give unto them for me and thee. † Mat. 22. 21. Render — unto Cesar, the Things which are Cessars: and

unto God, the Things which are God's.

^l † Joh. 19. 12. If thou let this man go, thou art not Cessars Friend: Whosoever maketh himself a King, speaketh against Cesar.

^m * See on Mat. 27. 11.

ⁿ Ver. 14. Mat. 27. 18. He knew that for Envy they had delivered him. Psal. 35. 7. Without Cause have they hid for me their Net in a Pit, which without Cause they have digged for my Soul. Acts 26. 31. — This man doth nothing worthy of Death, or of Bonds.

^o Amos 7. 10. Amaziah the Priest of Bethel, sent to Jereboam King of Israel, saying, Amos hath conspired against thee in the midst of the House of Israel: the Land is not able to bear all his Words.

^p † Luk. 3. 1. — Herod being Tetrarch of Galilee. —

^a † Luk. 9. 7. 9. Now Herod the Tetrarch heard of all that was done by him, — And he desired to see him.

because he ^a had heard many things of him ; and he he
to have seen some miracle done by him. 9. Then he qu
oned with him in many words ; but he answered him
thing. 10. And the chief priests and scribes stood an
hemently accused him. 11. And Herod with his ma
war set him at nought, and mocked him, and arrayed hi
a gorgeous robe, and sent him again to Pilate. 12. ¶
the same day ^b Pilate and Herod were made friends
ther ; for before they were at enmity between them
13. ¶ ^c And Pilate when he had called together the
priests, and the rulers, and the people, 14. Said unto
Ye have brought this man unto me, as one that perve
the people : and behold, I having examined him before
have found no fault in this man touching those
whereof ye accuse him ; 15. No, nor yet ^d Herod :
sent you to him, and lo, nothing worthy of death is do
to him. 16. I will therefore ^e chastise him, and relea
17. For of ^f necessity he must release one unto them
feast. 18. And ^g they cried out all at once, saying,
with this man, and release unto us Barabbas : 19.
for a certain sedition made in the city, and for murder

^a † Mat. 14. 1. At that Time
Herod the Tetrarch *heard* of the
Fame of Jesus. † Mar. 6. 14. King
Herod *heard* of him, for his Name
was spread abroad.

^b † Acts 4. 27. For of a Truth
against thy holy Child Jesus, whom
thou hast anointed, both Herod and
Pontius Pilate, with the Gentiles,
and People of Israel, were gathered
together.

^c * Mat. 27. 23. The Governour
said, Why, what Evil hath he done ?
But they *cried* out the more,
saying, Let him be crucified. ¹⁵
† Mar. 15. 14. Then Pilate said
unto them, Why, what Evil hath
he done ? but they *cried* the more
exceedingly, Crucify him. † Joh.
18. 38. Pilate saith unto him, 20
What is Truth ? And when he
had said this, he went out again
unto the Jews, and saith unto
them, I find in him *no Fault* at all.
† J. h. 19. 4. Pilate therefore went
forth again, and saith unto them,

I bring him forth to you,
may know that I find *no* Fault
in him.

^d 1 Pet. 2. 15. So is the
will of God, that with well-doing
ye may put to silence the Ignorance
of foolish men.

^e † Mat. 27. 26. —When
scourged Jesus, he delivered him
to be crucified. † Joh. 19. 1.
Pilate therefore took Jesus
and scourged him.

^f † Mar. 15. 6. † Joh. 8.
See on Mat. 27. 15.

^g † Acts 3. 14. Ye denied
the just, and slew him, whom
God had anointed, and whom
ye have denied, and have
murdered to be granted unto
him.

^h Acts 21. 36. The multitude
of the People followed after
Paul, saying, Away with him [Paul].

22. 22. Away with such a fellow
from the Earth ; for it is
written, that he should live.
Joh. 8. 20.

They cried out, Away with
him, crucify him.

ast in prison). 20. Pilate therefore willing to release Jesus, spake again to them. 21. But they cried, saying, Crucifie him, crucifie him. 22. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. 23. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. 24. And Pilate * gave sentence [Or, *assented*] that it should be as they required. 25. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their Will. 26. And as they led him away, they * laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 27. ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him. 28. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. 29. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31. For ° if they do these things in a green

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ⁱ † Mat. 27. 26. *The Words under*
Ver. 16. † Mar. 15. 15. *So Pilate*
willing to content the People, *re-*
leased Barabbas unto them, and *de-*
livered Jesus, when he had scourged
him, to be crucified. † Joh.
19. 16. Then *delivered* he him
therefore unto them to be *cruc-*
cified.

^k * See on Mat. 27. 32.

^l Luk. 19. 43. The Days shall
come upon thee, that thine En-
emies shall cast a Trench about
thee, and compass thee round,
and keep thee in on every side.

^m Mat. 24. 19. Luk. 21. 23.
Wo unto them that are with Child,
and to them that give suck in
those Days.

ⁿ Job 3. 21. Which long for
Death, but it cometh not, and dig
for it more than for hid Treasures.

^o Isa. 1. 19. They shall go into

the Holes of the Rocks, and into
the Caves of the Earth; for fear
of the Lord, and for the Glory of
his Majesty, when he ariseth to
shake terribly the Earth. * Hof.
10. 8. — They shall say to the
Mountains, Cover us, and to the
Hills, Fall on us. * Rev. 6. 16.
The Kings of the Earth, &c. —
said to the Mountains and Rocks,
Fall on us, and hide us from the
Face of him that sitteth on the
Throne, and from the Wrath of
the Lamb. † Rev. 9. 6. In those
Days shall men seek Death, and
shall not find it; and shall desire
to die, and Death shall flee from
them.

^o † Prov. 11. 31. The Righteous
shall be recompenced in the Earth,
much more the Wicked and the Sin-
ner. Isa. 10. 12. It shall come to
pass,

(1) green tree, what shall be done in the dry? 32. there were also ^a two other malefactors led with him put to death. 33. And when they ^b were come to the which is called ^{*} Calvary [Or, *the place of a Skull*], there crucified him, and the malefactors; one on the right and the other on the left. 34. ¶ Then said Jesus, ^c forgive them; for they ^d know not what they do.

pass, that when the Lord hath performed his whole Work [of Judgment] upon Mount Zion, and on Jerusalem, I will punish the Fruit of the stout Heart of the King of Assyria, and the Glory of his high Looks. † Jer. 25. 29. For lo, I begin to bring *evil* on the City which is called by my Name, and should ye be utterly *unpunished*? ¹⁰ Ye shall not be unpunished: for I will call for a *Sword* upon all the Inhabitants of the *Earth*, saith the Lord of Hosts. Jer. 49. 12. Thus saith the Lord, Behold, they whose ¹⁵ Judgment was not to drink of the Cup, have assuredly drunken, and art thou he that shalt altogether go *unpunished*? thou shalt not go unpunished, but thou shalt surely ²⁰ drink of it. Ezek. 20. 47. Thus saith the Lord God, Behold, I will kindle a Fire in thee, and it shall devour every *green Tree* in thee, and every *dry Tree*: the flaming Flame ²⁵ shall not be quenched, and all Faces from the South to the North shall be burnt therein. Dan. 7. 21. I beheld, and the same Horn made *War* with the Saints, and prevailed ³⁰ against them. * 1 Pet. 4. 17. For the Time is come that Judgment must begin at the House of

God: and if it first begin what shall the *End* be of the obey not the Gospel of God.

^a † Isa. 53. 12. —He was ⁵ *bred* with the Transgressors. * Mat. 27. 38. Then were *two Thieves* crucified with one on the right Hand, and one on the left.

^b † Mat. 27. 33. And when they were come to a Place called *thab*, that is to say, a Place of a *Skull*. † Mar. 15. 22. And they brought him unto the Place which is, being interpreted, Place of a *Skull*. † Joh. 19. 17. And he bearing his Cross, went forth into a Place, called the Place of a *Skull*, which is called in Hebrew, *Golgotha*. Where they crucified him, and two other with him, on either side one, and in the midst.

^c † Acts 7. 60. And he fell down, and cried with a loud voice, Lord, lay not this Sin to my charge. Mat. 5. 44. Pray for them which *despitefully* use you and persecute you. † 1 Cor. 4. 12. ³⁰ *reviled, we bless.*

^d † Acts 3. 17. And now, brethren, I wot that through ignorance ye did it, as did also your Rulers.

(1) Righteous and Good Men are in the holy Scriptures compared to a *green flourishing Tree*, whose Leaves do not wither, Psa. 1. 3. and the Wicked and Ungodly, to a *barren and dry Tree*, fit only for the kindling of a Fire which should devour every *green Tree*, and every *dry Tree*. Meaning is, he would cut off the Righteous and the Wicked. The Sense therefore of these Words is, If such Afflictions befall me, who have deserved them, what Punishments will God bring upon the Wicked who are the Instruments of them, and are fitted for Destruction, as the Wood is for the Fire?

hey parted his raiment, and cast lots. 35. And the people stood beholding: and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God. 36. And the soldiers also mocked him, coming to him, and offering him vinegar, 37. And saying, If thou be the king of the Jews, save thy self. 38. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. 39. ¶ And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thy self and us. 40. But (1) the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise. 44. And it was about the sixth hour, and there was a darkness over all the earth [Or, land] until the ninth hour. 45. And the sun was darkened, and the vail of the temple was rent in the midst. 46. ¶ And when Jesus had cried with

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^c † See on Mat. 27. 35.

ⁱ See on Joh. 12. 26.

^f † Psal. 22. 17. They look and have upon me. † Zech. 12. 10. They shall look upon me whom they have pierced.

^k † Mat. 27. 45. Now from the sixth Hour there was Darkness over all the Land, unto the ninth Hour.

^s † Mat. 27. 39. They that passed by reviled him, wagging their Heads.

⁵ † Mar. 15. 33. When the sixth Hour was come, there was Darkness over the whole Land, until the ninth Hour.

^h † See on Mat. 27. 37.

¹ † See on Mat. 27. 51.

(1) To reconcile this with St. Matthew, who speaks as if both the Thieves reviled our Lord, let it be observed, that Writers, both sacred and prophane, frequently use the plural Number for the singular. Thus, What is said to be written in the Prophets, is only written in one of them; and what is said to be spoken by the Disciples, was only said by one of them. Farther, St. Luke writing a fuller Account of this matter, is more particular in relating the Circumstances than St. Matthew, who seems to design to Record only so much as would shew the Fulfilling of the Prophecies, particularly that which says, He was numbred with the Transgressors. Whether this Malefactor had done any thing towards a true Repentance before he came to Execution or not, is not recorded, and therefore uncertain. But thus much is certain, that his believing in Christ at this first Opportunity, bears no resemblance to the late Repentance of Christians, who have believed in Christ, and notwithstanding have all their Lives disobeyed him.

with a loud voice, he said, Father, ^a into thy hands I commend my spirit: and having ^b said thus, he gave up the ghost. 47. Now when the ^c centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48. And all the people that came together to that beholding the things which were done, smote their breasts and returned. 49. And all his acquaintance, and the women that followed him from Galilee, ^d stood afar off beholding these things. 50. ¶ And behold, *there was* a man named Joseph, a counsellor, *and he was* a good man, and a just: (The same had not consented to the counsel and deed of them) *he was* of Arimathea, a city of the Jews (wherein himself ^e waited for the kingdom of God.) 52. This man went unto Pilate, and begged the body of Jesus. 53. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54. And that day was the ^f preparation, and the sabbath drew on. 55. And the women also which followed with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56. And they returned, and prepared spices and ointment; and rested the sabbath-day, ^g according to the commandment.

C H A P. XXIV.

NOW upon the ^h first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2. And they found the stone rolled away from the sepulchre.

^a * Psal. 31. 5. See on 1 Pet. 4. 19.

^b † Mat. 27. 50. Jesus, when he had cried again with a loud Voice, yielded up the Ghost. † Mar. 15. 37. And Jesus cried with a loud Voice, and gave up the Ghost. † Joh. 19. 30. When Jesus therefore had received the Vinegar, he said, It is finished: and he bowed his Head, and gave up the Ghost.

^c † Mar. 15. 39. See on Mat. 27. 54.

^d † Psal. 38. 11. My Lovers and my Friends stand aloof from my Sore, and my Kinsmen stand afar off.

^e † Mar. 15. 42. † Joh. 19. See on Mat. 27. 57.

^f † Mar. 15. 43. See on Mat. 25. 38.

^g † Mat. 27. 62. Now the Day that followed the Day of preparation.—

^h † Luk. 8. 2. And certain men which had been healed of evil Spirits and Infirmities, called Magdalene, out of whom went seven Devils.

ⁱ † Exod. 20. 10. In it thou shalt not do any Work.

^k † Mar. 16. 1. † Joh. 20. See on Mat. 28. 1.

sepulchre. 3. And they entred in, and ¹ found not the body of the Lord Jesus. 4. And it came to pass, as they were much perplexed thereabout, behold, ^m two (1) men stood by them in shining garments. 5. And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye * the ^a living [Or, *him that liveth*] among the dead? 6. He is not here, but is risen : ^o remember how he spake unto you when he was yet in Galilee, 7. Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8. And they ^p remembered his words. 9. And ^a returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10. It was Mary Magdalene, and ^r Joanna, and Mary the mother of James, and other *women that were* with them, which told these things unto the Apostles. 11. And their ^s words seemed to them as idle tales, and they believed them not. 12. Then ^u arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. 13. ¶ And behold, ^a two of them went that

Z 3

same

¹ Ver. 23.

^m Joh. 20. 12. [Mary] seeth *two Angels in white*, sitting, the one at the Head, and the other at the Feet, where the Body of Jesus had lain. Acts 1. 10. While they looked stedfastly toward Heaven, as he went up, behold *two Men* stood by them in *white Apparell*.

ⁿ Rev. 1. 18. I am he that *liveth*, ¹⁰ and was *dead*: and behold, I am *alive* for evermore.—

^o Mat. 17. 23. † Mar. 9. 31. † Luk. 9. 22. See on Mat. 16. 21.

^p † Joh. 2. 22. When therefore ¹⁵ he was *risen* from the Dead, his Disciples *remembered* that he had said this unto them.

^q † Mat. 28. 8. They *departed* quickly *from* the *Sepulchre*, with ²⁰ fear and great Joy, and did run to

bring the Disciples Word. † Mar. 16. 10. She went and told *them* that had been *with him*, as they *mourned* and wept.

⁵ † Luk. 8. 3. *Joanna*, the Wife of Chuza, Herod's Steward, and Susanna.—

^s Mar. 16. 11. And they, when they had heard that he was alive, and had been seen of her, *believed not*.

^u Joh. 20. 3, 6. Peter therefore *went forth*, and that other Disciple, and came to the Sepulchre. Then cometh *Simon Peter* following him, and went into the Sepulchre, and seeth the linen Clothes tie.

^a Mar. 16. 12. After that, he appeared in another Form unto *two* of them, as they *walked*, and went into the Country.

(1) That Angels appeared in ancient Times in the *Similitude* of Men, is clear from Gen. 18. 2. and Gen. 19. 1, 2. and Josh. 5. 13. There is a seeming Difference in the Relation of the Evangelists concerning the Appearance of the Angels at this Time. Those who would enquire about it, may consult Dr. Clark's Paraphrase and Notes on Mat. 28. 2. and Luk. 24. 4. and Joh. 20. 11, 13.

same day to a village called Emmaus, which was from
 salem *about* threescore furlongs. 14. And they talked
 ther of all these things which had happened. 15. And
 came to pass, that while they communed *together*, and
 soped, * Jesus himself drew near, and went with them.
 But their eyes were ^b holden, that they should not
 him. 17. And he said unto them, What manner of
 munications are these that ye have one to another, as yet
 and are sad? 18. And the one of them, whose name was
 opas, answering, said unto him, Art thou only a stranger
 Jerusalem, and hast not known the things which are com-
 pass there in these days? 19. And he said unto them, What
 things? And they said unto him, Concerning Jesus of
 zareth, which was a ^d Prophet ^c mighty in deed and
^e before God, and all the People. 20. And how the
 priests and our rulers delivered him to be condemned
 death, and have crucified him. 21. But we trusted that
 had been he which should have ^e redeemed Israel: and
 side all this, to day is the third day since these things
 done. 22. Yea, and ^h certain women also of our com-

^a † Ver. 36. † Mat. 18. 20. Where two or three are *gathered to-
 gether* in my Name, there am I in
 the midst of them.

^b † See on Joh. 20. 14.

^c Joh. 19. 25. Now there
 stood by the Cross of Jesus, his Mo-
 ther, and his Mothers Sister, Mary
 the Wife of Cleophas, and Mary
 Magdalene.

^d † Mat. 21. 11. The multitude
 said, This is Jesus the Prophet of
 Nazareth of Galilee. † Luk. 7. 16.
 They glorified God, saying, That
 a *great Prophet* is risen up among us;
 and that God hath visited his Peo-
 ple. Joh. 9. 17. —The blind man
 —said, He is a Prophet. † Joh. 4.
 19. The Woman saith unto him,
 Sir, I perceive that thou art a Pro-
 phet. † Joh. 6. 14. —This is of a
 Truth that Prophet that should
 come into the World.

^e Acts 2. 22. Jesus of Nazareth,
 a man approved of God among you, *23*
 by Miracles, and Wonders, and Signs
 which God did by him in the midst

of you, as ye your selves
 know. † Acts 7. 22. Moses
 learned in all the Wisdom of
 Egyptians, and was mighty in
 5 and in Deeds. Acts 10. 38. *10*
 God anointed Jesus of Nazareth
 with the Holy Ghost, and with
 Power; who went about doing Good
 and healing all that were oppres-
 sed of the Devil: for God was
 with him.

^f Luk. 2. 52. Jesus increased
 Wisdom and Stature, and in-
 creased *your* with God and Man.

^g Luk. 2. 38. She [Anna]
 spake of him to all them that
 were *ed* for Redemption in Jerusa-
 † Acts 1. 6. Lord, wilt thou at
 Time restore again the Kingdom
 to Israel?

^h † Mat. 28. 8. † Mar. 16. 4
 The Words under Ver. 9. † Luk.
 20. 18. Mary Magdalene came,
 told the Disciples, that she had
 seen the Lord, and that he had shew-
 ken these Things unto her.

astonished, which were early at the sepulchre: 23. *When they found not his body, they came, saying, that he was also seen a vision of angels, which said that he was* 24. *And certain of them which were with us, went to the sepulchre, and found it even so as the women had said; and they saw not.* 25. *Then he said unto them, O men of slow of heart to believe all that the Prophets have said.* 26. *Ought not Christ to have suffered these things, and to enter into his glory?* 27. *And beginning at Moses, and at all the Prophets, he expounded unto them in all*

Z 4

46. † Acts 17. 3. *Openly avowed, that Christ has suffered, and risen from the Dead — Phil. 2. He became obedient unto even the Death of the Cross. For God also hath highly exalted him. — † 1 Pet. 1. 11. Search what and what manner of the Spirit of Christ which in them did signify, when it before hand the Sufferings of Christ, and the Glory that should*

Gen. 3. 15. *I will put enmity between thee and the Woman, between thy Seed and her Seed: he shall bruise thy Head, and thou shalt bruise his Heel.* † Gen. 22. † Gen. 26. 4. *In thy Seed shall all the Nations of the Earth be blessed.* † Gen. 49. 10. *The scepter shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come, then unto him shall the gathering of the People be.* † Deut. 18. 15. *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him ye shall hearken.* † Sam. 7. 12. *When thy Days shall be fulfilled, and thou shalt sleep with thy Fathers, I will set up thy Son after thee, which shall prosper out of thy Bowels, and I will establish his Kingdom.* † Psal. 132. *The Lord hath sworn in David unto David, he will not fail from it, Of the Fruit of thy*

Body will I set upon thy Throne. † Isai. 7. 14. *The Lord himself will give you a Sign, Behold, a Virgin shall conceive, and bear a Son, and she shall call his Name Immanuel;* † Isai. 9. 6. *Unto us a Child is born, unto us a Son is given, and the Government shall be upon his shoulder: and his Name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.* † Isai. 40. 10. *Behold, the Lord God will come with strong Hand, and his Arm shall Rule for him: behold, his Reward is with him, and his Work before him.* † Jer. 23. 5. *Behold, the Days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth.* † Jer. 33. 14. *Behold, the Days come saith the Lord, that I will perform that good Thing which I have promised unto the House of Israel, and to the House of Judah.* † Ezek. 34. 23. *I will set up one Shepherd over them, and he shall feed them, even my Servant David; he shall feed them, and he shall be their Shepherd.* † Ezek. 37. 25. *They shall dwell in the Land that I have given unto Jacob my Servant, wherein your Fathers have dwelt, and they shall dwell therein, even they and their Children, and their Childrens Children for ever, and my Servant David shall be their Prince*

all the scriptures, the things concerning himself. 28. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29. And they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went and tarried with them. 30. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31. And their eyes were opened, and they knew him: and he vanished out of their sight [Or, *so to be seen of them*]. 32. And they said one to another, Was not our heart burn within us, while he talked with us in the way, and while he opened to us the scriptures? 33. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34. Saying, The Lord is risen indeed, and hath appeared to Simon. 35. And they told what things he had done in the way, and how he was known of them in the breaking of bread. 36. ¶ And as they thus spake,

Prince for ever. † Dan. 9. 24. Seventy Weeks are determined upon thy People, and upon thy holy City, to finish the Transgression, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most holy. † Mic. 7. 20. Thou wilt perform the Truth to Jacob, and the Mercy to Abraham, which thou hast sworn unto our Fathers from the Days of old. Acts 26. 22. —Saying none other things than those which the Prophets and Moses did say should come. See on Joh. 1. 45.

* Gen. 32. 26. He said, Let me go, for the Day breaketh: and he said, I will not let thee go except thou bless me. † See Gen. 42. 7. And Joseph saw his Brethren, and he knew them, but made himself strange unto them.— † Mar. 6. 25. 48. —[Jesus] would have passed by them.

† Gen. 19. 3. He pressed upon them greatly, and they turned in unto him.— † Gen. 33. 11, Take, 30

I pray thee, my Blessing be brought to thee, because God hath dealt graciously with me, and because I have enough: and he took it. † Judg. 10. 15. —If ye have judged me faithful to the Lord, come into my House, and abide there. And he constrained us. † Heb. 13. 2. Be not forgetful to entertain Strangers: for thereby some have entertained Angels unawares.

^c See on Mat. 14. 19.

^d Mat. 28. 17. When they saw him, they worshipped him, but some doubted. † 1 Cor. 15. 5. He was seen of Cephas, then of the Twelve. After that, he was seen of James, then of all the Apostles.

^e * Mar. 16. 14. Afterward he appeared unto the Eleven, and sat at Meat. † Joh. 20. 19. On the same Day at Evening, being the first Day of the Week, when

himself stood in the midst of them, and saith unto them, Peace *be* unto you. 37. But they were terrified and affrighted, and supposed that they had seen ^e a spirit. 38. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? 39. Behold my hands and my feet, that it is I my self: ^a handle me, and see, for a spirit hath not flesh and bones, as ye see me have. 40. And when he had thus spoken, he shewed them *his* hands and *his* feet. 41. And while they yet believed not ^b for joy, and wondred, he said unto them, ⁱ Have ye here any meat? 42. And they gave him a piece of a broiled fish, and of an honeycomb. 43. And he took *it*, and did eat before them. 44. And he said unto them, ^k These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the Prophets, and *in* the Psalms concerning me. 45. Then ^l opened he their understanding, that they might understand the scriptures. 46. And said unto them, ^m Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. 47. And that ⁿ Repentance and ^o remission of sins should be preached in his name among

the Doors were shut, where the Disciples were assembled for fear of the Jews, came *Jesus* and stood in the midst, and saith unto them, Peace be unto you. Joh. 21. 1. 5 After these things, *Jesus* shewed himself again to the Disciples at the Sea of Tiberias.— Acts 1. 3. To whom he shewed himself alive after his Passion, by many infallible Proofs, being seen of them forty Days.— Acts 10. 40, 41. Him God raised up the third Day, and shewed him openly, not to all the People, but unto Witnesses, chosen before of God, even to us, who did eat and drink with him after he rose from the Dead.

^f Mar. 6. 49. When they saw him walking on the Sea, they supposed it had been a Spirit, and cried out.

^g † Joh. 20. 20, 27. He shewed unto them his *Hands*, and his *Side*. — Then saith he to Thomas, *Reach*

Hands; and reach hither thy Hand, and thrust it into my Side: and be not faithless, but believing. 1 Joh. 1. 1. Which we have seen with our *Eyes*, which we have looked upon, and our *Hands* have handled of the Word of Life.

^h Gen. 45. 26. Joseph is yet alive, and he is Governour over all the Land of Egypt. And Jacobs *Heart* fainted, for he believed them not.

ⁱ † Joh. 21. 10. Bring of the *Fish* which ye have now caught.

^k See on Mat. 16. 21.

^l † Acts 16. 14. Whose *Heart* the Lord opened, that she attended to the things which were spoken of Paul.

^m † Psal. 22. Isa. 53. † Acts 17. 3. *The Words* under Ver. 26.

ⁿ See on Mat. 4. 17.

^o Jer. 31. 34. I will forgive their Iniquity, and I will remember their Sin no more, † Acts 13. 38. Be it known

mong ^a all nations, ^b beginning at Jerusalem. 48. And are ^c witnesses of these things. 49. ¶ And behold, I the ^d promise of my Father upon you : but tarry ye in

known unto you therefore, Men and Brethren, that through this Man is *preached* unto you *forgiveness* of Sins. Heb. 8. 12. I will be *merciful* to their *Unrighteousness*, and their *Sins* and their *Iniquities* will I *remember* no more. † 1 Joh. 2. 12. I write unto you little Children, because your *Sins* are *forgiven* you for his Names sake.

^a Psal. 2. 8. Ask of me, and I will give thee the *Heathen* for thine *Inheritance*, and the uttermost *Parts* of the *Earth* for thy Possession. Psal. 22. 27. All the *Ends* of the *World* shall remember and turn unto the Lord : and all the *Kindreds* of the *Nations* shall worship before thee. Isa. 49. 6. — I will also give thee for a *Light* to the *Gentiles*, that thou mayst be my Salvation unto the *End* of the *Earth*. Hos. 2. 23. — I will have mercy upon her that had not obtained mercy, and I will say to *them which were* not my People, *Thou art* my People ; and they shall say, *Thou art* my God. Joel 2. 11. Assemble your selves, and come, all ye *Heathen* — Mal. 1. 11. From the *Rising* of the Sun even unto the going down of the same, my Name shall be great among the *Gentiles*, and in every *Place* Incense shall be offered to my Name, and a pure Offering : for my Name shall be great among the *Heathen*, saith the Lord of Hosts. Gal. 3. 28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all *one* in Christ Jesus.

^b Isa. 2. 3. Mic. 4. 2. — Out of Zion shall go forth the *Law*, and the *Word* of the Lord from *Jerusalem*. Acts 3. 26. Unto you *first*, God having raised up his Son Jesus, sent him to bless you in turning every one of you from his

Iniquities.

^c † Joh. 15. 27. Ye also *bear witness*, because ye have been with me from the Beginning. Acts 1. 8, 22. — Ye shall be *witnesses* unto me, both in Jerusalem and in all Judea, and in Samaria and unto the uttermost Part of the Earth. — Must one be *dained* to be a *Witness* with me of his Resurrection. Acts 2. 32. Jesus hath God raised up, of whom we all are *Witnesses*. Acts 15. Whom God hath raised from the Dead, whereof we are *Witnesses*. Acts 4. 33. With great Power gave the *Apostles witness* of the Resurrection. Acts 5. 32. We are *Witnesses* of these things ; and the Holy Ghost, whom God hath given to them that obey his Commandments. Acts 10. 39. We are *Witnesses* of things which he did both in Jerusalem and in Jerusalem. — Acts 13. 31. He was *seen* many Days of them which came up with him from Galilee to Jerusalem, who are his *Witnesses* unto the People. 1 Pet. 5. 1. *Witness* of the Sufferings of Christ. —

^d Isa. 44. 3. — I will pour my Spirit upon thy Seed, and my Spirit shall sing upon thine Offspring. Acts 31. 33. This shall be the Covenant that I will make with the House of Israel, After those Days, saith the Lord, I will put my Law in their inward Parts, and will write it in their Hearts, and will be their God, and they shall be my People. Ezek. 36. 26. A new Heart also will I give you, and a new Spirit will I put within you. † Joh. 14. 16, 26. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. The Comforter which

city of Jerusalem, until ye be ^e endued with power from on high. 50. ¶ And he led them out ^f as far as to Bethany: and he lift up his hands, and blessed them. 51. And ^g it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52. And they ^h worshipped him, and returned to Jerusalem with great joy: 53. And were continually ⁱ in the temple, praising and blessing God. Amen.

St. JOHN

which is the *Holy Ghost*, whom the *Father* will send in my Name, he shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you. * Joh. 15. 26. When the *Comforter* is come, whom *I will* send unto you from the *Father*, even the *Spirit* of Truth which *proceedeth* from the *Father*, he shall ¹⁰ testify of me. † Joh. 16. 7. Nevertheless, I tell you the Truth; it is expedient for you that I go away: for if I go not away, the *Comforter* will not come unto you; but if I depart, *I will* send him unto you. * Acts 1. 4. — Com-
manded them that they should not depart from Jerusalem, but wait for the Promise of the *Father*, ²⁰ which, saith he, ye have heard of me. † Acts 2. 1, &c, 33. When the Day of Pentecost was fully come, &c. Jesus having received of the *Father* the *Promise* of the ²⁵ *Holy Ghost*, he hath shed forth this which ye now see and hear. Gal. 3. 14. That the Blessing of Abraham might come on the Gentiles through Jesus Christ, that we ³⁰

might receive the *Promise* of the *Spirit* through Faith.

^c Acts 1. 8. Ye shall receive *Power* after that the *Holy Ghost* is come upon you.—

^f † Acts 1. 12. Then returned they unto Jerusalem, from the Mount called *Oliver*, which is from Jerusalem a Sabbath-days Journey.

^g * Mar. 16. 19. So then after the Lord had spoken unto them, he was *received up* into *Heaven*, and sat on the right Hand of God.

^h * Acts 1. 9. When he had spoken these Things, while they beheld, he was *taken up*, and a *Cloud* received him out of their Sight.

ⁱ * Mat. 28. 9, 17. They came and held him by the Feet, and worshipped him. When they saw him, they worshipped him, but some doubted.

^j * Acts 2. 46. They continuing daily with one accord in the Temple. Acts 5. 42. And daily in the Temple, and in every House, they ceased not to teach, and preach Jesus Christ.



St. J O H N L

IN the beginning ^a was the Word, and the Word ^b with God, and ^c the Word ^d was God. 2. The ^e was in the beginning with God. 3. ^f All things

^a † Prov. 8. 22, 24. The Lord *possessed me* in the *Beginning* of his Way, before his Works of old. When there were no Depths, I *was brought forth*: when there were no Fountains abounding with Water. † Col. 1. 17. He is *before all things*, and by him all things consist. † 1 Joh. 1. 1. That which was *from the Beginning*.— † Rev. 19. 8. 3. —His Name is called, The Word of God.

^b † Prov. 8. 30. Then was I by him, *as one* brought up with him: and I was daily his *delight*, rejoicing always before him. † Joh. 17. 5. And now, O Father, glorify thou me *with thine own self, with the Glory* I had with thee before the World was. † 1 Joh. 1. 2. The Life was *manifested*, and we have seen it, and bear Witness, and shew unto you that Eternal Life which was *with the Father*, and was manifested unto us.

^c Phil. 2. 5, 8. Let this mind be in you, which was also in Christ Jesus. And being *found in Fashion* as a Man, he *humiliated himself*.—

^d Joh. 5. 18. The Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making *himself* equal with God. Joh. 10. 33, 36. For a good Work we Stone thee not; but for Blasphemy, and because that thou being a Man, makest *thy self* God. Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest; be-

cause I said I *am* the Son of God.

^e Gen. 1. 1. In the Beginning created the Heaven and the Earth.

^f 1 Cor. 8. 6. To us there are but *one God* the Father, of whom all Things, and we in him; and *one Lord* Jesus Christ, by whom all Things, and we by him.

3. 9. —Who *created* all things.

Jesus Christ. Psal. 33. 6. The Word of the Lord were the

Heavens made; and all the Earth

was created by the *Breath* of his Mouth. Gen. 1. 6, 9. God said, Let there be a Firmament in the midst of the

Waters.— God said, Let the Sun, the Moon, and the Stars be gathered together unto one Place, and they shall give Light upon the dry Land appear; and it was

made. † Col. 1. 16. By *him* were all things created that are in Heaven,

and that are in Earth, *visible*, and *invisible*, whether they be Thrones,

Dominions, or Principalities, or Powers; *all Things* were created by him, *and for him*. † Heb. 1. 2.

By whom also he made the World. 2 Pet. 3. 5. For this they will be ignorant of, that *by the Word*

of God, the Heavens were of old, and the Earth standing out of Water, and in the Water. † 1

4. 11. Thou art worthy, O Lord, to receive Glory, and Honour, and Power: for thou hast created

things, and for thy *Pleasure* they were created. Wild. 9.

Wisdom was with thee: who knoweth thy Works, and was sent when thou madest the World, and knew what was acceptable

in thy Sight, and right in thy Commandments.

1) made by him; and without him was not any thing made that was made. 4. ^s In him was life, and ^h the life was the light of men. 5. And ⁱ the light shineth in darkness, and the darkness comprehended it not.

6. ¶ ^k There was a man sent from God, whose name was John. 7. The same came for a witness, to ^l bear witness of the light, that all men through him might believe. 8. He was ^m not that light, but was sent to bear witness of that light. 9. ⁿ That was the ^o true light, which lighteth every man that cometh into the world. 10. He was in ^p the world, and the world

Year of our Lord 26.

^q † Joh. 5. 26. For as the Father hath Life in himself, so hath he given to the Son to have Life in himself. † 1 Joh. 5. 11. This is the Record that God hath given to us Eternal Life: and this Life is in his Son.

^h † Joh. 8. 12. Then spake Jesus again unto them, saying, I am the Light of the World: he that followeth me, shall not walk in Darkness, but shall have the Light of Life. † Joh. 9. 5. As long as I am in the World, I am the Light of the World. † Joh. 12. 46. I am ^r saying unto the People, that they should believe on me that should come a Light into the World, that whosoever believeth on me should not abide in Darkness.

ⁱ † Joh. 3. 19. This is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were Evil. Joh. 12. 35. Jesus said unto them, Yet a little while is the Light with you: walk while ye have the Light, lest Darkness come upon you.— Eph. 5. 8. Ye were sometimes Darkness,

but now are ye Light in the Lord.—

^k † Ver. 33. † Mal. 3. 1. Behold, I will send my Messenger, and he shall prepare the Way before me.— ^l Mat. 3. 1. In those Days came John the Baptist preaching in the Wilderness of Judea. Mat. 11. 10. This is he of whom it is written, Behold, I send my Messenger before thy Face, which shall prepare thy Way before thee.

^m Acts 19. 4. John verily baptized with the Baptism of Repentance, saying unto the People, that they should believe on him that should come after him, that is, on Christ Jesus.

ⁿ Joh. 3. 28. Ye your selves bear me witness, that I said, I am not the Christ, but am sent before him.

^o † Ver. 4.

^p See on Joh. 8. 12.

^q † Heb. 1. 2. The Words under Ver. 3. * Heb. 11. 3. Through Faith we understand that the Worlds were

(1) The Hebrews, when they would say a thing with the greatest Force and Certainty, are wont to express it both affirmatively, and negatively, as, *He shall live, and not die*; that is, he shall most assuredly live; so here, *All Things were made by him, and without him was not any thing made that was made*; that is, he made all Creatures without exception, and consequently, he himself is not a Creature; because it is absolutely impossible that any thing should ever make it self: But then, if he be, and yet was never made, it is certainly true that he always was, even from all Eternity, Arch-Bishop Tillotson concerning the Divinity of our Blessed Saviour, on Joh. 1. 14.

world was made by him, and the ^a world knew him not. He came ^b unto his own, and his own ^c received him not. 12. But as many as ^d received him, to them gave he ^e power [Or, the right, or, privilege] to become the sons of God, to them that believe on his name: 13. Which were ^f born not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14. And the ^g Word ^h was (1)

were framed by the Word of God.

^a 1 Cor. 1. 21. — The World by Wisdom knew not God.—

^b See on Mat. 10. 6.

^c Luk. 19. 14. His Citizens hated him, and sent a Message after him, saying, We will not have this man to reign over us.

^d † Isa. 56. 5. Even unto them will I give in mine House, and within my Walls, a Place, and a Name better than of Sons and Daughters: I will give them an everlasting Name that shall not be cut off. † Rom. 8. 15. Ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. † Gal. 3. 26. Ye are all the Children of God by Faith in Christ Jesus. † 2 Pet. 1. 4. Whereby are given unto us exceeding great and precious Promises; that by these you might be Parta- 25

kers of a divine Nature, but escaped the Corruption that the World through Lust. † 13. 1: Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God.

^e † See on Joh. 3. 3, 5.

^f † Mat. 1. 16, 23. — Of [Mary] was born Jesus, who is called Christ. Behold, a Virgin shall be with Child, and shall bring forth a Son, and thou shalt call his Name Emmanuel, which interpreted, is God with us. 1. 31. Behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus. † Luk. 2. 7. She brought forth the first born Son.— † 1 Tim. 3. — God was manifest in the flesh. 1 Joh. 1. 2. The Life was manifested, and we have seen it.—

^g † Rom 1. 3. Concerning

(1) If we consider what is affirmed both here and in the Reference we shall see Reason to distinguish between the Divine and Humane nature in the Person of Christ. The Term Word, expresses his divine nature: The Word being made Flesh, or Man, his humane Nature. He was of the Seed of David according to the Flesh, and he was the Son of God in such a Sense as belongs to no other Person, and therefore God. This Distinction is of great Importance in the Disputes that are unhappily carried on concerning the ever blessed and adorable Trinity, for the removal of many Difficulties, particularly some that arise from Expressions in the Gospel, as where our Lord says, My Father is greater than I, &c. I therefore add one Place of Scripture, which, without any Explication seems to me to establish such a Distinction, namely, those Questions which our Lord puts to the Pharisees, Mat. 22. 42, &c. 'What think ye of Christ? Whose Son is he? They say unto him, the Son of David. He said unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right Hand, till I make thine Enemies thy Footstool? If David then call him Lord, how can he be his Son?

^b flesh, and dwelt among us (and we ⁱ beheld his glory, the glory as of the only begotten of the Father) ^k full of grace and truth. 15. ¶ ^l John bare witness of him, and cried, saying, This was he of whom I spake, ^m He that cometh after me, is preferred before me; for he ⁿ was before me. 16. And of his ^o fulness have all we received, and (1) grace for grace. 17. For the ^p law was given by Moses, but (2) grace and truth came by Jesus Christ. 18. ^q No man hath seen

Son Jesus Christ our Lord, which was made of the Seed of David according to the Flesh. † Gal. 4. 4. — God sent forth his Son made of a Woman. — Phil. 2. 7. [Christ; Jesus] was made in the Likeness of Man.

^b † Heb. 2. 14. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself ⁱ likewise took Part of the same. —

ⁱ † 2 Pet. 1. 17. † See on Mat. 17. 2.

^k † Col. 1. 19. It pleased the Father, that in him should all Fulness dwell. † Col. 2. 3, 9. In whom are hid all the Treasures of Wisdom and Knowledge. For in him dwelleth all the Fulness of the Godhead bodily.

^l † Joh. 5. 33. Ye sent unto John, and he bare Witness unto the Truth. See on Mat. 3. 11. A†. 13. 24. John had first preached before his coming. —

^m † Ver. 27, 30. † Joh. 3. 31 He that cometh from above, is above all. —

ⁿ † Joh. 8. 58. Jesus said unto

them, Verily verily I say unto you, Before Abraham was, I am.

^o † Joh. 3. 34. (God giveth not the Spirit by measure unto him. Joh. 15. 5. — Without me ye can do nothing. * Col. 1. 19. The Words under Ver. 14. † Col. 2. 9, 10. In him dwelleth all the Fulness of the Godhead bodily. Ye are complete in him, which is the Head of all Principality and Power.

^p † Exod. 20. 1, &c.

^q Exod. 33. 20. Thou canst not see my Face: for there shall no Man see me and live. Deut. 4. 12. The Lord spake unto you out of the midst of the Fire: Ye heard the Voice of the Words, but saw no Similitude, only ye heard a Voice.

²⁰ Ecclesiast. 43. 31. Who hath seen him, that he might tell us? and who can magnifie him as he is? † Mat. 11. 27. — Neither knoweth any Man the Father, save the Son, ²⁵ and he to whomsoever the Son will reveal him. † Luk. 10. 22. — No Man knoweth who the Son is, but the Father; and who the Father is, but

but

(1) The full Sense of this Verse seems to be: *Of his Fulness have all we received [Fulness] and Grace for or in Proportion to [his] Grace.* There is in Christ Jesus an infinite Fulness of divine Perfections. The Spirit was given to him without measure; and from him are derived to us Wisdom, Knowledge, Virtue, Assistance, &c. in such Proportions and Degrees as we are capable of receiving them. See Dr. Clark's Paraphrase.

(2) God's gracious Design to help, assist, and Pardon penitent and returning Sinners of every Nation and Country, and to bestow Eternal Life upon them, was not made known in the Law of Moses, as it is discovered in the Gospel of Christ, who is the Truth and Substance, and was signified and prefigured by the typical Observances in the Law.

(1) seen God at any time; the only begotten Son, which in the bosom of the Father, he hath declared of himself. 19. ¶ And this is the * record of John when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou? 20. And he answered, and confessed, and denied not; but confessed, I am not Christ. 21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou * that Prophet [Or, a Prophet]? And he answered, No. 22. Then said they unto him, Who art thou? that we may give answer to them that sent us: what sayest thou of thyself? 23. He said, I am ^d the voice of one crying in the wilderness: Make straight the way of the Lord, as said the prophet Isaiah. 24. And they which were sent, were of the Pharisees. 25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? 26. John answered them, saying, ^e I baptize with water: but there standeth one among you, whom ye

but the Son, and he to whom the Son will reveal him. Joh. 6. 46. Not that any Man hath seen the Father, save he which is of God, he hath seen the Father. 1 Tim. 1. 17. Unto the King Eternal, Immortal, Invisible.— * 1 Tim. 6. 16. —Whom no Man hath seen, nor can see. * 1 Joh. 4. 12, 20. No Man hath seen God at any time.— 10 He that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

* † Joh. 5. 33. *The Words under Ver. 15.*

^b † Joh. 3. 28. Ye yourselves bear me Witness, that I said, not the Christ, but that I am before him. † Acts 13. 25. As he fulfilled his Course, he said, What think ye that I am? I am not. But behold there cometh one after me, whose Shoes of his Feet I am worthy to loose.

^c † See on Joh. 7. 40. ^d * Mat 3. 3. † Isa. 40. 3. on Mar. 1. 3. † Joh. 3. 28. *Words under Ver. 20.*

^e * See on Mat. 3. 11.

(1) God is a Spirit, and cannot be seen with mortal Eyes. Our knowledge of him in *this Life* is but imperfect. It is in the *other State* we are to expect to see him as he is. Jacob is indeed, Gen. 32. 30. said to have seen God Face to Face, and Moses to have seen and talked with him; these Expressions are not to be understood literally, but as Spoken in the manner of Men; for they only signify God's revealing and conversing himself to them in a more full and clear manner than to others: they do not imply that they saw his *Essence*; for no Man can see him as he is in himself and live. By the Coming of the Son of God into the World, who is in the *Bosom* of the Father, and is the *Image* of the invisible God, we Christians have a more distinct Knowledge of the Will and Attributes of God, than those who lived before, though favoured with immediate Revelations by God.

now not ; 27. * He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. 3. These things were done in ^b Bethabara beyond Jordan, where John was baptizing. 29. ¶ The next day John seeth Jesus coming unto him, and saith, Behold ⁱ the Lamb of God, which * taketh [Or, beareth] ^k away the sin of the world. 30. ¹ This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 1. And I ^m knew him not: but that he should be made manifest to Israel, therefore am I come ^a baptizing with water. 2. And John ^o bare record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him. 33. And I knew him not: but he that sent me to baptize with water, ^p the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he

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[†] Ver. 15, 30. * Acts 19. 4. John verily baptized with the *Baptism of Repentance*, saying unto the People, that they should believe on him that should come *after him*, that is, on Christ Jesus.

^b Judg. 7. 24. Come down against the Midianites, and take before them the *Waters* unto *Bethabara* and Jordan.

ⁱ Isa. 53. 7. He is brought as a *Lamb* to the Slaughter. † Acts 8. 32. —Like a *Lamb* dumb before his Shearer. — † 1 Pet. 1. 19. With the precious Blood of Christ, as of a *Lamb* without Blemish, and without Spot. Rev. 5. 6. —In the midst of the Elders stood a *Lamb* as it had been slain.—

^k 1 Tim. 1. 15. This is a faithful saying, and worthy of all Acceptation, that Christ Jesus came into the World to *save Sinners*. Heb. 9. 14. How much more shall the *Blood of Christ*, who through the eternal Spirit offered himself without Spot to God, *purge your Conscience* from dead Works to serve the living God? 1 Pet. 2. 24. Who his own self *bare our sins* in his own Body on the Tree, that we being *dead to Sin*, should live unto Righteousness, by whose *Stripes* we were healed. 1 Joh. 1. 7. If we

walk in the Light, as he is in the Light, we have fellowship one with another, and the *Blood of Jesus Christ* his Son *cleanseth* us from all Sin. 1 Joh. 2. 2. He is the *Propitiation* for our *Sins*, and not for ours only, but also for the *Sins* of the whole World. 1 Joh. 3. 5. Ye know that he was manifested to *take away* our *Sins*, and in him is no Sin.

¹ † Ver. 15, 27.

^m See the Note on Mat. 3. 14.

ⁿ Mat. 3. 6. Were *baptized* of him in Jordan, confessing their *Sins*.

^o * Mat. 3. 16. Lo, the *Heavens* were opened unto him, and he *saw* the *Spirit* of God *descending* like a Dove, and lighting upon him. † Mar. 1. 10. He saw the *Heavens* opened, and the *Spirit* like a Dove *descending* upon him. † Luk 3. 22. The *Holy Ghost* *descended* in a bodily Shape like a Dove upon him, and a Voice from Heaven, which said, Thou art my beloved Son, in thee I am well pleased.

^p † Mat. 3. 11. —He shall *baptize* you with the *Holy Ghost*, and with Fire. Acts 1. 5. John truly *baptized* with Water; but ye shall be *baptized* with the *Holy Ghost* not many Days hence.

which baptizeth with the holy Ghost. 34. And I saw bare record that this is the Son of God. 35. ¶ Again next day after, John stood, and two of his disciples: And looking upon Jesus as he walked, he saith, * Behold Lamb of God. 37. And the two disciples heard him for and they followed Jesus. 38. Then Jesus turned and them following, and saith unto them, What seek ye? ¶ He said unto him, Rabbi, (which is to say, being interpreted Master) where * dwellest [Or, *abidest*] thou? 39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the (1) tenth hour. 40. One of the two which he saw with John *speak*, and followed him, was * Andrew, Simon's brother. 41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is being interpreted, * the Christ [Or, *the anointed*]. 42. And he brought him to Jesus. And when Jesus beheld him, he saith unto him, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, * a stone [Or, *Peter*]. ¶ The day following Jesus would go forth into Galilee. And as he went forth, he findeth Philip, and saith unto him, Follow me. 44. Now Philip was of ^d Bethsaida, the city of Andrew and Peter. 45. And he saith unto him, Where wilt thou go? Philip findeth * Nathanael, and saith unto him, We have found him of whom * Moses in the law, and the * Prophets

* † Ver. 29.

* † Mat. 4. 18. Simon called Peter, and Andrew his Brother.—

* † Mat. 16. 18. —Thou art Peter, and upon this Rock I will build my Church: and the Gates of Hell shall not prevail against it.

* † Joh. 12. 21. The same came therefore to Philip, which was of ¹⁰ Bethsaida of Galilee, and desired him, saying, Sir, We would see Jesus.

* † Joh. 21. 2. There were together Simon Peter, and Thomas ¹⁵ called Didymus, and Nathanael of Cana in Galilee.—

* † Gen. 3. 15. * Gen. 49. 10. See on Luk. 24. 27. * Deut. 18. 18. I will raise them up a Prophet 20

from among their Brethren unto thee, and will put my Name in his Mouth, and he shall declare unto them all that I shall command him.

* † Isa. 9. 6. † Isa. 7. 14. on Luk. 24. 27. * Isa. 4. 2. ¶ Day the Branch of the Lord shall be beautiful and glorious.—

53. 2. He shall grow up before us as a tender Plant, and as a shoot out of a dry Ground: He shall have no Form nor Comeliness: and we shall see him, there shall be Beauty that we should desire. † Mich. 5. 2. But thou Bethlehem Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall come

(1) † That was two Hours before Night.

And write, Jesus of ⁿ Nazareth, the son of Joseph. 46. And Nathanael said unto him, ¹ Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is ^k no guile. 48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee when thou wast under the figtree, I saw thee. 49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel. 50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the figtree, believest thou? thou shalt see greater things than these. 51. And he saith unto him, Verily verily I say unto you, ¹ Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.

A a 2

CHAP.

unto me, that is to be Ruler in Israel: whose *goings forth* have been from of old, from everlasting. [†] Zech. 6. 12. Thus speaketh the Lord of Hosts, saying, Behold, the Man whose Name is the Branch, and he shall grow up out of his Place, and he shall build the Temple of the Lord. [†] Zech. 9. 9. Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem; behold thy King cometh unto thee: he is *Just*, and having *Salvation*, lowly, and riding upon an *Ass*, and upon a Colt, the Foal of an *Ass*. See on Luk. 24. 27.

[†] Mat. 2. 23. He came and dwelt in a City called *Nazareth*, that it might be fulfilled which was spoken by the Prophets, he shall be called a *Nazarene*. [†] Luk. 2. 4. Joseph also went up from Galilee, out of the City of *Nazareth*, into Judea.—

[†] Joh. 7. 41, 42. Some said, shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh out of the Seed of David, and out of the Town of Bethlehem, where David was?

[†] Psal. 32. 2. Blessed is the Man unto whom the Lord imputeth not Iniquity, and in whose Spirit there is *no guile*. [†] Psal. 73. 1. Truly God is good to Isra-

el, even to such as are of a *clean Heart*. Zeph. 3. 13. The Remnant of Israel shall not do Iniquity, nor speak Lies: neither shall a *deceitful Tongue* be found in their Mouth.—

[†] Rom. 2. 28, 29. He is not a Jew that is one outwardly; neither is that Circumcision which is outward in the Flesh: But he is a Jew, which is one inwardly; and Circumcision is that of the *Heart*, in the *Spirit*, and not in the *Letter*, whose praise is not of Men, but of God. 2 Cor. 1. 12. Our rejoicing is this, the Testimony of our Conscience, that in *Simplicity* and *godly Sincerity*; not with *fleshy Wisdom*, but by the Grace of God, we have had our Conversation in the World.

2 Cor. 2. 17. We are not as many which corrupt the Word of God: but as of *Sincerity*, but as of God speak we in Christ. Rev. 14. 5. In their Mouth *was found no guile*: for they are without Fault before the Throne of God.

[†] Gen. 28. 12. He dreamed, and behold a Ladder set upon the Earth, and the Top of it reached to Heaven: And behold, the Angels of God ascending and descending on it. [†] Mat. 4. 11. Then the Devil leaveth him, and behold, *Angels* come.

C H A P. II.

AND the third day there was a marriage in ^a of Galilee; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. 3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4. Jesus saith unto ^b Woman, (1) what have I to do with thee? mine ^c hour not yet come. 5. His mother saith unto the servants, Whatsoever he saith unto you, do it. 6. And there were set there six water-pots of stone, ^d after the manner of purifying of the Jews, containing two or three firkins apiece. 7. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. 8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9. When the ruler of the feast had tasted the water that was made wine, and knew whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom. 10. And saith unto him, Every man at the beginning setteth forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. 11. This beginning of miracles did Jesus in the town of Galilee, and ^e manifested forth his glory; and his disciples believed on him. 12. ¶ After this he went down to Capernaum, he, and his mother, and his ^f brethren, and his disciples, and they continued there not many days.

came and ministered unto him. † Luk. 2. 9, 13. Lo, the *Angel* of the Lord came upon them, and the Glory of the Lord shone round about them. —And suddenly there was with the *Angel* a multitude of the heavenly Hosts praising God. † Luk. 22. 43. And there appeared an *Angel* unto him from Heaven strengthening him. † Luk. 24. 4. As they were much perplexed thereabout, behold, *two Men* stood by them in *shining Garments*. † Acts 17. 30. While they looked stedfastly toward Heaven, as he went up, 15

behold, *two Men* stood by him in white Apparel.

^a † See Josh. 19. 28. — *Annah*. —

^b † Joh. 19. 26. — He saith unto his Mother, Woman, behold thy Son.

^c † Joh. 7. 6. — My Time is not yet come.

^d † Mar. 7. 3. For the Pharisees and all the *Jews*, except they wash their Hands oft, eat not, hold fast to the Tradition of the Elders.

^e Joh. 1. 14.

^f † See on Mat. 12. 46.

(1) This Way of Speaking is used Josh. 22. 24. Judg. 11. 12. 16. 20. 2 Sam. 19. 22. 2 King. 3. 13.

¶ And the Jews passover was at hand, and Jesus ^s went up to Jerusalem, 14. And ⁿ found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: 15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers money, and overthrew the tables; 16. And said unto them that sold doves, Take these things hence; make not my Fathers house an house of merchandise. 17. And his disciples remembered that it was written, The ⁱ zeal of thine house hath eaten me up. 18. ¶ Then answered the Jews, and said unto him, ^s What sign shewest thou unto us, seeing that thou dost these things? 19. Jesus answered and said unto them, (1) ⁱ Destroy (2) this temple, and in three days I will raise it up. 20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21. But he spake ^m of the temple of his body. 22. When therefore he was risen from the dead, ⁿ his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said. 23.

A a 3

¶ Now

^s Exod. 23. 17. Three times in a Year all thy Males shall appear before the Lord thy God.

ⁿ † Mar. 11. 15. † Luk. 19. 45. See on Mat. 21. 10, 12.

ⁱ * Psal. 69. 9. The Zeal of thine House hath eaten me up.—

^k † See on Mat. 12. 38.

ⁱ * Mat. 26. 61. This fellow said, I am able to destroy the Temple of ¹⁰ God, and to build it in three Days.

† Mat. 27. 40. Thou that destroyest

the Temple, and buildest it in three Days, save thy self. † Mar.

14. 58. We heard him say, I will ¹⁵

destroy this Temple that is made with Hands, and within three Days I will build another made without Hands. † Mar. 15. 29. They that passed by railed on him, wagging their Heads, and saying, Ah, thou that destroyest the Temple, and buildest it in three days.

^m * Heb. 8. 2. A Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not Man.

ⁿ † Luk. 24. 8. They remembered his Words.

(1) These Words should be rendred, *Ye shall*, or, *will destroy*: for our Lord does not bid the Jews to destroy him; but he foretels what they would do, and what he himself would do, when they had destroyed, or put him to Death. Many such ways of Speaking occur in the Scriptures: As, *Do this and live*; that is, *thou shalt live*. *That thou dost, do quickly*; that is, *you will do quickly*, Joh. 13. 27. So Mat. 12. 33. *Make the Tree good, and the Fruit [will be] good; or else [you will] make the Tree corrupt, and [so] the Fruit [will be] corrupt*. Our Blessed Lord had an utter Abhorrence of the Fact of the Jews, and of Judas, and therefore cannot in any Sense be said to command them.

(2) Some think that when our Lord spake these Words, he by some Gesture, as pointing, or the like, signified that he meant his own Body.

¶ Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did. 24. But Jesus did not commit himself unto them, because he ^a knew all men, 25. And needed not that any should testify of man: for he ^b knew what was in man.

C H A P. III.

TH E R E was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2. ^c The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for ^a no man can do these miracles that thou doest, except ^c God be with him. 3. Jesus answered and said unto him, Verily verily I say unto thee, except a man be ^b born ^{*} again [Or, *from above*], he cannot see the kingdom of God. 4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? 5. Jesus answered, Verily verily I say unto thee, Except a man be born ^{*} of (1) water and of the Spirit, he cannot enter into the

^a See on Mat. 9. 4.

^b † 1 Sam. 16. 7. † 1 Chron.

28. 9. † Joh. 6. 64. † Rev. 2.

23. See on Acts 1. 24.

^c † Joh. 7. 50. Nicodemus,— he that came to Jesus by Night—

† Joh. 19. 39. There came also Nicodemus, (which at the first came to Jesus by Night) and brought a Mixture of Myrrhe and Aloes, about an hundred Round weight.

^d † Joh. 9. 16, 33. Others said, how can a Man that is a Sinner do such Miracles? If this man were not of God, he could do nothing. Acts 2. 22. Jesus of Nazareth, a man approved of God among you, by Miracles, and Wonders, and Signs, which God did by him in the midst of you, as ye your selves also know.

^e † Acts 10. 38 How God anointed Jesus of Nazareth with the Holy Ghost and with Power, who went about doing Good, and 25

healing all that were oppressed of the Devil; for God was with him.

† Joh. 1. 13. Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God: 2 Cor. 5. 17. If any Man be in Christ, he is a new Creature.— Gal. 6. 15. In Christ Jesus neither Circumcision availeth any thing; nor uncircumcision, but a new Creature. † Tit. 3. 5. According to his Mercy he saved us, by the Washing of Regeneration, and renewing of the Holy Ghost. 1 Pet. 1. 23. Being born again, not of corruptible Seed, but of incorruptible, by the Word of God which liveth and abideth for ever. 1 Joh. 3. 9. Whofoever is born of God doth not commit Sin. Jam. 1. 18. Of his own Will begat he us with the Word of Truth.

^f Joh. 13. 8. —If I wash thee not, thou

(1) The References set under this and the third Verse seem to me to prove,

ngdom of God. 6. ^h That which is born of the flesh; and that which is born of the Spirit, is spirit. **vel** not that I said unto thee, Ye must be born * again

Aa 4

[Or,

hast no Part with me.

11. Such were some of **ut** ye are washed, but ye **tified**, but ye are justified **Name** of our Lord Jesus, and **Spirit** of our God. Eph.

26. —Christ also lov- **Church**, and gave himself **That** he might sanctifie

anse it with the washing of **by** the Word. Tit. 3. 5. **Words** under Ver. 3. Heb.

Let us draw near with a **heart**, in full Assurance of **having** our Hearts sprink- **m** an evil Conscience, and **dies** washed with pure Wa-

Joh. 5. 6. This is he that

came by *Water* and Blood, even *Jesus Christ*, not by *Water* only, but by *Water* and Blood.—See on Mat. 3. 11.

5. ^h Rom. 8. 5. They that are *after* the *Flesh*, do *mind* the Things of the *Flesh*: but they that are *after* the *Spirit*, the *Things* of the *Spirit*.

1 Cor. 2. 14. The *natural* Man *receiveth* not the *Things* of the *Spirit* of God, for they are Foolishness unto him; neither can he know them, because they are spiritually discerned. 1 Cor. 15. 47. The

first Man is of the Earth earthy: the second Man is the Lord from Heaven.

That by being *born of Water*, is meant, the being *baptized with Water*, so, Baptism will appear to be *necessary* to Salvation in God's ordinary which ought to make us fearful of living our selves in the wilful & thereof, and of keeping our Children unbaptized, when we may have them baptized. But we must not so limit the Mercy of us to affirm, that those cannot be saved who die without Baptism, the Omission thereof was not occasioned by their wilful neglect or mpt of this Ordinance. If we diligently use God's Ordinances, we be assured that the *outward Act* will be attended with his *heavenly*; so that we shall be put into a new and *spiritual State*, and by the *Operations* of the *holy Spirit*, be born, as of *Water*, so of the *Spirit*, grow and improve in a divine Life, till we come unto a *perfect Man*, unto *possession of the Stature of the Fulness of Christ*. It is a sad Truth, that there very many Persons who are baptized, in whom these Effects are not le; but this is no Argument either against Baptism in general, gainst the Baptizing of Infants. For alas! how few are there who te their Children according to the *Precepts* of the *Christian Religion*? few are there, who, when they come to *Years of Discretion*, do what y well instructed Christian knows the Gospel requires, as necessary to having the *holy Spirit* take up his Residence in our Souls? Not to what vast Multitudes resist the common Grace of God. This, I fear, on Examination, be found too true, both of many who were baptized iper Years, and of many who were baptized in their Infancy, not to in- on those who say they are baptized with the Spirit, and that therefore y need not Water Baptism. See the Note on *Acts* 10. 48. Those who uld see the Opinions of the Antients and Moderns concerning these o Verses, may consult the third Edition of Mr. Wall's History of *Infant ism*, pag. 22, 91, 153. Part 1: and pag. 165, &c. Part 2. Also his sence against Mr. Gale and others, pag 237, &c.

[Or, *from above*]. 8. The * wind bloweth where it (1) lieth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9. Nicodemus answered and said unto him, ^b How can these things be? 10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11. Verily verily I say unto thee, ^c We speak that we do know, and testify that we have seen; and ye ^d receive not our witness. 12. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? 13. And no man hath ^e ascended up to heaven, but he that (2) came ^f down from hea-

ven,

* † Eccl. 11. 5. Thou knowest not what is the *Way* of the Spirit.—† 1 Cor. 2. 11. For what Man knoweth the things of a Man, save the Spirit of Man which is in him? Even so the *Things of God* knoweth no Man, but the Spirit of God.

^b † Joh. 6. 52, 60. How can this Man give us his Flesh to eat? This is an hard saying, who can hear it?

^c † Joh. 8. 28. † Joh. 12. 49. Joh. 14. 24. See on Joh. 7. 16.

^d † Ver. 32.

^e † Prov. 30. 4. Who hath ascended up to Heaven, or descended?—† Joh. 6. 62. What and if ye shall see the Son of Man ascend up where he was before? Acts 2. 34. David is not ascended into the Heavens.—† Eph. 4. 9. Now that he ascended, what is it but that he also descended first into the lower Parts of the Earth.

^f † Joh. 16. 28. I came forth from the Father, and am come into the World: again, I leave the World, and go to the Father.

(1) It cannot be inferred from these Words, that the holy Spirit refuses to afford his *gracious Influences* to any who do not *grieve and quench* his sacred Motions; but the Meaning of them seems to be this: As we know not the original Cause of the Wind, or why it blows now stronger, and then gentler; now from this Quarter, then from that; yet by the Sound thereof, and other Effects, we are sensible that it is: So, though the renewed Person knows not the Manner or Degrees of the Operation of the holy Spirit which produced the Change in him, yet the Change is perceptible by its Fruits and Effects, though he is not always able to distinguish the Motions of the Spirit from the inward Workings of his own Mind.

(2) Here the Son is said to have *come down from Heaven*, in respect of the Union of his Divinity with the humane Nature, and his special Residence in it here below: And yet he is said to have *come down from Heaven*, as still to be in Heaven: He that came down from Heaven, the Son of Man who is in Heaven, that is, in respect of his Divinity, by which he is every where present: And he that came down from Heaven, is here called the Son of Man, by the same Figure that his Blood is elsewhere called the Blood of God, the Apostle ascribing that to one Nature which is proper to the other: This we take to be the most natural and easie Sense of this Text, and most agreeable to the Tenour of the New Testament. Archbishop Tillotson concerning the Divinity of our Blessed Saviour, *Serm. 2. on Joh. 1. 14.*

en, even the Son of man which is in heaven. 14. ¶ And
 s Moses ^a lifted up the Serpent in the wilderness, even so
 must the Son of man be lifted up: 15. That whosoever
 elieveth in him should not perish, but ¹ have eternal life.
 6. ¶ For God ^k so loved the ¹ world, that he gave his only
 begotten Son, that whosoever ^m believeth in him, ⁿ should
 not perish, but have everlasting life. 17. For God sent not
 his Son into the world to ^o condemn the world; but that
 the world ^p through him might be saved. 18. ¶ He that ^q be-
 lieveth

^r Numb. 21. 9. Moses made a
 serpent of Brass, and *put it upon a*
pole, and it came to pass, that if a
 serpent had bitten any Man, when
 he beheld the Serpent of Brass, he
 lived.

^h † Joh. 8. 28. When ye have
 lift up the Son of Man, then shall ye
 know that I am he.— † Joh. 12.
 31. And I, if I be *lifted up* from the
 Earth, will draw all Men unto
 me.

ⁱ † Ver. 36.

^k Rom. 5. 8. God commendeth
 his Love towards us, in that while
 we were yet Sinners, Christ died
 for us. Rom. 8. 32. He *that spar-*
ed not his own Son, but delivered
 him up for us all, how shall he
 not with him freely give us all
 Things? ^{*} 1 Joh. 4. 9. In this
 was manifested the Love of God to-
 wards us, because that God sent
 his only begotten Son into the
 World, that we might live through
 him.

^l 1 Joh. 2. 2. He is the Propitia-
 tion for our Sins; and not for ours
 only, but also for the Sins of the
 whole World.

^m Joh. 1. 12. As many as re-
 ceived him, to them gave he Power
 to become the Sons of God, even
 to them that believe on his Name.
 † Joh. 6. 47. Verily verily I say
 unto you, He that believeth on me
 hath everlasting Life. Joh. 20. 31.
 These are written, that ye might
 believe that Jesus is the Christ the
 Son of God, and that believing ye
 might have Life through his Name.

1 Joh. 5. 10. He that believeth on
 the Son of God hath the Witness in
 himself: he that believeth not
 God, hath made him a Liar, be-
 cause he believeth not the Record
 that God hath given of his Son.
 Acts 16. 31. Believe on the Lord
 Jesus, and thou shalt be saved, and
 thy House.

ⁿ Luk. 19. 10. The Son of Man
 is come to seek and to save that
 which was lost.

^o † Luk. 9. 56. The Son of Man
 is not come to destroy Mens Lives,
 but to save them. † Joh. 5. 45.
 Do not think that I will accuse you
 to the Father; there is one that
 accuseth you, even Moses in whom
 ye trust. † Joh. 8. 15. Ye judge
 after the Flesh, I judge no Man.
^{*} Joh. 12. 47. — I came not to
 judge the World, but to save the
 World.

^p Joh. 14. 6. Jesus said, I am the
 Way, and the Truth, and the Life:
 no Man cometh unto the Father but
 by me. 1 Joh. 4. 14. We have
 seen and do testify, that the Father
 sent the Son to be the Saviour of
 the World.

^q † Joh. 5. 24. Verily verily I say
 unto you, He that heareth my
 Word, and believeth on him that
 sent me, hath everlasting Life, and
 shall not come into Condemnation;
 but is passed from Death unto Life.
 † Joh. 6. 40, 47. This is the Will
 of him that sent me, that every
 one that seeth the Son, and believeth
 on him, may have everlasting Life.
 He

lieth on him, is * not condemned: but he that believeth not, is * condemned already, because he hath not believed in the name of the only begotten Son of God. 19. And this is the condemnation, that * light is come into the world, and men loved * darkness rather than light, because their deeds were evil. 20. For * every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be * reprov'd [Or, *discovered*]. 21. But he that cometh to the light, that his deeds may be manifest that they are wrought in God. 22. ¶ After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and (1) baptized. 23. ¶ * John also was baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptized. 24. For * John was not yet cast into prison.

He that *believeth* on me hath everlasting Life. † Joh. 20. 31. The Words under *Ver.* 16.

* Rom. 8. 1. There is therefore now no *Condemnation* to them which are in *Christ Jesus*, who walk not after the *Flesh*, but after the *Spirit*.

* Gal. 3. 10. As many as are of the *Works* of the *Law* are under the *Curse*: for it is written, *Cursed* is every one that continueth not in all things which are written in the *Book of the Law* to do them.

* Joh. 1. 4, 10, 11. In him was *Life*, and the *Life* was the *Light* of Men. He was in the *World*, and the *World* was made by him, and the *World* knew him not. He came unto his own, and his own received him not.

* Rom. 1. 32. Who *knowing* the *Judgment* of God, (that they which commit such things are *worthy* of *Death*) not only do the same, but *have Pleasure* in them that do them.

* † Job 24. 13, 17. They are of

those that *rebel* against the Lord: they know not the *Ways* of the Lord, nor abide in the *Paths* of the Lord. For the *Morning* is to them as the *Shadow of Death*: they know them, they are in the *Thicket* of the *shadow of Death*.

* Amos 5. 10. They have *rebuked* in the *Gate*, and they *abhor* him that speaketh truth. * Eph. 5. 13. All things that are *reprov'd* are made *manifest* by *Light*; for whatsoever doth *manifest* is *Light*. 2 Tim.

The *Time* will come when they will not *endure* sound *Doctrine*.

* Mat. 3. 6, 16. Were brought of him in *Jordan*, confessing their *Sins*. *Jesus* when he was baptized.— Mar. 1. 5. There was brought unto him all the *Land* of *Judea* and they of *Jerusalem*, and were baptized of him in the *River of Jordan*, confessing their *Sins*.

* † Mat. 14. 3. For Herod laid hold on *John*, and bound him, and put him in *Prison* for Herod's sake, his Brother *Philip's* Wife.

(1) If we compare this Verse with what is recorded in the beginning of the next Chapter, it will appear that our Lord had given his Disciples a Commission to Baptize. What therefore they did in this Matter being done by his Authority and Appointment, it is agreeable to the usual Forms of speaking, to say that it was done by him.

15. ¶ Then there arose a question between *some* of Johns disciples and the Jews, about (1) purifying. 26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, ¹ to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27. John answered and said, A man can ² receive [Or, *take unto himself*] nothing, except it be given him from heaven. 28. Ye your selves bear me witness, that I said, ¹ I am not the Christ, but that I am ² sent before him. 29. He that hath the bride, is the bridegroom: but the ³ friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegrooms voice: this my joy therefore is fulfilled. 30. He must ⁴ increase, but I must decrease. 31. He that ⁵ cometh from above, ⁶ is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh ⁷ from heaven, is above all. 32. And what

¹ Joh. 1. 7, 15, 27, 34. The same [John] came for a Witness.— John bare Witness of him.— He it is who coming after me, is preferred before me, whose Shoes Latchet I am not worthy to unloose. I saw, and bare Record that this is the Son of God.

² 1 Cor. 4. 7. Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? † Heb. 5. 4. No Man taketh this Honour to himself, but he that is called of God, as was Aaron. † Jam. 1. 17 Every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights.—

³ See on Joh. 1. 20, 27.

⁴ † Mal. 3. 1. Behold, I will send my Messenger, and he shall prepare the Way before me. † Mar. 1. 2. Behold, I will send my Messenger before thy Face, which shall pre-

pare thy Way before thee. † Luk. 1. 17. He shall go before him in the Spirit and Power of Elias.—

⁵ † Cant. 5. 1. —Eat, O Friends, drink, yea drink abundantly; O beloved.

⁶ Isa. 9. 7. Of the Increase of his Government and Peace, there shall be no End.— Dan. 2. 35. —The Stone that smote the Image became a great Mountain, and filled the whole Earth.

⁷ Joh. 8. 23. Ye are from beneath, I am from above: Ye are of this World, I am not of this World.

⁸ † Joh. 1. 15, 27. — He that cometh after me, is preferred before me; for he was before me.

⁹ Joh. 6. 33. For the Bread of God is he which cometh down from Heaven, and giveth Life unto the World. † 1 Cor. 15. 47. The first Man is of the Earth earthy: the second Man is the Lord from Heaven.

(1) This Question being between John Baptists Disciples and the Jews, Dr. Clarke thinks that the Dispute was about the Use and Efficacy of their Master's Baptism:

what he hath ^a seen and heard, that he ^b testifieth; (1) no man receiveth his testimony. 33. He that hath received his testimony, hath set to his ^c seal, that God is 34. For he whom God hath sent, speaketh the word of God: for God giveth not the Spirit by ^d measure unto 35. The Father loveth the Son, and hath ^e given all things into his hand. 36. He that ^f believeth on the Son, shall have everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

C H A P. IV.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and ^b baptized more disciples than John, 2. (Though Jesus himself baptized not but *his* disciples.) 3. He left Judea, and departed again to Galilee. 4. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar.

^a † Ver. 11. Joh. 5. 20. The Father loveth the Son, and *sheweth* him *all things* that himself doth.—
† Joh. 8. 26. — I speak to the World those things which I have heard of him.

^b Joh. 15. 15. All things that I have heard of my Father, I have made known unto you.

^c * Rom. 3. 4. Let God be true, but every Man a Liar: — † Joh. 5. 10. *The Words under* Ver. 16.

^d * Joh. 1. 16. Of his *Fulness* have all we received, and Grace for Grace.

^e Dan. 7. 14. There was given him *Dominion, Glory, and a Kingdom,*

that all People, Nations, and Kingdoms should serve him.—
5. 20, 22. — Joh. 13. 3.

17. 2. † Heb. 2. 8. See 11. 27. and Mat. 28. 18.

^f † Ver. 15, 16. Joh. 1. 1. *The Words under* Ver. 16.

^a See on Acts 3. 15. — 4. — The Just shall live by his

† Rom. 1. 17. Therein is the Righteousness of God revealed from Faith to Faith: as it is written, the Just shall live by Faith.

* 1 Joh. 5. 10. *The Words under* Ver. 16.

^b † Joh. 3. 22, 26. See also on Joh. 3. 22.

(1) The Words *no* and *none*, in the Scriptures, are frequently to be understood by way of Comparison, and not in the most general Sense. Instance: *There is none Righteous, no not one. There is none that standeth, there is none that seeketh after God.* Now to understand these Places in the most general Sense, would be to contradict the Design of the holy Spirit; because the Scriptures themselves record of righteous Persons, as Noah, Daniel, Job, David, &c. in the Old-Testament; and Zachariah and Elizabeth in the New. So again, Jer. 8. 6. *No man repented, that is, few or almost none in Comparison to those who did not repent.* So here, *No Man receiveth his Testimony*; that is, they who receive it, in comparison of those who do not receive it, are but few, or almost none.

har, near to the parcel of ground that ⁱ Jacob gave to his son Joseph. 6. Now Jacobs well was there. Jesus therefore being ^k wearied with *his* journey, sat thus on the well: and it was about the sixth hour. 7. There cometh a woman of Samaria to draw Water: Jesus saith unto her, Give me to drink. 8. For his disciples were gone away unto the city to buy meat. 9. Then saith the Woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a Woman of Samaria? for ⁱ the Jews have no dealings with the Samaritans. 10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee ^m living water. 11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that ⁿ living water? 12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14.

ⁱ * Gen. 33. 19. He [*Jacob*] bought a Parcel of a Field, where he had spread his Tent, at the Hand of the Children of Hamor, Shechems Father, for an hundred Pieces of Money. * Gen. 48. 22. Moreover, I have given to thee *one* Portion *above* thy Brethren, which I took out of the Hand of the Amorite with my Sword, and with my Bow. * Josh. 24. 32. And the Bones of Joseph, which the Children of Israel brought up out of Egypt, buried they in Shechem, in a Parcel of Ground which Jacob bought of the Sons of Hamor, the Father of Shechem, for an hundred Pieces of Silver.

^k Heb. 4. 15. We have not an high Priest which cannot be touched with a Feeling of our Infirmitiess.—

ⁱ † 2 Kings 17. 24. The King of Assyria brought Men from Babylon, &c. and placed them in the Cities of Samaria, instead of the Children of Israel. † Luk. 9. 52, 53. They went and entered into a Village of

the Samaritans to make ready for him. And they did not receive him, because his Face was as though he would go to Jerusalem. Joh. 18.

5 28. —They themselves went not into the Judgment-Hall, lest they should be defiled: but that they might eat the Passover. † Acts 10. 28. —Ye know how that it is an unlawful Thing for a Man that is a Jew to keep Company or come unto one of another Nation.— Act. 11. 3. Thou wentest in to Men uncircumcised, and didst eat with them.

^m † Jer. 2. 13. My People have committed two Evils: they have forsaken me the Fountain of living Waters, and hewed them out Cisterns, broken Cisterns that can hold no Water.

ⁿ Zech. 13. 1. In that Day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin, and for Uncleanness. Zech. 14. 8. It shall be in that Day, that living Waters shall go out from Jerusalem.—

14. But whosoever ^a drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a ^b well of water springing up into everlasting life. 15. The ^c Woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16. Jesus saith unto her, Go, call thy husband, and come hither. 17. The Woman answered and said, I have no husband. Jesus saith unto her, Thou hast well said, I have no husband: 18. For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly. 19. The Woman saith unto him, Sir, I perceive that thou art a ^d Prophet. 20. Our fathers worshipped ^e in this mountain; and ye say, that in ^f Jerusalem is the place where men ought to worship. 21. Jesus saith unto her, Woman, believe me, the hour cometh ^g when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22. Ye worship ye ^h know not what: we know what we worship: for salvation

^a † Joh. 6. 35, 58. —He that believeth on me shall *never Thirst*. —He that eateth of this Bread, shall live for ever.

^b † Joh. 7. 38. He that believeth on me, as the Scripture hath said, out of his Belly shall *flow* Rivers of living Water. Rom. 6. 22. Now being made free from Sin, and become Servants unto God, ye have your Fruit unto Holiness, and the End everlasting Life.

^c † See Joh. 6. 34. Then said they unto him, Lord, evermore give us this Bread.

^d † Luk. 7. 16. † Joh. 6. 14. See on Luk. 24. 19.

^e Judg. 9. 7. And when he had told it to *Jotham*, he went and stood in the Top of Mount Gerizim; and lift up his Voice and cried, and said unto them, Harken unto me, you Men of Shechem, that God may hearken unto you.

^f * Deut. 12. 5, 11. Unto the Place which the Lord your God shall choose out of all your Tribes to put his Name there, even unto his Habitation shall ye seek, and thither thou shalt come. Then there shall be a Place which the

Lord your God shall choose to cause his Name to dwell there, thither shall ye bring all that I command you; your Burnt-offerings, and your Sacrifices, your Tythes, and the Heave-offerings of your Hands, and all your choice Vows which ye vow unto the Lord. † 1 King. 9. 3. — I have hallowed this House which thou hast built, to put my Name there for ever; and mine Eyes and mine Heart shall be there perpetually. / † 2 Chron. 7. 12. — I have heard thy Prayer, and I have chosen this Place to my self for an House of Sacrifice:

^g Mal. 1. 11. From the Rising of the Sun even unto the going down of the same, my Name shall be great among the Gentiles, and in every Place Incense shall be offered unto my Name, and a pure Offering: for my Name shall be great among the Heathen, saith the Lord of Hosts. † 1 Tim. 2. 8. I will therefore that Men pray every where, lifting up holy Hands, without Wrath and Doubting.

^h † 2 King. 17. 29. Howbeit every Nation made Gods of their own, and

ion is of the Jews. 23. But the hour cometh, and when the true Worshippers shall worship the Father rit and in¹ truth: for the Father seeketh such to him. 24. ^m God is a ⁿ Spirit, and they that wor- n, must worship *him* in spirit and in truth. 25. The ^a faith unto him, I know that ^o Messias cometh, which d Christ: when he is come, he will tell us all things. ^{us} faith unto her, ^p I that speak unto thee, am *he*. And upon this came his disciples, and marvelled a talked with the Woman: yet no man said, What thou? or, why talkest thou with her? 28. The n then left her water-pot, and went her way into the nd faith to the men, 29. Come, see a man which e all things that ever I did: is not this the Christ? en they went out of the city, and came unto him. In the mean while his disciples prayed him, saying, eat. 32. But he said unto them, I have ^a meat to t ye know not of. 33. Therefore said the disciples another, Hath any man brought him *ought* to eat? 34. ^a faith unto them; ^t My meat is to do the will of him that

them in the *Houses* of the *aces* which the *Samaritans* *ade*, every Nation in their *therein* they dwelt.

2. 3. Many People shall 5 say, Come ye, let us go up *fountain* of the Lord, to the f the God of Jacob, and he ch us of his Ways, and we in his Paths; for *out of Zi-* go forth the Law, and the f the Lord from *Jerusalem*.

47. That Repentance and on of Sins should be preach- is Name among all Nations, ¹⁵ with thee. ^{ing at Jerusalem.} Rom. 3. 2. them [the Jews] were com- the Oracles of God. † Rom. 9. Who are Israelites; to whom 20 eth the Adoption, and the nd the Covenants, and the of the Law, and the Service , and the Promises; whose e Fathers, and of whom as ning the *Flesh Christ* came, ²⁵ Will, but the Will of him that sent me. Psal. 40. 8. I delight to do thy Will, O my God, yea, thy Law is within my Heart.

Phil. 3. 3. We are the Cir-

cumcision, which *worship* God in the *Spirit*, and rejoice in Christ Je- sus, and have no Confidence in the *Flesh*.

¹ Joh. 1. 17. — Grace and Truth came by Jesus Christ.

^m + ² Cor. 3. 17. Now the Lord is that *Spirit*.—

ⁿ Rom. 1. 9. God is my Witness, ¹⁰ whom I serve with my *Spirit* in the Gospel of his Son.—

^o Ver. 29, 39.

^p † Joh. 9. 37. Thou hast both *seen* him, and it is *he* that *talketh* with thee.

^a Job 23. 12. I have esteemed the *Words* of his Mouth more than my *necessary Food*. Psal. 19. 10. More to be desired are *they* than Gold, yea, than much *fine Gold*: *sweeter* also than *Honey* and the *Honey-comb*.

^t Joh. 6. 38. I came down from Heaven, *not to do mine own Will*, but the *Will* of him that sent me. Psal. 40. 8. I delight to do *thy Will*, O my God, yea, thy Law is within my Heart.

that sent me, and to ^a finish his Work. 35. Say not There are yet four Months, and *then* cometh harvest? hold, I say unto you, Lift up your eyes, and look on fields; for they are ^b white already to harvest. 36. And that reapeth receiveth ^c wages, and gathereth fruit unto eternal: that both he that soweth, and he that reapeth ^d may rejoyce together. 37. And herein is that saying One soweth, and another reapeth. 38. I sent you to that whereon ye bestowed no labour: (1) other men laboured, and ye are entred into their labours. 39. Many of the Samaritans of that city believed on him, for saying of the Woman, which testified, He told me ^e ever I did. 40. So when the Samaritans were come to him, they besought him, that he would tarry with them, and he abode there two days. 41. And many more believed because of his own Word: 42. And said unto the Woman Now we believe, not because of thy saying: for we ^f heard him our selves, and know that this is indeed Christ, the Saviour of the World. 43. ¶ Now after these days he departed thence, and went into Galilee: 44. For Jesus himself ^g testified, that a Prophet hath no honour in his own country. 45. Then when he was come into Galilee, the Galileans received him, ^h having seen all the things that he did at Jerusalem at the feast: for they also went up to the feast. 46. So Jesus came again into Cana of Galilee, where he made the ⁱ Water Wine. And there was a certain

^a Job. 17. 4. I have glorified thee on Earth: I have *finished* the Work which thou gavest me to do.

^b ^{*} Mat. 9. 37. The *Harvest* truly is *plenteous*, but the Labourers are few. † Luk. 10. 2. The *Harvest* truly is *great*, but the Labourers are few.

^c Mat. 10. 10. The *Workman* is *worthy* of his Meat.

^d Heb. 11. 40. God having provided some better thing for us; that they without us should not be made perfect.

^e † Joh. 17. 8. — Have *known* 15

surely that I came out from the Father. † Mar. 6. 4. † Luk. 4. on Mat. 13. 57.

^f Joh. 2. 23. When he was in *Jerusalem* at the Passover Feast Day, *many* believed on his Name, when they *saw* the things which he did.

^g Joh. 2. 1, 11. There was a *Marriage* in *Cana of Galilee*. — beginning of *Miracles* did Jesus in *Cana of Galilee*, and manifested his Glory, and his Disciples believed on him.

(1) That is, the Prophets foretold the Coming of the *Messiah*, and *Baptist* prepared the People for the Reception of him, by preaching Repentance, and seriously exhorting them to amend their Lives: these the Apostles succeeded, and so are entred into their Labour.

[Or, Courtier, or, Ruler], whose son was sick at Capernaum. 47. When he heard that Jesus was come out of Galilee, he went unto him, and besought him would come down and heal his Son: for he was at the point of death. 48. Then said Jesus unto him, Except signs and wonders, ye will not believe. 49. The no-faith unto him, Sir, come down ere my child dies faith unto him, Go thy way; thy son liveth. And he believed the Word that Jesus had spoken unto him, and went his way. 51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend, and they said unto him, Yesterday at the seventh hour the fever left him. 53. So the father knew that it was the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54. This was again the second miracle that Jesus did, when he was come out of Judea into Galilee.

C H A P. V.

Year of our Lord 31.

THE first thing that there was a ^k feast of the Jews, and Jesus ¹ went up to Jerusalem. 2. Now there is at Jerusalem by the ^m sheep ^{*} market [Or, gate] a pool, which is called in the Hebrew tongue, Bethesda, having five porches. There lay a great multitude of impotent folk, of blind, withered, waiting for the moving of the water. 4. For when the angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. 5. And a certain man was there, which had been lame thirty and eight years. 6. When Jesus saw him lie, and knew that he had been now a long time lame, he said unto him, Wilt thou be made whole?

Bb

7. The

see on Mat. 12. 38.

Lev. 23. 2. Speak unto the children of Israel, and say unto them, Concerning the Feasts of the Lord, which ye shall proclaim to the children of Israel by their Convocations, even these are the Feasts. * Deut. 16. 1. Observe the Month of Abib, and keep the Feast of Unleavened Bread unto the Lord thy God: seven days thou shalt keep it in the Month of Abib the Lord thy God.

thy God brought thee forth out of the Land of Egypt by Night.

¹ Exod. 34. 23. Thrice in the Year shall all your Men-children appear before the Lord God, the God of Israel.

^m Neh. 3. 1. — They built the Sheep-gate, they sanctified it, and set up the Doors of it.

7. The impotent man answered him, Sir, "I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8. Jesus saith unto him, "Rise, take up thy bed, and walk. 9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the "sabbath. 10. ¶ The Jews therefore said unto him that was cured, It is the sabbath-day; it is not ^d lawful for thee to carry thy bed. 11. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. 12. Then asked they him, What man is that which said unto thee, Take up thy bed and walk? 13. And he that was healed, wist not who it was: for Jesus had conveyed himself away, *a multitude being [Or, *from the multitude that was*] in the place. 14. Afterwards Jesus findeth him in the Temple, and said unto him, Behold, thou art made whole: "sin no more, lest a worse thing come unto thee. 15. The man departed, and told the Jews that it was Jesus which had made him whole. 16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. 17. ¶ But Jesus answered them, "My Father worketh hitherto, and I work. 18. Therefore the Jews "sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father,

* Psal. 72. 12. He shall deliver the *Needy* when he crieth: the *Poor* also, and him that hath no *Helper*.

† Mat. 9. 6. Arise, take up thy Bed, and go unto thine House. In † Mar. 2. 11. and † Luk. 5. 24. are the like Expressions.

† Joh. 9. 14. It was the Sabbath day, when Jesus made the Clay, and opened his Eyes.

† Exod. 20. 10. In it thou shalt not do any Work. † Neh. 13. 19. When the Gates of Jerusalem began to be dark before the Sabbath, I commanded that the Gates should be shut.— * Jer. 17. 21, &c. Thus saith the Lord, Take heed to your selves, and bear no Burden on the Sabbath day, &c. † Mat. 23. 2. When the Pharisees saw it, they said unto him, Behold, thy Disciples do that which is not lawful to

do upon the Sabbath-day. † Mar. 2. 24. Behold, Why do they on the Sabbath-day that which is not lawful? † Luk. 6. 2. Why do ye that which is not lawful to do on the Sabbath-days?

* † Mat. 12. 45. — The last State of that Man is worse than the first. † Joh. 8. 11. Neither do I condemn thee, go and sin no more. Lev. 26. 21. If ye walk contrary unto me, and will not hearken unto me; I will bring seven times more Plagues upon you according to your Sins. † Joh. 14. 10. Believest thou not that I am in the Father, and the Father in me? The Words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the Works.

* † Joh. 7. 19. — Why go ye about to kill me?

aking himself equal with God. 19. Then answered and said unto them, Verily verily I say unto you, n can do nothing of himself, but what he seeth the o: for what things soever he doth, these also doth likewise. 20. For^k the Father loveth the Son, and him all things that himself doth: and he will shew utter Works than these, that ye may marvel. 21. he Father raiseth up the dead, and quickneth *them*: the Son quickneth whom he will. 22. For the Father geth no man; but^m hath committed all judgment Son. 23. That all men should honour the Son, evey honour the Father. He thatⁿ honoureth not honoureth not the Father which hath sent him. ly verily I say unto you, He that^o heareth my word, veth on him that sent me, hath everlasting life, and come into condemnation; but is^p passed from death

B b 2 unto

h. 10. 33. For a good Storie thee not; but for y, and because that *thou*, Man, *makist* thy self God.

6. Who being in the God, thought it not robe equal with God.

11. 30. † Joh. 8. 38. I at which I have seen with

† Joh. 9. 4. I must Works of him that sent

Joh. 12. 49. I have not f my self, but the Father it me, he gave me a Com- what I should say, and should speak. † Joh. 14. Words under Ver. 17.

h. 3. 35. The Father loveth and hath given all things Hand.

7. 14, 15. —He said, Young y unto thee, Arise. And was dead sat up. — Luk.

55 —He called, saying, Arise. And her Spirit came and she arose straightway.

25, 43, 44. Jesus said unto m the Resurrection and the he that believeth on me, he were dead, yet shall he He cried with a loud Voice, s, come forth. And he that ad came forth. —

^m † Ver. 27. † See on Mat. 11. 27. and Mat. 28. 18.

ⁿ † 1 Joh. 2. 23. Whosoever de- nith the Son, the same hath not the Father.

^o † Joh. 3. 18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believ- ed in the Name of the only begot- ten Son of God. † Joh. 6. 40, 47. This is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting Life. — Verily ve- rily I say unto you, He that believ- eth on me hath everlasting Life. † Joh. 8. 51. Verily verily I say un- to you, If a Man keep my Saying he shall never see Death.

^p 1 Joh. 3. 14. We know that we have passed from Death unto Life, because we love the Brethren. Rom. 8. 24. We are saved by Hope: but hope that is seen, is not hope; for what a Man seeth, why doth he yet hope for. Eph. 2. 6. Hath raised us up together, and made us sit together in heavenly Places in Christ Jesus. 1 Joh. 3. 2. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that

unto life. 25. Verily verily I say unto you, The hour is coming, and now is, when the ^a dead shall hear the voice of the Son of God: and they that hear shall live. 26. For as the Father hath life in himself; so hath he ^b given to the Son to have life in himself; 27. And hath ^c given him Authority to execute Judgment also, ^d because he is the Son of man. 28. Marvel not at this: for the hour is coming, in the which all that are in the ^e graves shall hear his

voice,

that when he shall appear, we shall be like him; for we shall see him as he is. 1 Joh. 5. 17. This is the Record that God hath given to us *Eternal Life*: and this *Life* is in his *Son*.

^a † Eph. 2. 1, 5, 6. You hath he quickened who were dead in *Trespasses* and *Sins*. Even when we were dead in *Sins*, hath quickened us together with Christ. And hath raised us up together, and made us sit together in heavenly Places in Christ Jesus. Eph. 5. 14. Awake thou that *sleepest*, and *arise* from the *Dead*, and Christ shall give thee *Light*. 1 Tim. 5. 6. She that liveth in *Pleasure* is *dead* while she liveth. Rev. 3. 1. I know thy Works, that thou hast a *Name* that thou livest, and art *dead*. Rom. 6. 4, 5. We are *buried* with him by Baptism into *Death*, that like as Christ was raised from the *Dead* by the Glory of the Father, even so we also should walk in *Newness* of *Life*. For if we have been planted together in the *Likeness* of his *Death*, we shall be also in the *Likeness* of his *Resurrection*. Gal. 2. 20. I am *crucified* with Christ: nevertheless *I live*; yet not *I*, but Christ *liveth* in me: and the *Life* which I now live in the *Flesh*, I live by the Faith of the Son of God, who loved me, and gave himself for me. Col. 2. 13. And you being *dead* in your *Sins*, and the *Uncircumcision* of your *Flesh*, hath he *quickened* together with him, having forgiven you all *Trespasses*. Col. 3. 1, 3. If ye then be *risen* with Christ, seek those things which are above.

—For ye are *dead*, and your *Life* is hid with Christ in God. Mat. 8. 22. —Follow me, and let the *Dead* bury their *Dead*. Luk. 9. 60. Let the *Dead* bury their *Dead*, but go thou and preach the Kingdom of God. Luk. 15. 32. —This thy Brother was *dead*, and is alive again; and was lost, and is found. See the Note on Luk. 9. 60.

^b Joh. 1. 4. In him was *Life*, and the *Life* was the *Light* of Men.

^c † Ver. 22. † Act. 10. 42. He commanded us to preach unto the People, and to testify that it is he which was *ordained* of God to be the *Judge* of quick and dead. † Acts 17. 31. Because he hath appointed a Day wherein he will judge the World in Righteousness, by that *Man* whom he hath *ordained*; whereof he hath given assurance unto all men, in that he hath raised him from the *Dead*.

^d † See Dan. 7. 13, 14. I saw in the Night Visions, and behold, one like the Son of Man came with the Clouds of Heaven, and came to the ancient of Days, and they brought him near before him. And there was given him *Dominion*, and *Glory*, and a *Kingdom*, that all *People*, *Nations*, and *Languages* should serve him: his *Dominion* is an everlasting *Dominion*, which shall not pass away, and his *Kingdom* that which shall not be destroyed.

^e Rev. 20. 13. The Sea gave up the *Dead* which were in it; and *Death* and *Hell* delivered up the *Dead* which were in them.

oice, 29. And shall come forth, they that have ^edone good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30. ^eI can of mine own self do nothing: as I hear I judge: and my judgment is just; because ^hI seek not mine own will, but the will of the Father which hath sent me. 31. If I ⁱbear 1) witness of my self, my witness is not true. 32. ¶ There ^s ^k another that beareth witness of me, and I know that the witness which he witnesseth of me, is true. 33. Ye sent unto John, and he ^lbare witness unto the truth. 34. But 1 (2) receive not testimony from man: but these things I

Bb 3

1ay,

^f † Dan. 12. 2. Many of them that sleep in the Dust of the Earth shall awake, *some to everlasting Life, and some to Shame and everlasting Contempt.* † Mat. 25. 32, 33, 46. Before him shall be gathered all Nations; and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats: And he shall set the 10 Sheep on his right Hand, but the Goats on the left. And these shall go away into *everlasting Punishment*: but the Righteous into *Life eternal.* † 1 Thes. 4. 16. The Lord ^l himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God: and the Dead in

Christ shall rise first.

^e † Ver. 19.

^h † See on Joh. 6. 38.

ⁱ * Joh. 8. 14. Though I *bear Record* of my self, yet my *Record* is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

^k * See on Mat. 3. 17.

^l † Joh. 1. 15, 19, 27. *John* bare *Witness* of him, and cried, saying, *This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. This is the Record of John.* — He it is who coming *after* me, is preferred *before* me, whose Shoes I latchet I am not worthy to unloose.

(1) The Law required two or three Witnesses to testify the *Truth* of any *Fact*; and if there were not two at least, tho' what a Man deposed might be true in *Fact*, yet it was not allowed to be true in *Law*. By this Distinction therefore Interpreters reconcile what our Lord here says, with what we read Joh. 8. 14. But a more likely Sense of these Words seems to be this; *If I bear witness of my self*, affirming my self to be a *Prophet*, and sent by God, without doing those *Works* which are sufficient to justify such Pretension, *my witness would not be true*, and you would have Reason to think me a bold and confident Pretender, and a false Prophet; because God never sends Prophets to Men without giving them sufficient *Credentials*, to induce Men to believe that they came from him. And this is my Case; for the *Works which I do in my Fathers Name, they bear witness of me* that I came forth from him. If therefore I do not the *Works of my Father, believe me not; but if I do, though ye believe not me, believe the Works*, Joh. 10. 25, 37, 38.

(2) Our Lord does not here say, that such Men as *John Baptist* and his *Apostles* might not be Witnesses to Men of his being the Messiah, (for they were *chosen* Witnesses, and abundantly qualified to give Testimony

of

say, that ye might be saved. 35. He was a ^b burning and
^b shining light: and ye were ^c willing for a season to walk
in his light. 36. ¶ But ^d I have greater witness than the
John: for the ^e works which the Father hath given me to
finish, the same Works that I do, bear witness of me, that
the Father hath sent me. 37. And the Father himself who
hath sent me, ^f hath borne witness of me. Ye have never
(1) heard his voice at any time, nor ^g seen his shape.
And ye have not his word abiding in you: for whom
the Father hath sent, him ye believe not. 39. ¶ ^h Search the
Scriptures, for in them ye think ye have eternal life, and they
testify of me. 40. And (2) ye ⁱ will not

^a Ecclesiastic. 48. 1. Then stood
up *Elias* the Prophet as *Fire*, and his
Word *burnt* like a *Lamp*.

^b † 2 Pet. 1. 19. We have also a
more sure Word of Prophecy,
whereunto ye do well that ye take
heed, as unto a *Light* that *shineth*
in a dark Place, until the Day dawn,
and the Day Star arise in your Hearts.

^c † See on Mat. 13. 20.

^d † 1 Joh. 5. 9. If we receive the
Witness of Men, the Witness of God
is greater: for this is the Witness
of God, which he hath testified of
his Son.

^e † Joh. 10. 25. — The Works that
I do in my Father's Name, they
bear witness of me.

^f * Mat. 17. 5. See on Mat. 3. 20
17. † Joh. 8. 18. I am one that

of him to the World). But he did not appeal to his Testimony
of his own Account, or for his own sake, but for theirs, that they believe
the Testimony of such a competent and sufficient Witness, might be saved.

(1) If we consider these Words, as spoken to the Persons then present,
they have no difficulty in them; for they might never hear any Voice
from Heaven, as some others did, Mat. 3. 17. Joh. 12. 28. And if we
consider them with reference to the whole Nation of the Jews, that the
Voice from Heaven had been heard by some of them, it does not follow
that it was the true natural Voice of God, who has not any Organ of
Speech. But a Voice being framed in the Air, it might be supposed to
be the Voice of God, tho' God probably made use of some Angel in the
Formation of that sound. Some think that the Voice the Jews heard
and the Voice which Moses and the People heard when the Law was
given, was Angelical, the Apostl. Gal. 3. 19 saying, that the Law was
mediated by Angels in the hand of a Mediator.

(2) At the 44th Verse of the 6th Chapter our Lord says, No Man
comes to me except the Father draw him; and here he complains that
they would not come to him that they might have Life; which Places explain each
other.

bear witness of my self, and
the Father that sent me bears
witness of me. Joh. 9. 32, 33 Since the
beginning was it not heard that
any man opened the Eyes of the Blind.
Man were not of God, he could do
nothing. Joh. 12. 28. Father glorify
thy Name. Then came there a Voice
from Heaven, saying, I have borne
witness of him, and will glorify it again.

^g * Deut. 4. 12. † 1 Pet. 1. 17.

17. † 1 Joh. 4. 12. See on Joh. 1. 18.
^h † Isa. 8. 20. † Isa. 34. 15.

† Acts 17. 11. See on Luk. 24. 27.
15 † Deut. 18. 15. See on Joh. 1. 45.

ⁱ * Joh. 1. 11. He came unto
his own, and his own received him not.

Joh. 3. 19. This is the Condemnation
of the World.

to me, that ye might have life. 41. I ¹ receive not ^m honour from men. 42. But I know you, that ye have not the love of God in you. 43. I am come ⁿ in my Fathers name, and ye receive me not: if ^o another shall come in his own name, him ye will receive. 44. ^p How can ye believe,

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which

on, that *Light* is come into the World, and Men loved Darknes rather than *Light*, because their Deeds were Evil.

¹ 1 Thes. 2. 6. Nor of Men ⁵ fought we *Glory*, neither of you, nor yet of others.—

^m Ver. 34. Joh. 6. 15.

ⁿ Heb. 5. 4, 5. No Man taketh this *Honour* to himself, but he that is called of God, as was *Aaron*. So also Christ glorified not himself to be made an High Priest; but he that said unto him, *Thou art my*

Son, to Day have I begotten thee.

^o Act. 5. 36, 37. Before these Days rose up *Theudas*, boasting himself to be somebody, to whom a Number of Men, about four Hundred, joined themselves, who was slain.— After this Man, rose up *Judas of Galilee*.—

^p Joh. 12. 43. For they loved the *Praise* of Men, more than the Praise of God. Gal. 5. 26. Let us not be desirous of *Vain-glory*, provoking one another, envying one another.

other. May we not therefore conclude, that God *draws* many to come to Christ, that he invites them to accept of the Salvation offered by him, and that the Reason why so few come and are saved is, because they *will not* close with the Invitation, but refuse to come when they are *drawn* by the Father. Almighty God desires the Salvation and Happiness of all Men, and offers them Grace and Strength *sufficient* for that end; but if when they are *drawn* by the Motions of his Spirit, they refuse to come, he will not, generally speaking, use *Force* and *Violence* to them, but leave them to *eat of the Fruit of their own Ways*, and to be filled with their own *De-vices*. For it is clear from the Old and New-Testament, that God *endeavours* the Salvation of many, who are not saved. What else can be the Meaning of that solemn Appeal, Isa. 5. 4. 'What could have been *done more* to my Vineyard, that I *have not done* in it? Wherefore when I looked that it should bring forth Grapes, brought it forth wild Grapes? Can any *Sense* more *natural* than this be put upon that Lamentation of our Redeemer's, Mat. 23. 37. 'O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I *have gathered* thy Children together as a Hen gathereth her Chickens under her Wings, and ye would not!'

Nor do I see how it can be made to appear, that by the *Drawing* of the Father, our Lord means such a *Drawing* as Men could not *resist*; for if this were the Case, of *what Use* would the Precepts, Promises, Threatnings, and Exhortations in the New-Testament be? For those who were *irresistably drawn* would come, and could not help it; and it would be to no purpose to *promise* and *threaten* those who were not *irresistably drawn*, because for want of such a Force they could not come. As therefore in the Prophecy of *Ezekiel*, God is said to have *purged Israel*; (that is, he had afforded them Means, and done his part towards their being *purged*), yet *Israel was not purged*; so it may be said now, that *the Father draws many*, who *will not* come to Christ, that they may be saved by him.

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 which receive ^a honour one of another, and seek not
 honour that cometh from God only. 45. Do not think
 I will accuse you to the Father: there is one that ^b ac-
 cuseth you, *even* Moses in whom ye trust. 46. For had ye
 believed Moses, ye would have believed me: for he ^c wa-
 rof me. 47. But ^d if ye believe not his writings, how
 ye believe my words.

C H A P. VI.

Year of our Lord 32.

A F T E R ^a these things Jesus went over the sea of
 Galilee, which is *the sea* of Tiberias. 2. And a
 multitude followed him, because they saw his *miracles*
 which he did on them that were diseased. 3. And he
 went up into a mountain, and there he sat with his dis-
 ciples. 4. And the ^e passover, a feast of the Jews was nigh.
 5. ¶ When Jesus then ^f lift up *his* eyes, and saw a great
 company come unto him, he saith unto Philip, Whence
 we buy bread that these may eat? 6. (And this he said
 to prove him: for he himself knew what he would do)
 Philip answered him, ^h Two hundred peny-worth of bread
 is not sufficient for them, that every one of them may
 have a little. 8. One of his disciples, Andrew, Simon Peter's
 brother, saith unto him, 9. There is a lad here, who

another. Phil. 2. 3. Let nothing
 be done through Strife or *Vain-*
glory.

^a † Rom. 2. 29. —Whose *Praise*
 is not of *Men*, but of God.

^b † Rom. 2. 12. —As many as
 have *sinned* in the *Law*, shall be
 judged by the *Law*.

^c † Gen. 3. 15. † Gen. 22. 18.
 † Gen. 49. 10. † Deut. 18. 15. 10
 ∴ Acts 26. 22. See on Luk. 24.
 27.

^d Luk. 16. 31. If they *hear not*
 Moses and the Prophets, neither
 will they be persuaded, though
 one rose from the Dead.

^e ∴ See on Mat. 14. 15.

^f Exod. 12. 18. In the *first* Month,
 on the *fourteenth* Day of the
 Month at Even, ye shall eat *unleavened*
Bread until the one and
 twentieth Day at Even. * Lev.
 23. 5, 7. In the *fourteenth* Day of

the first Month at Even, is
Lord's Passover. In the first Day
 shall have an holy Convocation:
 ye shall do no servile Work therein.
 * Deut. 16. 1. Observe
 the Month of *Abib*, and keep the
 Passover unto the Lord thy God:
 in the Month of *Abib* the Lord
 thy God brought thee forth out of
 Egypt by Night.

^g † Mat. 14. 14. Jesus
 forth, and saw a great multitude,
 and was moved with Compassion
 toward them, and he healed
 many Sick. See on Mat. 14. 15.

^h † See Numb. 11. 21, 22.
 Moses said, The People amongst whom
 I am, are *six hundred thousand*
 Men, and thou hast said, I will
 give them *Flesh* that they may eat
 a whole Month. Shall the
 flocks be slain for the

ath five barley-loaves, and two small fishes: ⁱ but what are they among so many? 10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11. And Jesus took the loaves, and when he had ^k given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. 12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves which ^l remained over and above unto them that had eaten. 14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth ^m that Prophet that should come into the world. 15. ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. 16. And ⁿ when Even was *now* come, his disciples went down unto the sea, 17. And entred into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them. 18. And the sea arose, by reason of a great wind that blew. 19. So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20. But he saith unto them, It is I, be not afraid. 21. Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 22. ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entred, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone:

Or shall all the *Fish* of the Sea be gathered together for them, to suffice them?

and her House, did eat many Days. And the *Barrel* of Meal *wasted not*, neither did the *Cruise* of Oil *fail*.—

ⁱ † 2 King. 4. 43. What should I set this before an hundred Men? He said again, *Give* the *People* that they may eat: for thus saith the Lord, They *shall* eat, and shall leave thereof.

⁵ ^m † Deut. 18. 15, 18. † Joh. 1. 21. See on Joh. 7. 40.

^k See on Mat. 14. 19. ^l † King. 17. 15, 16. She went and did according to the saying of Elijah; and she, and he,

ⁿ * Mat. 14. 23. —When the Evening was come, *he was* there alone. † Mar. 6. 47. When *Even* was come, the Ship was in the *midst* of the Sea, and he *alone* on the land.

lone: 23. (Howbeit there came other boats from Tiber
nigh unto the place where they did eat bread, after that
Lord had ^a given thanks.) 24. When the people therefore
saw that Jesus was not there, neither his disciples, they
so took shipping, and came to Capernaum, seeking to
Jesus. 25. And when they had found him on the other
of the sea, they said unto him, Rabbi, when camest thou
ther? 26. Jesus answered them and said, Verily verily
say unto you, Ye seek me, not because ye saw the miracles,
but because ye did eat of the loaves, and were filled.
^a ^b Labour not [Or, *work not*] for the meat which ^c peris-
eth, but for ^d that meat which endureth unto everlasting
life, ^e which the Son of man shall give unto you: for
hath God the Father sealed. 28. Then said they unto
what shall we do, that we might work the Works of

^a Ver. 11.

^b See the Note on Luk. 14. 14.

^c Joh. 4. 14. Whosoever drink-
eth of the Water that I shall give
him, shall *never thirst*; but the
Water that I shall give him, shall
be in him a *Well of Water* spring-
ing up into *everlasting Life*. Mat.
6. 19, 20. Lay not up for your
selves *Treasures* upon *Earth*, where
Moth and Rust doth corrupt, and
where *Thieves* break through
and *Steal*. But lay up for your
selves *Treasures* in *Heaven*.— 1 Cor.
6. 13. Meats for the *Belly*, and
the *Belly* for *Meats*: but God shall
destroy both *it* and *them*.— Col. 3.
2. Set your *Affection* on Things
above, not on Things of the
Earth.

^d † Ver. 54. Luk. 10. 42. One
thing is *needful*.—

^e Rom. 6. 23. The Gift of God
is *Eternal Life*, through Jesus
Christ our Lord.

^f * Mat. 3. 17. Lo, a *Voice* from
Heaven, saying, This is my *belov-
ed Son* in whom I am well pleased.
† Mar. 1. 11. There came a *Voice*
from *Heaven*, saying, Thou art my
beloved Son, in whom I am well
pleased. † Mar. 9. 7. —A *Voice*
came out of the *Cloud*, saying,

This is my *beloved Son*: hear

† Luk. 3. 22. And the *Holy*
descended in a *bodily Shape* like
a *Dove* upon him, and a *Voice*
from *Heaven*, which said, Thou
art my *beloved Son*, in whom I
am well-pleased. † Luk. 9. 35. There
came a *Voice* out of the *Cloud*, say-
ing, This is my *beloved Son*.
him. † Joh. 1. 33. He that
me to baptize with *Water*,
same said unto me, Upon whom
thou shalt see the *Spirit* descend
and remaining on him, the same
is he which *baptizeth* with the
Ghost. † Joh. 5. 37. The *Father*
himself which hath sent me,
born witness of me. † Joh. 8. 18.

—The *Father* which sent me,
20 *eth witness* of me. Acts 2. 22.
Jesus of Nazareth, a *Man* approved
God among you, by *Miracles*,
Wonders, and *Signs*, which
did by him in the midst of you.
25 ye your selves also know.

10. 38. God *anointed* Jesus of
Nazareth with the *Holy Ghost*
with *Power*.— † 2 Pet. 1. 17.
For he received of God the
Father *Honour* and *Glory*, when he
came such a *Voice* to him from
the *Cloud*, saying, This is my
beloved Son, in whom I am well pleased.

19. Jesus answered and said unto them, ^s This is the work of God, that ye believe on him whom he hath sent. 30. They said therefore unto him, What ^s sign shewest thou then, that we may see, and believe thee? what dost thou work? 31. Our fathers did eat ^s manna in the desert, as it is written, He ^s gave them bread from heaven to eat. 32. Then Jesus said unto them, Verily verily I say unto you, Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven. 33. For the Bread of God is he which ^s cometh down from heaven, and giveth ^s life unto the world. 34. Then said they unto him, Lord, ^s evermore give us this bread. 35. And Jesus said unto them, I am the ^s bread of life: he that ^s cometh to me, shall never hunger; and he that believeth on me, shall never thirst. 36. But I ^s said unto you, that ye also have ^s seen me, and believe not. 37. All that the (1) Father

giv-

^s * 1 Joh. 3. 23. This is his Commandment, that we should believe on the Name of his Son Jesus Christ.—

^s † Mat. 16. 1. † 1 Cor. 1. 22. 5 See on Mat. 12. 38.

^s † Exod. 16. 15. When the Children of Israel saw it, they said one to another it is Manna: for they wist not what it was. * Numb. 11. 7. And the Manna was as Coriander-Seed, and the Colour thereof as the Colour of Bdellium. † Wisd. 16. 20. Thou feddest thine own People with Angels Food, and didst send them from Heaven Bread prepared without their Labour, able to content every Man's delight, and agreeing to every Taste. 1 Cor. 10. 3. And did all ^s as the same spiritual Meat.

^s * Psal. 78. 24, 25. Had rained down Manna upon them to eat, and had given them of the Corn of Heaven. Man did eat Angels Food: he sent them Meat to the full. Neh. 9. 15. And gavest them Bread from Heaven for their Hunger, and broughtest forth Water for them out of the Rock.—

^s 1 Joh. 10. 9. I am the Door: by me if any Man enter in, he shall be saved, and shall go in and out, and find Pasture.

^s * Joh. 3. 13. No Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.

^s * Joh. 14. 6. I am the Way, and the Truth, and the Life: no Man cometh unto the Father but by me.

^s * Joh. 4. 15. Sir, give me this Water, that I Thirst not, neither come hither to draw.

^s * Ver. 53, 56. Prov. 9. 5. Come, eat of my Bread, and drink of my Wine which I have mingled.

^s † Joh. 4. 14. Whosoever drinketh of the Water that I shall give him, shall never Thirst.— † Joh. 7. 37. In the last Day, that great Day of the Feast, Jesus stood and cried, saying, If any Man Thirst, let him come unto me and drink.

^s * Ver. 26.

^s * Joh. 12. 37. Though he had done so many Miracles before them, yet they believed not on him.

(1) To come to Christ, and to believe in him, are Expressions of the same

giveth me, shall come to me; and ^a him that cometh to I will in no wise cast out. 38. For I came down from ven, ^b not to do mine own will, ^c but the will of him sent me. 39. And this is the Fathers will which hath me, ^d that of all which he hath given me, I should lose thing, but should raise it up again at the last day. And this is the will of him that sent me, that ^e every

^a † Mat. 24. 24. — Inſomuch that (if it were *poſſible*) they ſhould deceive the very Eleſt. † Joh. 10. 28, 29. I give unto them Eternal Life, and they ſhall *never periſh*, neither ſhall any *pluck them out of my Hand*. My Father which gave them me is greater than all: and none is *able to pluck them out of my Fathers Hand*. † 2 Tim. 2. 19. The Foundation of God ſtanderh ſure, having this Seal, The Lord *knoweth* them that are his. — † 1 Joh. 2. 19. They went out from us, but they were not of us: for if ¹⁵ they had been of us, they would no doubt have *continued* with us. —

^b † Mat. 26. 39. — O my Fa-

ther, if it be poſſible, let this paſs from me; nevertheless, *I will*, but as *thou wilt*. † Joh. 30. — I ſeek not mine own ⁵ but the *Will* of the Father which hath ſent me.

^c † Joh. 4. 34. My Meat is to do the *Will* of him that ſent me, and to do his Work.

^d † Joh. 10. 28. The Work ¹⁰ Ver. 37. † Joh. 17. 12. That thou *gaveſt* me I have *kept*, none of them is *loſt* but the *Scourge of Perdition*: that the *Scripture* might be fulfilled. † Joh. 17. Of them which thou *gaveſt* me I have *loſt* none.

^e † Ver. 27, 54. † Joh. 17.

ſame Import: And the Reason why thoſe to whom our Lord ſpoke not come to him, is here ſaid to be, becauſe they were not *given* by the Father; *that is*, they were not fitted and prepared for reception and believing in him by thoſe Means the Father had afforded them. They reſiſted the *Evidence* our Lord gave them to prove that he was ſent by the Father, to propoſe the *Terms* on which they might be ſaved. Here is nothing in theſe Words which favours the Notion of an *Arbitrary Decree*, whereby ſome few Perſons are *eleſted* to *Eternal Life*, and the much greater Part of Mankind *reprobated*. God would have taught them, and *given* them to his Son to be ſaved by him, but they would not receive of him: If this was not the Caſe, we muſt ſuppoſe our Lord to have excuſing thoſe that reſected him, and would not be prevailed upon to *come* to him; for if they did not come to Chriſt, becauſe they were not *given* him by the Father, in the Senſe ſome underſtand theſe Words, they could not be blamed for not coming. But the Caſe was far otherwiſe, for the Father would have *given* them, but they entertained *unreaſonable Prejudices* againſt the Son of God, and would not ſuffer themſelves to be *given* to him: They *hated the Light*, and would not come to it, becauſe their *Deeds* were *evil*, Joh. 3. 19, 20. *Why*, ſays our Lord Joh. 8. 43. *do ye not underſtand my Speech, becauſe ye cannot hear my Words*. And why could they not hear his Words? The following Verſes tell us, becauſe they were *of their Father the Devil*, and the *Liſts* of their Father they would do.

which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day. 41. The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42. And they said, * Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43. Jesus therefore answered and said unto them, Murmur not among your selves. 44. No man can come to me, except the Father which hath sent me, draw him : and I will raise him up at the last day. 45. It is ^k written in the Prophets, And they shall be all (1) taught of God. Every man therefore that hath heard, and

God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. † Joh. 4. 14. — The Water that I shall give him, shall be in him a Well of Water springing up into everlasting Life.

ⁱ Mat. 11. 6. Blessed is he whosoever shall not be offended in me. 10

^s * Mat. 13. 55. Is not this the Carpenter's Son? Is not his Mother called Mary? — † Mar. 6. 3. Is not this the Carpenter, the Son of Mary, the Brother of James and Joseph? — † Luk. 4. 22. — Is not this Joseph's Son?

^h † Ver. 65. † Cant. 1. 4. Draw me, we will run after thee.

ⁱ See the Note on Joh. 5. 40. 20

^k * Isa. 54. 13. All thy Children shall be taught of the Lord, and great shall be the Peace of thy Children. * Jer. 31. 34. They shall teach no more every Man his Neigh-

bour, and every Man his Brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord. Mic. 4. 2. Many Nations shall come and say, Come, let us go up to the Mountain of the Lord, and to the House of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths. — † Heb. 8. 10, &c. This is the Covenant that I will make with the House of Israel after those Days, saith the Lord ; I will put my Laws into their Mind, and write them in their Hearts : and I will be to them a God, and they shall be to me a People, &c. † Heb. 10. 16. This is the Covenant that I will make with them after those Days, saith the Lord ; I will put my Laws into their Hearts, and in their Minds will I write them. 1 Joh. 2. 20, 27. Ye have an Union from the holy One.

(1) The Prophets our Lord refers to, are *Isaiah* and *Jeremiah*, whose Words are among the References. For the clearer Understanding of the Words, we may observe, that God may be said to teach Men in divers Senses ; particularly these Two Ways. *First*, Immediately by himself. *Secondly*, Mediate by others. *First*, Immediately by himself : Thus he inspired the Prophets under the *Old Testament*, and the Apostles and others in the *New*. *Secondly*, God may be said to teach Mediate by others : Thus the *Apostles* taught their *Heavenly*, and thus the *Pastors* and *Teachers* in the Christian Church have ever since taught Men the Will of God, and their Duty. And God has thought the Ministry of Men to Men so expedient, that when he vouchsafed to teach Men in an extraordinary

ordinary Way, he sent them to Men to be further instructed. Thus Paul, Acts 9. was sent to Ananias, and Cornelius, Acts 10. was directed to St. Peter: And *Pastors and Teachers* were appointed by God, as *his Apostles and Prophets*, for the *Perfecting of the Saints*, for the *Use of the Ministry*, for the *Edifying of the Body of Christ*: Till we all *attain the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ*, Eph. 4. 11, 12. Such a Perfection as is here described, will, I am inclined to think, be a part of the Happiness in the future State. If so, there will be no need of Pastors and Teachers to the End of the World. It is indeed said by the Apostle, *They shall no more teach every Man his Neighbour*, &c. But if we take these Words in the largest Sense, there was nothing that answered the End when the Spirit was in the most plentiful manner poured out upon the Church. I conceive therefore, that there is in them an usual Hint whereby *negative Words* are to be understood *comparatively*, [See Notes on Luk. 14. 12. and Job. 3. 2.] and then the Meaning is not, that in the Times of the Gospel, there shall be no outward Teaching; but that there should be then a *greater Measure of Divine Knowledge* imparted to the World; so that it would be *easier to attain to the Knowledge of the Will of God*, and the Duty he requires, and the Terms of Salvation than at any Time before. This we know to be true in Fact; for every *illiterate Person*, who is not wanting to himself, may acquire a *sufficient Measure of Divine Knowledge*.

There are divers other Ways by which God may be said to *teach* Men; as, by the *Works of Creation and Providence*: by the *Discourses* of our *Consciences*, which those Scriptures may refer to, which speak of *God putting his Laws in our Minds, and writing them in our Hearts*, &c. by the *Example of Christ*, to which the Apostle refers, 1 Thes. 4. 9: *Ye yourselves are taught of God to love one another*. We have, moreover, the *Divine Instructions* contained in the holy Scriptures, by reading of which, Men may be said to be taught of God. Lastly, God may be said to *teach Men* by the *Motions of his Holy Spirit*; for that the *good Spirit of God* often suggests many serious and instructive Thoughts to the Minds of Men, excites and perswading them to follow after those Things that make for their Peace, cannot be doubted by any who are acquainted with the holy Scriptures.

Every *understanding Christian* will allow, that God may, if he please, and when he pleases, *immediately teach Men again*, as he taught the Prophets and Apostles: Whether the Reason, why the Christian Church now, does not enjoy the *extraordinary Gifts and Operations* of the Spirit, which it did in the Times of the Apostles, and for some Time afterwards, be, because the Scriptures are received and owned by Christians, and therefore such extraordinary Assistances are not wanted by them; or whether it be, that God with-holds them from us in *Anger and Displeasure*, and to *punish us* for our *Coldness and Formality*, our *Infidelity and Profaneness*, may deserve to be considered: [See Mr. Thomas Bromley's extraordinary Dispensations.] This we may depend upon, that God does not require Men to *receive* any as *Prophets and inspired*, without giving them *sufficient Evidence* of their being *sent by him*. I may add, that *Miracles alone* are not sufficient, yet God in his *several Dispensations* seems to have made them always a *Part of the Evidence* he has given to *Persons extraordinarily Commissioned by him*. We do not indeed read of any *Miracles wrought by John Baptist*; but that, I think, will not prove that he

and hath learned of the Father, cometh unto me. 46. Not
 hat any man hath seen the Father, ¹ save he which is of
 iod, he hath seen the Father. 47. Verily verily I say un-
 o you, ^m He that believeth on me hath everlasting life. 48.
 am that bread of life. 49. ⁿ Your fathers did eat manna
 n the Wilderiness, and are dead. 50. ^o This is the bread
 which cometh down from heaven, that a man may eat there-
 of, and not die. 51. I am the living bread, which ^p came
 down from heaven: if any man eat of this ^a bread, he shall
 live for ever: and the bread that I will give, is my flesh,
 which I will give for the life of the world. 52. The Jews
 therefore ^r strove amongst themselves, saying, ^s How can
 this man give us his flesh to eat? 53. Then Jesus said
 unto them, Verily verily I say unto you, Except ye ^t eat the
 flesh

¹ Mat. 11. 27. — Neither know-
 eth any Man the Father, *save* the
 Son, and he to whom the Son will
 reveal him. † Luk. 10. 22. No
 Man knoweth who the Son is, but
 the Father; and who the Father is,
 but the Son, and *he to whom the Son*
 will reveal him. † Joh. 1. 18. No
 Man hath seen God at any Time;
 the only begotten Son, which is in
 the Bosom of the Father, he hath
 declared him. † Joh. 7. 29. But I
 know him, for I am from him, and
 he sent me. † Joh. 8. 19. — Ye
 neither know me, nor my Father: ¹⁵
 if ye had known me, ye should have
 known my Father also. See on Joh.
 1. 18.

^m † Joh. 3. 16. *The Words under*
 Ver. 46. † Joh. 3. 18, 36. He ²⁰
 that *believeth* on him, is not con-
 demned: but he that believeth
 not, is condemned already, because
 he hath not believed in the Name
 of the only begotten Son of God. ²⁵
 He that *believeth* on the Son, hath

everlasting Life: and he that believ-
 eth not the Son, shall not see Life;
 but the Wrath of God abideth on
 him.

ⁿ † See on Ver. 31.

^o † Ver. 51, 58.

^p † Joh. 3. 13. No Man hath as-
 cended up to Heaven, but he that
came down from Heaven, even the
 Son of Man which is in Hea-
 ven.

^a † Heb. 10. 5, 16. When he
 cometh into the World, he saith,
Sacrifice and Offering thou wouldst
 not; but a *Body* hast thou prepa-
 red me. By the which Will we
 are sanctified, through the Offer-
 ing of the Body of Jesus Christ
 once for all.

^r † See on Joh. 7. 12.

^s † Joh. 3. 9. Nicodemus an-
 swered and said unto him, *How can*
these things be?

^t † Mat. 16. 26, 28. And as they
 were *eating*, Jesus took Bread, and
 blessed

not do any. Besides, his *Birth* was *miraculous*, and so was his *Father's being*
Dumb, &c. What should make us cautious is, that we are *warn'd* of *false*
Christs, and *false Prophets*, and that there have been often *Pretensions* to *im-*
mediate Inspirations, which have been only the Effects of a *warm Imagina-*
tion, and many have been led by them into *great Inconveniencies* and *Mis-*
takes. I neither *reflect* on, nor *censure* any; for Men may be *sincere*, tho'
 they are *mistaken*, which *sincerity* will manifest it self by a *general Care* to
obey and please God in the *Life and Conversation*.

flesh of the Son of man, and drink his blood, ye have no life in you. 54. Whoſo ^a eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. 55. For my flesh is meat indeed, and my blood is drink indeed. 56. He that eateth my flesh, and drinketh my blood, ^b dwelleth in me, and ^c I in him. 57. As the living Father hath sent me, and ^d I live by the Father: so he that eateth me, even he shall live by me. 58. ^e This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59. These things said he in the synagogue, as he taught in Capernaum. 60. Many therefore of his disciples, when they had heard this, said, ^f This is an hard saying, who can hear it. 61. When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you? 62. *What* and if ye shall see the Son of man ^g ascend up where he was before? 63. It is the ^h spirit that quickneth, the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. 64. But there are some of you that believe not. For Jesus ⁱ knew from the beginning, who they were that believed not, and who should betray him. 65. And he said, Therefore ^k said I unto you, that no man can come unto me, except

blessed it, and brake it, and gave it to the Disciples, and said, Take, eat; this is my Body. This is my Blood of the New-Testament.—

^a † Ver. 27. † Joh. 4. 14. Whoſoever drinketh of the Water that I shall give him, shall *never thirst*: but the *Water* that I shall give him, shall be in him a Well of Water springing up into *everlasting Life*.

^b Joh. 14. 20. At that Day ye shall know that I am in my Father, and you in me, and I in you. Joh. 17. 23. I in them, and thou in me.— † Joh. 3. 24. He that keepeth his Commandments, *dwelleth* in him.— † Joh. 4. 13, 16. Hereby know we that we *dwell* in him, and he in us, because he hath given us of his Spirit.—God is Love, and he that dwelleth in Love, *dwelleth* in God, and God in him.

^c Eph. 3. 17. That Christ may *dwell* in your Hearts by Faith.—

^d Joh. 5. 26. As the Father hath *Life* in himself, so hath he given the Son to have *Life* in himself.

^e † Ver. 50, 51.

^f Ver. 52.

^g * Joh. 3. 13. *The Words under* Ver. 51. † Act. 1. 9. —While they beheld, he was *taken up*, and a *Cloud* received him out of Sight. † Eph. 4. 8. When he *ascended up* on high, he led Captivity captive, and gave Gifts unto Men.

^h † 2 Cor. 3. 6. Who also hath made us *able Ministers* of the New Testament, not of the Letter, but of the *Spirit*; for the Letter killeth, but the *Spirit* giveth Life.

ⁱ † Joh. 2. 24, 25. Jesus did not commit himself unto them; because he *knew* all Men, And needed not that any should testify of Man; for he *knew* what was in Man. † Joh. 13. 11. He *knew* who should betray him.

^k † Ver. 44, 45.

pt it were ¹ given unto him of my Father. 66. ¶
 rom that *time* many of his disciples went back, and
 alked no more with him. 67. Then said Jesus
 nto the twelve, Will ye also go away? 68. Then Si-
 ion Peter answered him, Lord, to whom shall we go? thou
 aft the ^m words of eternal life. 69. And ⁿ we believe, and
 re sure that thou art that Christ the Son of the living God.
 o. Jesus answered them, Have not I ^o chosen you twelve,
 nd one of you is a ^p devil? 71. He spake of Judas Iscariot,
 he son of Simon; for he it was that should betray him, be-
 ng ^a one of the twelve.

C H A P. VII.

A F T E R these things, Jesus walked in Galilee: for
 he would not walk in Jewry, because the Jews ^r sought
 to kill him. 2. Now the Jews feast of ^s tabernacles was at
 hand. 3. His ^u brethren therefore said unto him, Depart
 hence, and go into Judea, that thy disciples also may see
 the works that thou doest. 4. For *there is no man that doth*
any thing in secret, and he himself seeketh to be known o-
penly: if thou do these things, shew thy self to the world.
 5. For ^a neither did his brethren believe in him. 6. Then
 Jesus said unto them, ^b My time is not yet come: but

Cc

your

¹ Eph. 2. 8. By *Grace* ye are sa-
 ved through Faith; and that not
 of your selves: it is the *Gift* of
 God. Phil. 1. 29. Unto you it is
 given in the behalf of Christ, not
 only to believe on him, but also to
 suffer for his sake. See the Note
 on Ver. 37.

^m † Acts 5. 20. Go, stand and
 speak in the Temple to the Peo-
 ple all the *Words* of this *Life*.

ⁿ † Joh. 1. 49. † Joh. 11. 27. —
 See on Mat. 16. 16.

^o † Luk. 6. 13. When it was
 Day, he called unto him his Dis-
 ciples: and of them he *chose Twelve*,
 whom also he named Apostles.

^p Joh. 8. 44. Ye are of your Fa-
 ther the *Devil*, and the *Lusts* of
 your Father ye will do —

^q Joh. 13. 27. After the Sop,
 Satan entred into him.

^r Joh. 5. 16, 18. Therefore
 did the Jews persecute Jesus, and
 sought to slay him, because he had

done these things on the Sabbath-
 Day. Therefore the Jews *sought*
 the more to *kill* him, because he
 not only had broken the Sabbath,
 but said also that God was his Fa-
 ther, making himself equal with
 God.

^s * Lev. 23. 34. Speak unto the
 Children of Israel, saying, the
 Fifteenth Day of the seventh
 Month shall be the *Fest* of *Taber-*
nacles for seven Days unto the
 Lord.

^u † Mar. 3. 31. † Act. 1. 14.
 See on Mat. 12. 46.

^a † Mar. 3. 21. When his
 Friends heard of it, they went out
 to lay hold on him: for they said,
 He is beside himself.

^b † Ver. 8. 30. † Joh. 2. 4.

— Mine *Hour* is not yet come.
 † Joh. 8. 20. — No Man laid hands
 on him, for his *Hour* was not
 yet come.

your time is alway ready. 7. The * world cannot (1) you; but me it hateth, because I * testifie of it, that works thereof are evil. 8. Go ye up unto this feast: not up yet unto this feast, for * my time is not yet come. 9. When he had said these Words unto them, he bode still in Galilee. 10. ¶ But when his brethren were gone up, then went he also up unto the feast, not openly but as it were in secret. 11. Then the Jews * sought him the feast, and said, Where is he? 12. And * there much murmuring among the People concerning him: * some said, He is a good man: others said, Nay; but deceiveth the People. 13. Howbeit, no man spake openly of him * for fear of the Jews. 14. ¶ Now about the

* † Joh. 15. 19. If ye were of the World, the World would love his own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.

* † Joh. 3. 19. This is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were evil.

* † Joh. 8. 20. The Words under Ver. 6.

* † Joh. 17. 56. Then sought they for Jesus, and spake among themselves as they stood in the Temple, What think ye, that he will not come to the Feast.

* † Joh. 9. 16. Therefore said some of the Pharisees, This Man is not of God, because he keepeth not the Sabbath-day. Others said, How can a Man that is a Sinner do such Miracles? And there was a

Division among them. 19. There was therefore a Division again among the Jews for his Sayings.

* † Mar. 21. 46. When he sought to lay Hands on him, he feared the Multitude, because they took him for a Prophet.

* † Joh. 7. 16. There came a Fear on them, and they glorified God, saying, That a great Prophet is risen among us.— † Joh. 6. 14. The People of a Truth that Prophet that he come into the World.

* † Joh. 9. 22. These Jews spake his Parents, because they feared the Jews: for the Jews agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Joh. 3. 2. The Father sent Jesus by Night.— Joh. 7. Nicodemus —that came to

(1) The seeming Opposition between these Words, and those red to, will be removed, by observing, that our Lord speaks of himself, as called by the Evangelists, his Brethren, who did not yet believe in him. They therefore entertaining the same Opinion of our Lord at this time with the generality of the World, it is not to be wondered at that they were not hated by it on that Account; but when they ceased to be of the World, and embraced the same Sentiments with the rest of his followers, then they not Conforming to the World, were hated by it. I suppose those called in the Gospels, the Brethren of our Lord, his Cousin Germanus, &c. others, that they were the Children of his former Wife, who died before he was espoused to the Virgin Mary. Dr. Whitty on Mat. 13. 55.

of the feast, Jesus went up into the temple, and taught.
 5. And the Jews marvelled, saying, ^b How knoweth this
 man * letters [Or, *learning*], having never learned? 16.
 Jesus answered them, and said, My ¹ doctrine is not mine,
 but his that sent me. 17. If any man will ^k do his will he
 shall know of the doctrine, whether it be of God, or *whether*
 I speak of my self. 18. He that ¹ speaketh of himself,
 seeketh his own glory: but he that seeketh his glory that
 sent him, the same is true, and no unrighteousness is in
 him. 19. ^m Did not Moses give you the Law, and yet
 none of you ⁿ keepeth the Law? Why go ye about to ^o kill
 me?

Cc 2

by Night. † Joh. 12. 42. Neverthe-
 less, among the chief Rulers also,
 many believed on him; but *be-*
cause of the Pharisees they did not
 confess him, lest they should be put
 out of the Synagogue. † Joh. 19.
 38. Joseph of Arimathea (being a
 Disciple of Jesus, but secretly for
 fear of the Jews) besought Pilate
 that he might take away the Body
 of Jesus. Act. 5. 13. Of the rest
scarcely no Man join himself to
 them, but the People magnified
 them. Prov. 29. 25. The Fear
 of Man bringeth a Snare, but who-
 so putteth his Trust in the Lord
 shall be safe.

ⁿ Mar 13. 54. When he was
 come into his own Country, he
 taught them in their Synagogues, ²⁰
 insomuch that they were astonish-
 ed, and said, *Whence* hath this Man
 this *Wisdom*, and these mighty
 Works? Mar. 6. 2. When the
 Sabbath-day was come, he began to
 teach in the Synagogue, and many
 hearing him were astonished, saying,
 From *whence* hath this Man these
 Things? and what *Wisdom* is this
 which is given unto him?—

† Joh. 3. 11. —We speak that
 we do know, and testify that we
 have seen.— † Joh. 8. 28, 38. —
 As my Father hath taught me, I
 speak these Things. I speak that
 which I have seen with my Fa-
 ther.— † Joh. 12. 49. I have not

spoken of my self; but as the Fa-
 ther which sent me, he gave me
 Commandment what I should do,
 and what I should speak. † Joh. 14.
 10, 24. The Words which I speak
 unto you, I speak not of my self:
 but the Father that dwelleth in
 me, he doth the Works. —The
 Word which you hear is not mine,
 but the Fathers which sent me.

^k Ecclesiasticus 21. 11. He
 that keepeth the Law of the Lord,
 getteth the Understanding there-
 of.— † Joh. 8. 31, 32, 43:

† Joh. 5. 41. I receive not Ho-
 nour from Men.

^m * Exod. 24. 3. Moses came
 and told all the People all the Words
 of the Lord, and all the Judgments;
 — † Acts 7. 35, &c. This Moses
 whom they refused, saying, Who
 made thee a Ruler and a Judge?
 the same did God send to be a Ru-
 ler, and a Deliverer, by the Hands
 of the Angel which appeared to
 him in the Bush, &c.

ⁿ Mar. 15. 6. Thus have ye
 made the Commandment of God of
 none Effect by your Tradition.
 30 Acts 7. 53. Who received the Law
 by the Disposition of Angels, and
 have not kept it.

^o * Joh. 5. 16, 18. The Words un-
 der Ver. 1. † Joh. 10. 39. They
 sought again to take him: but he
 escaped out of their Hand. † Joh.
 11.

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 me? 20. The People answered and said, * Thou hast a
 vil: who goeth about to kill thee? 21. Jesus answered
 and said unto them, I have done one work, and ye all marvel.
 22. * Moses therefore gave unto you circumcision, (1) because it is of Moses, but of the * fathers) and ye on the
 sabbath-day circumcise a man. 23. If a man on the sabbath-
 day receive circumcision, * that the law of Moses should
 not be broken [Or, *without breaking the law of Moses*]; are ye
 angry at me, because I have made a man every whit * whole
 on the sabbath-day? 24. * Judge not according to the
 appearance, but judge righteous judgment. 25. Then said
 some of them of Jerusalem, Is not this he whom they
 sought to * kill? 26. But lo, he speaketh boldly, and they say
 nothing unto him: do the rulers know indeed that this is
 the very Christ? 27. Howbeit * we know this man what
 he is: but when Christ cometh, no man knoweth what
 he is. 28. Then cried Jesus in the temple as he taught, say-
 ing, Ye both ^h know me, and (1) ye know whence I am: ^h
 I am not come of my self, but he that sent me ^k is true.

11. 53. From that Day forth,
 they took Counsel together to put
 him to Death.

* † Joh. 8. 48, 52. † Joh. 10.

20. See on Mat. 9. 34.

^b * Lev. 12. 3. In the eighth
 Day, the Flesh of his Foreskin shall
 be circumcised.

^c * Gen. 17. 10. This is my Co-
 venant, which ye shall keep be-
 tween me and you, and thy Seed
 after thee; every Man-child a-
 mong you shall be circumcised.

^d † Joh. 5. 8, 9. Rise, take up
 thy Bed and walk. And immedi-
 ately the Man was made Whole, and
 took up his Bed and walked: and
 on the same Day was the Sab-
 bath.

* * Deut. 1. 16. I charged your
 Judges at that time, saying, Hear

the Causes between your Brethren
 and judge righteously between a
 Man and his Brother, and
 a Stranger that is with him.

5 on Jam. 2. 1.

^e See on Ver. 19.

^f † Mat. 13. 55. † Mar.

† Luk. 4. 22. See on Joh.

^h † See Joh. 8. 14. — Ye
 tell whence I come, and where
 I go.

ⁱ † Joh. 5. 43. I am come in
 my Fathers Name, and ye receive
 me not. † Joh. 8. 42. —

^k † Joh. 5. 32. There is a
 witness of me, which
 know that the Witness which
 witnesseth of me is true. Rom.

4. Let God be True, and
 every Man a Liar. — † Joh. 8. 26.

(1) That is, ye know my Person, Parentage, and Country, but ye
 not my divine excellency, and descent from Heaven; which reconciles
 the seeming Difference between these Words, and those, Joh. 8. 14.

whom ye ¹ know not. 29. But ^m I know him, for I am
 from him, and he hath sent me. 30. Then they ⁿ sought
 to take him : but ^o no man laid hands on him, because his
 hour was not yet come. 31. And ^p many of the People be-
 lieved on him, and said, When Christ cometh, will he do
 more miracles than these which this *man* hath done?
 2. ¶ The Pharisees heard that the People murmured
 such things concerning him : ^s and the Pharisees and the
 chief Priests sent Officers to take him. 33. Then said Jesus
 unto them, Yet a ^u little while am I with you, and *then* I go
 into him that sent me. 34. Ye shall ^a seek me, and shall not
 find *me* : and where I am, *thither* ye cannot come. 35.
 Then said the Jews among themselves, Whither will he go,
 that we shall not find him? will he go unto the ^b dispersed
 among

Cc 3

¹ † Joh. 1. 18. No Man hath
 seen God at any time; the only
 begotten Son which is in the
 Bosom of the Father, he hath de-
 clared him. † Joh. 8. 55.

^m † Mat. 11. 27. Neither know-
 eth any Man the Father save the
 Son.— † Joh. 10. 15. As the Fa-
 ther knoweth me, even so know I
 the Father.

ⁿ Ver. 19. † Mar. 11. 18. The
 Scribes and chief Priests heard it,
 and sought how they might destroy
 him. † Luk. 19. 47.—The chief Priests,
 and the Scribes, and the chief of the
 People, sought to destroy him. † Luk.
 20. 19. The chief Priests, and the
 Scribes, the same Hour sought to
 lay Hands on him. † Joh. 8. 37. Ye
 seek to kill me, because my Word
 hath no place in you. † Ver.
 19.

^o Ver. 44. Joh. 8. 20.

^p † Joh. 8. 30.

^q Joh. 20. 30. Many other Signs
 truly did Jesus in the Presence of
 his Disciples, which are not writ-
 ten in this Book. Joh. 3. 2. Rab-
 bi, we know that thou art a Teach-
 er come from God: for no Man can
 do these Miracles that thou dost, ex-
 cept God be with him. Act. 2.
 22. Jesus of Nazareth, a Man ap-
 proved of God among you, by Mi-
 racles, and Wonders, and Signs, which 35

God did by him in the midst of
 you, as ye yourselves also know.

^r Ver. 12.

^s Joh. 11. 47. Then gathered
 the chief Priests and Pharisees a
 Council, and said, What do we?
 for this Man doth many Miracles.

^u † Joh. 16. 16. A little while
 and ye shall not see me: and a-
 gain, a little while and ye shall see
 me, because I go to the Fa-
 ther.

^a † Hof. 5. 6. They shall go
 with their Flocks, and with their
 Herds to seek the Lord: but they
 shall not find him, he hath with-
 drawn himself from them. † Joh.
 8. 21. I go my way, and ye shall
 seek me, and shall die in your Sins.
 Whither I go, ye cannot come.

^b Joh. 13. 33. Little Children, yet
 a little while I am with you. Ye
 shall seek me: and as I said unto
 the Jews, whither I go, ye cannot
 come; so now I say unto you.
 Rom 9. 31. Israel which followed
 after the Law of Righteousness
 hath not attained to the Law of
 Righteousness.

^c Deut. 32. 26. I said, I would
 scatter them into Corners.—
 † Isa. 11. 12. He shall set up an
 Ensign for the Nations, and shall as-
 semble the Outcasts of Israel, and ga-
 ther

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among the * Gentiles [Or, *Greeks*], and teach the
Gentiles? 36. What *manner* of saying is this that he said,
shall seek me, and shall not find me : and where I am,
thou shalt not come? 37. In the * last day, that great
of the feast, Jesus stood and cried, saying, If any
* thirst, let him come unto me, and drink. 38. He
* believeth on me, as the scripture hath said, * out of
his belly shall (1) flow rivers of living Water. 39.

ether together the *dispersed* of Ju-
dah, from the four Corners of the
Earth. † Jam. 1. 1. To the twelve
Tribes *scattered* abroad, Greeting.
† 1 Pet. 1. 1. —To the Strangers
scattered throughout Pontus, Ga-
latia, &c.

* Lev. 23. 36. — On the
eighth Day shall be an *holy Conve-*
ction unto you, and ye shall offer
an Offering made by Fire unto
the Lord : It is a solemn Assem-
bly, and ye shall do no servile
Work therein.

† Isa. 55. 1. Ho, everyone that
thirsteth, come ye to the Waters;
and he that hath no Money, come
ye, buy and eat, yea, come buy
Wine and Milk without Money,
and without Price. Joh. 4. 10, 14.
Jesus answered and said unto her,
If thou knewest the Gift of God,
and who it is that saith to thee,
Give me to drink ; thou wouldst
have asked of him, and he would
have given thee *living Water* :
Whoever drinketh of the Water
that I shall give him, shall never

Thirst ; but the Water
shall give him, shall be in him
Well of Water springing up
everlasting Life. † Joh. 6. 35.
that cometh to me shall
Hunger, and he that believeth
me shall never Thirst. Rev. 22.
—I will give to him that
thirst, of the *Fountain* of the
of Life freely. † Rev. 22. 17.
him that is athirst, come :
whoever will, let him take
Water of Life freely.

* Deut. 18. 15. The Words
Ver. 40.

† Prov. 18. 4. The Words
a Mans Mouth are as deep
and the Well-spring of Wisdom
as a *flowing Brook*. † Isa. 44.
With joy shall ye *dram Water*
of the Well of Salvation. † Isa. 44.
3. I will pour Water on him
is Thirsty, and Floods upon
dry Ground : I will pour my
upon thy Seed, and my Blessing
upon thine Offspring. † Jer. 17.
14. Whoever drinketh of

(1) Our Saviour may allude to the Water which they drew out
the Fountain of *Silam*, which being mixed with the Wine that was
fered, was at the Feast of *Tabernacles* poured out upon the *Altar*,
all the People sung the Words of the Prophet *Isaiah*, Chap. 12. 3. The
Words are not to be found in express Terms in the Old-Testament,
but what our Lord here promises, is agreeable to the Design of several
Passages in the Prophets, for which Reason our Lord introduces
thus : *As the Scripture hath said*. This Promise may imply, that the
faithful Disciples and Followers should not only be filled with divine
Wisdom and Knowledge themselves, but by the miraculous Gifts of
the Spirit, which was to be poured out after our Lord's Ascension and
Exaltation in Heaven, be able to derive such Knowledge and Commu-
nion to others, as should be necessary to eternal Salvation.

this spake he of the ^e Spirit, which they that believe on him should receive: for the holy Ghost was not yet *given*, because that Jesus was not yet ^e glorified. 40. ¶ Many of the People therefore, when they heard this saying, said, Of a truth this is the ^e Prophet. 41. Others said, ^h This is the Christ. But some said, Shall Christ come out of ⁱ Galilee? 42. Hath not the ^k scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem,

Cc 4

Water that I shall give him, shall never thirst: but the Water that I shall give him, shall be in him a Well of Water springing up into everlasting Life.

^e Isa. 44. 3. *The Words under* Ver. 38. Joel. 2. 28. It shall come to pass afterward, *that* I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall Prophesie, your old Men shall dream Dreams, your young Men shall see Visions. † Joh. 6. 7. † Acts 2. 17. It shall come to pass in the last Days, saith God, *as* in Joel 2. 28. *above*. Acts 4. 31. When they had prayed, the Place was shaken where they were assembled together; and they were all filled with the Holy Ghost. — Acts 8. 17. Then laid they their Hands on them, and they received the Holy Ghost. Acts 10. 44. While Peter yet spake these Words, the Holy Ghost fell on all them which believed. Acts 19. 6. When Paul had laid his Hands on them, the Holy Ghost came on them, and they spake with Tongues, and Prophesied.

† Joh. 12. 16. When Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. † Joh. 16. 7. If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Eph. 4. 8. When he ascended up on high, he led Captivity Captive, and gave Gifts unto Men.

† Deut. 18. 15, 18. The Lord thy God will raise up unto thee a

Prophet from the midst of thee, of thy Brethren, like unto me; unto him ye shall hearken. I will raise them up a Prophet from among their Brethren, like unto thee, and will put my Words in his Mouth, and he shall speak unto them all that I shall command him. † Joh. 1. 21. Art thou that Prophet? and he answered, no. † Joh. 6. 14. This is of a Truth that Prophet that should come into the World. Acts 7. 37. This is that Moses which said unto the Children of Israel, A Prophet shall the Lord your God raise unto you, of your Brethren, like unto me, him shall ye hear.

^h † Joh. 4. 42. — We have heard him our selves, and know that this is indeed the Christ, the Saviour of the World.

ⁱ Ver. 52. † Joh. 1. 46. Can there any good thing come out of Nazareth?

^k † Psal. 132. 11. The Lord hath sworn in Truth unto David, he will not turn from it, Of the Fruit of thy Body will I set upon thy Throne. † Mich. 5. 2. Thou Bethlehem Ephratah, thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting. * Mat. 2. 5. In Bethlehem of Judea. — † Luk. 4. 4. And Joseph also went up from Galilee out of Nazareth, into Judea, unto the City of David, which is called Bethlehem.

lehem, ^a where David was? 43. So there was a ^b division among the People because of him. 44. And some of them would have ^c taken him; but no man laid hands on him. 45. ¶ Then came the Officers to the chief Priests and Pharisees; and they said unto them, Why have ye not brought him? 46. The Officers answered, ^d Never man spake thus man. 47. Then answered them the Pharisees, Art thou also deceived? 48. Have any of the ^e Rulers, or of the Pharisees believed on him? 49. But this People who knoweth not the law are cursed. 50. Nicodemus saith unto them, (he that came ^f to Jesus [Gr. *to him*] by night, being one of them) 51. Doth our ^g Law judge any man before it hear him, and know what he doth? 52. They answered and said unto him, Art thou also of Galilee? Search ye and look: for out of ^h Galilee ariseth no Prophet. 53. And every man went unto his own house.

CH.

^a † 1 Sam. 16. 1, 4. — Fill thine Horn with Oil, and go, I will send thee to Jesse the *Bethlehemite*: For I have provided me a King among his Sons. And Samuel did that which the Lord spake, and came to Bethlehem.

^b See on Ver. 12.

^c † Ver. 30.

^d † Mat. 7. 29. He taught them as one having *Authority*, and not as the Scribes.

^e † Joh. 12. 42. Nevertheless, among the *chief Rulers* also many believed on him; but because of the Pharisees, they did not confess him, lest they should be put out of the Synagogue. † Acts 6. 7. — A great Company of the *Priests* were obedient to the Faith. † 1 Cor. 1. 20. Where is the *Wise*? Where is the *Scribe*? Where is the *Disputer* of this World? hath not God made foolish the Wisdom of this World? † 1 Cor. 2. 8. Which none of the *Princes* of this World *knew*: for had they *known* it, they would not have crucified the Lord of Glory.

^f * Joh. 3. 2. The same came Jesus *by Night*, and said unto Rabbi, &c.

^g † Deut. 1. 17. Ye shall *respect* Persons in Judgment; you shall hear the small as well as the great, you shall not be afraid of the Face of Man, for Judgment is Gods. — * Deut. 8. &c. If there arise a Matter *hard* for thee in Judgment, between Blood and Blood, between Strife and Plea, and between Strife and Strife, being Matters of Controversie within thy Gates; thou shalt thou arise, and get thee into the Place which the Lord thy God shall choose, &c. * Deut. 19. One *Witness* shall not rise against a Man for any Iniquity, or for any Sin, in any Sin that he sinneth: at the Mouth of one *Witness*, or at the Mouth of two *Witnesses*, shall the Matter be established.

^h † Joh. 1. 46. Can there any good thing come out of Nazareth? † Isa. 9. 1, 2. See on Mat. 23.

C H A P. VIII.

J S went unto the mount of Olives: 2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them. 3. And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4. They say unto him, Master, this Woman was caught in adultery, in the very act. 5. Now Moses in the Law commanded us, that such should be stoned: but what sayest thou? 6. This they said tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground as though he heard them. So when they continued asking him, he lift up himself, and said unto them, ^k He that is without sin among you, let him first cast a stone at her. 8. And again he stooped down, and wrote on the ground. 9. And they which heard him convicted by their own conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the Woman standing in the midst. 10. Jesus had lift up himself, and saw none but the Woman, and said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11. She said, No Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. 12. ¶ Then spake Jesus unto them, saying, I am the ^m light of the world: he that

Mat. 20. 10. † Deut. 22. 22. Mat. 5. 27.

Deut. 17. 7. The Hands of witnesses shall be first up to put him to Death, and afterwards the Hands of all the people: so thou shalt put the Evil from among you.

Luk. 12. 14. Man, who am I a Judge and a Divider of you?

Joh. 1. 4, 5, 9. In him was the Life, and the Life was the Light of men. And the Light shineth in darkness, and the Darkness comprehended it not: That was the Light, which lighteth every man that cometh into the World.

1 Joh. 1. 9. This is the Condemnation, that the Light is come into the

World, and Men loved Darkness rather than Light, because their Deeds were evil. Joh. 9. 5. As long as I am in the World, I am the Light of the World. † Joh. 12. 35, 36, 46. Jesus said unto them, Yet a little while is the Light with you: walk while ye have the Light, lest Darkness come upon you. — While ye have Light, believe in the Light, that ye may be the Children of Light. I am come a Light into the World, that whosoever believeth on me should not abide in Darkness. Isa. 49. 6. — I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation to the End of the Earth. 1 Joh. 2. 8. — The Darkness is past, and

that followeth me, shall not walk in darkness, but shall have the light of life. 13. The Pharisees therefore said unto him, ^a Thou bearest record of thy self; thy record is not true. 14. Jesus answered and said unto them, ^b Though I bear record of my self, yet my record is ^c true: for I know whence I came, and whither I go; but ye ^d cannot tell whence I come, and whither I go. 15. Ye judge after the flesh, ^e I (1) judge no man. 16. And yet if I judge, my judgment is true: for I am not ^f alone, but I and the Father that sent me. 17. It is also ^g written in your Law, that the testimony of two men is true. 18. I am one that bear witness of my self, and the Father that sent me, ^h beareth witness of me. 19. Then said they unto him, ⁱ Where is thy Father? Jesus answered, Ye ^k neither know me, nor my Father: if ye had ^l known me, ye ^m should have known my Father also.

and the true Light now shineth. Luk. 2. 32. A Light to lighten the Gentiles, and the Glory of thy People Israel.

^a † Joh. 5. 31. If I bear witness of my self, my witness is not true.

^b * Joh. 5. 31. The Words under Ver. 13. See the Note on Joh. 5. 31.

^c Rev. 1. 7. From Jesus Christ, who is the faithful Witness.

^d † Joh. 7. 28. Joh. 9. 29. See the Note on Joh. 7. 28.

^e † Joh. 3. 17. God sent not his Son into the World to condemn the World; but that the World through him might be saved. † Joh. 12. 47. If any one hear my Words, and believe not, I judge him not: for I came not to judge the World, but to save the World. † Joh. 18. 36. My Kingdom is not of this World.

^f † Ver. 29.

^g * Deut. 17. 6. † Deut. 19.

15. † 2 Cor. 13. 1. † Heb. 10.

28. See on Mat. 18. 16.

^h † Joh. 5. 37. See on Joh. 6.

27. and on Mat. 3. 17.

ⁱ Joh. 5. 18. The Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

^k † Joh. 16. 3. These Things will they do unto you, because they have not known the Father nor me.

^l Joh. 14. 6. I am the Way, the Truth, and the Life: no Man cometh unto the Father but by me. Joh. 17. 3. This is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

^m † Joh. 14. 9. He that hath seen me, hath seen the Father.

(1) The great Design of our Lord's Coming into the World, was for the Salvation of Mankind: This he seriously endeavoured while he lived in it, and commissioned his Apostles, &c. to do the like both then, and afterwards. He being indeed appointed Judge of the World, will hereafter pass a Sentence of Condemnation on all who shall refuse to accept of the Salvation he offers, on the just and reasonable Terms it is proposed to them; but he was not to execute this Office while he lived in this World, and therefore he says both here and elsewhere, I judge no Man; I came not to judge the World, &c.

16b. 20. These words spake Jesus in the ^a treasury as he taught in the temple: and ^c no man laid hands on him, for ^d his hour was not yet come. 21. Then said Jesus again unto them, ^e I go my way, and ye shall ^f seek me, and shall ^g die in your sins: whither I go, ye cannot come. 22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 23. And he said unto them, ^h Ye are from beneath, ⁱ I am from above: ye are of this world, I am not of this world. 24. ^j I said therefore unto you, that ye shall die in your Sins: for if ye ^k believe not that I am he, ye shall die in your sins. 25. Then said they unto him, Who art thou? And Jesus saith unto them, Even ^l the same that I said unto you from the beginning. 26. I have many things to say, and to judge of you: but ^m he that sent me is true; and ⁿ I speak to the world those things which I have heard of him. 27. They understood not that he spake to them of the Father: 28. Then said Jesus unto them, when ye have ^o lift up the Son of man, ^p then shall ye know

^a † Mar. 12. 41. Jesus sat over-against the *Treasury*, and beheld how the People cast Money into the Treasury.—

^b † Joh. 7. 30.

^c † Joh. 7. 8.

^d Luk. 19. 12. A certain Noble-*man* went into a *far Country* to receive for himself a Kingdom, and to return.

^e † See on Joh. 7. 34. † Joh. 13. 33. Ye shall *seek* me: and as I said unto the Jews, whither I go, ye cannot come: so now I say unto you.

^f Job 20. 11. His *Bones* are full of the Sin of his Youth, which shall *lie down* with him in the Dust. Ezek. 3. 18, 19. When I say unto the Wicked, thou shalt surely *die*; and thou givest him not Warning,—the same wicked Man shall *die* in his Iniquity; but his Blood will I require at thine hand. Yet if thou warn the Wicked, and ^g he turn not from his Wickedness, nor from his wicked Way, he shall *die* in his Iniquity; but thou hast delivered thy Soul.

^h † Joh. 3. 31. He that cometh from *above*, is above all: he that is of the *Earth*, is earthly, and speaketh of the Earth: he that cometh from Heaven is above all.

ⁱ Joh. 18. 36. My *Kingdom* is not of this World.— Now is my *Kingdom* not from hence.

^j † Ver. 21.

^k Joh. 3. 18. He that *believeth* on him is not *condemned*: but he that *believeth* not, is *condemned* already, because he hath not *believed* in the Name of the only begotten Son of God. Acts 4. 12. Neither is there Salvation in *any* other: for there is *none* other Name under Heaven given among Men whereby we must be *saved*.

^l Heb. 13. 8. Jesus Christ, the same *yesterday, to day, and for ever*.

^m † Joh. 7. 28.

ⁿ See on Joh. 3. 32.

^o See on Joh. 3. 14.

^p † Rom. 1. 4. Declared to be the *Son of God* with *Power*, according to the Spirit of Holiness, by the *Resurrection* from the Dead.

know that I am *he*, and ^a *that* I do nothing of my self;
^b as my Father hath taught me, I speak these things.
And ^c he that sent me, is with me: ^d the Father hath
left me alone: for I do ^e always those things that p
him. 30. As he spake these words, ^f many believed
him. 31. Then said Jesus to those Jews which believed
him, If ye continue in ^g my word, *then* are ye my disc
indeed; 32. And ye shall ^h know ⁱ the truth, and the
shall make you free. 33. ¶ They answered him, ^k W
^l Abrahams seed, and were never in bondage to any
how sayst thou, Ye shall be made free? 34. Jesus answ
them, Verily verily I say unto you, Whosoever ^m con
teth sin, is the servant of sin. 35. And the ⁿ servant
deth not in the house for ever: *but* the Son ab
ever. 36. If the Son therefore shall ^o make

^a † Joh. 5. 19, 30. The Son can
do nothing of himself, but what he
seeth the Father do. — I can of
mine own self do nothing: as I hear,
I judge: and my judgment is
just; because I seek not mine own
Will, but the Will of the Father
which hath sent me.

^b † Joh. 3. 11. We speak that
we do know, and *testify* that we
have seen.—

^c † Joh. 14. 10. Believest thou
not that I am *in* the Father, and
the Father *in* me; — The Father
that dwelleth *in* me, he doth the
Works.

^d † Ver. 16. Joh. 16. 32. — Ye
shall be scattered, every Man to
his own, and shall leave me alone;
and yet I am *not* alone, because the
Father is with me.

^e Joh. 4. 34. My Meat is to do
the Will of him that sent me, and
to finish his Work.

^f Joh. 7. 31.

^g See on 1 Joh. 2. 14.

^h Joh. 7. 17.

ⁱ † Rom. 6. 18. See on Ver.

36.

^k † Ver. 39.

^l † Mat. 3. 9. Think not to say
within your selves, we have *Abra-*
ham to our Father: for I say unto
you, that God is able of these

Stones, to raise up Children
of Abraham.

^m † Mat. 6. 24. No Man
serve *two Masters*: for either
will hate the one, and love
the other; or else he will hold
one, and despise the other.

ⁿ † 6. 16, 20. Know ye not, to
whom ye yield your selves
to obey, his *Servants* ye are to
be; whether of Sin
Death, or of Obedience
Righteousness. For when ye
the *Servants* of Sin, ye are
from Righteousness.

^o † 19. While they promise the
liberty, they themselves are the
Servants of Corruption: for of
a Man is overcome, of the
he is brought in *Bondage*.

^p † 5. 22. His own *Iniquities* shall
take the Wicked himself, and he
be holden with the Cords of
Sins.

^q † Gal. 4. 30. Neverthe
What saith the Scripture:
out the *Bond-woman* and her
for the Son of the *Bond-woman*
not be Heir with the Son of
the *Free-woman*.

^r † Rom. 6. 18, 22. Being
free from Sin, ye became the
Servants of Righteousness.

(1) free, ye shall be free indeed. 37. I know that ye are Abrahams seed; but ye seek to ^P kill me, because my word hath

made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End everlasting Life. † Rom. 8. 1, 2. There is therefore now no Condemnation, but by love serve one another. Jam. 1. 25. Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the Work, this Man shall be blessed in his Deed. Jam. 2. 12. So speak ye, and so do, as they that shall be judged by the law of liberty. 1 Pet. 2. 16. As free, and not using your Liberty for a Cloke of Maliciousness, but as the Servants of God. 2 Pet. 2. 19. While they promise them liberty, they themselves are the Servants of Corruption: for of whom a Man is overcome, of the same is he brought in Bondage. Jude ver. 4. There are certain Men crept in unawares,—ungodly Men, turning the Grace of our God into lasciviousness.—
^P Joh. 7. 19, 25.

(1) There being dangerous Mistakes concerning Christian Liberty, it may be proper to say something of its Nature. Our Lord by his Coming did abrogate and set aside the *Mosaic Law*, so far as it consisted in the outward Rites and Ceremonies, and typical Observances, appointed by that Institution: but *Christian Liberty* cannot be said to consist in this, because we were never under that Law. No, the most valuable Part of our Liberty consists in our being set free from the Power and Dominion of Sin, and the Tyranny of the Devil; and in our being enabled to practise the universal Laws of Righteousness and Goodness, and becoming thereby the obedient Subjects of our heavenly Father. Hence the Design of our Lord's Coming is represented to be, to destroy the Works of the Devil; to turn us from Darkness to Light, and from the Power of Satan unto God; and that we being delivered out of the Hands of our Enemies, might serve him without fear, in Holiness and Righteousness all the Days of our Life. Hence the Apostle speaks of our being made free from Sin, and becoming the Servants of God. True Liberty therefore does not lie in having a Power to do what unbridled Lust and ungoverned Passion prompts Men to, but in doing what right Reason and the Laws of God make our Duty. God, who is absolutely free, and acts without controul, is bounded by the intrinsic Goodness of his own Nature; so that notwithstanding his infinite Power, He cannot commit Evil, or do any thing unworthy of Himself: How widely therefore are they Mistaken, who fancy that our Lord,

hath no place in you. 38. I ^a speak that which I have with my Father: and ye do that which ye have with your father. 39. They answered and said unto ^b Abraham is our father. Jesus saith unto them ^c were Abrahams children, ye would do the works of Abraham. 40. But now ye seek to kill me, a man that told you the ^d truth, which I have heard of God: the not Abraham. 41. Ye do the deeds of your father. said they to him, We be not born of fornication; ^e we one Father, *even* God. 42. Jesus said unto them, ^f If were your Father, ye would love me: for I proceeded and came from God; ^g neither came I of ^h my self, but sent me. 43. Why do ye not ⁱ understand my speech *even* because ye cannot hear my word. 44. ^k Ye are

^a † Joh. 5. 19, 30. The Words under *Ver.* 28. † Joh. 14. 10. The Words under *Ver.* 29.

^b *Ver.* 33. Mat. 3. 9. The Words under *Ver.* 33. Gal. 3. 7, 5 29. Know ye therefore, that they which are of Faith, the same are the Children of Abraham. If ye be Christ's, then are ye *Abrahams Seed*, and Heirs according to the Pro-¹⁰mise.

^c † Rom. 2. 28. He is not a Jew which is one *outwardly*.— Rom. 4. 16. Therefore it is of Faith, that it might be by Grace; to the end ¹⁵ that the Promise might be sure to all the Seed, not to that only which is of the Law, but to that also which is of the *Faith* of *Abraham*, who is the Father of us all. ²⁰ † Rom 9. 7. Neither because they are the *Seed* of *Abraham* are they all *Children*; but in Isaac shall thy Seed be called.

^d Gal. 4. 16. Am I therefore ²⁵ become your Enemy because I

tell you the *Truth*? Psa. For my *Love* they are my *foes*.

^e † Isa. 63. 16. Doubtless art our *Father*, though *Abraham* ignorant of us, and Isaac *ledge* us not.— † Isa. 64. O Lord, thou art our *Father* are the Clay, and thou ¹⁰ ter, and we all are the *Work* *Hand*. † Mal. 1. 6. A Son *eth* his *Father*, and a *Servant* Master; if I then be a *where* is mine Honour?—

^f † 1 Joh. 5. 1. Whosoever *eth* that *Jesus* is the Christ, is of *God*: and every one that *eth* him that begat, loveth him so that is begotten of him.

^g † Joh. 5. 43. I am *come* in *Fathers* Name, and ye receive not.—

^h † Joh. 7. 28, 29.

ⁱ † Joh. 7. 17.

^k * 1 Joh. 3. 8. † See on 13. 38.

Lord, by his Coming, has dissolved the Obligation Men were under practise the Duties of the *Moral Law*? For a serious Endeavour to form our selves to the whole Will of God respecting Moral Duties, what Way soever he has discovered it to us, is made a *Condition* of having an interest in his Merits and Death. The very Heathens had just Sense of this Truth, That no Man could be a *free Man* till he gotten the Mastery over his *sensual* Part, and lived agreeable to the dictates of right Reason, and the Will of God.

he devil, and the lusts of your father ye will do: he
urderer from the beginning, and ¹ abode not in the
because there is no truth in him. When he speaketh
speaketh of his own: for he is a liar, and the fa-
it. 45. And because I tell *you* the truth, ye believe
46. Which of you convinceth me of Sin? And if
e truth, why do ye not believe me? 47. He that
God, heareth Gods words: ye therefore hear them
cause ye are not of God. 48. Then answered the
nd said unto him, Say we not well, that thou art a
an, and ² hast a devil. 49. Jesus answered, I have
evil; but I ^o honour my Father, and ye do dishonour
o. And I ^p seek not mine own ^a glory: there is one
sketh and judgeth. 51. Verily verily I say unto you,
an keep my saying, he shall never see death. 52.
aid the Jews unto him, Now we know that thou
devil. ¹ Abraham is dead, and the Prophets; and
yft, If a man keep my saying, he shall never taste of
53. Art thou greater than our father Abraham,
is dead? and the Prophets are dead: whom makeft
hy self? 54. Jesus answered, If I ^u honour my self,
our is nothing: it is my Father that ^a honoureth
me,

ide ver. 6. The *Angels*
kept not their *first Estate*,
their own Habitation, he
served in *everlasting Chains*
Darkness, unto the Judg-
the great Day.

Joh. 4. 6. We are of God:
knoweth God, heareth us;
is not of God, heareth not
h. 10. 27. My Sheep *hear* 10
e, and I know them, and
ow me.

Joh. 7. 20. † Joh. 10. 20.

Mat. 9. 34.

h. 17. 4. I have *glorified* 15
Earth.—

Joh. 5. 44. How can ye be-
which receive Honour one of
r, and seek not the Honour
meth from God only?

h. 7. 18.

Joh. 5. 24. He that heareth
ord, and *believeth* on him
nt me, hath *everlasting Life*,
all not come into Condem- 25

nation, but is passed from *Death*
unto *Life*. Joh. 6. 40. This is the
Will of him that sent me, that e-
very one which *seeth* the Son, and
believeth on him, may have *everlasti-*
ing Life: and I will *raise* him up
at the last Day. † Joh. 11. 26.
Whosoever liveth and *believeth* on
me shall *never die*.

^s Zech. 1. 5. Your *Fathers*,
where *are they*? and the Prophets,
do they *live* for ever? † Heb. 11.
13. These all *died* in *Faith*, not
having received the Promises, but
having seen them afar off, and
were persuaded of them, and em-
braced them.—

^u Joh. 3. 27. A Man can *receive*
nothing, except it be *given* him
20 from *Heaven*. † Joh. 5. 31. If I bear
witness of my self, my *witness* is
not true.

^a Joh. 13. 31. Now is the *Son* of
Man *glorified*, and God is *glorified*
in

me, of whom ye say, that he is your God: 55. Yet have not known him; but I^b know him: and if I should say, I know him not, I shall be a liar like unto you, but I know him, and keep his saying. 56. (1) Your father Abraham^c rejoiced to see my day: and he saw it, and was glad. 57. Then said the Jews unto him, Thou art not yet 40 years old, and hast thou seen Abraham? 58. Jesus answered unto them, Verily verily I say unto you,^a Before Abraham was, (2) I am. 59. Then^c took they up stones to cast

in him. Joh. 17. 5. And now, O Father, glorify thou me with thine own self, with the *Glory* which I had with thee before the World was. 2 Cor. 10. 18. Not he that commendeth himself is approved, but whom the Lord commendeth. Phil. 2. 9. God also hath highly exalted him, and given him a Name, which is above every Name.

^a † Joh. 7. 28, 29.

^b Joh. 1. 18. No Man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, he hath declared him.

^c Gen. 12. 3. In thee shall all Families of the Earth be blessed. Gen. 15. 6. He believed in the Lord, and he counted it to him for Right-

eousness. † Luk. 10. 24. The Prophets and Kings have desired to see those Things which ye see, but have not seen them.— Gal. 3. 8.

The Scripture foreseeing that God would justify the Heathen by Faith, preached before the Gospel to Abraham, saying, in thee shall all Nations be blessed. Heb. 11. 13.

¹⁰ The Words under Ver. 52.

^a † Isa. 43. 13. Before me was I am he. Joh. 16. 27, 28. I came out from God. I came from the Father.— Joh. 17. 1.

¹⁵ —Thou lovedst me before the Foundation of the World. See Note on Rev. 1. 8.

^c † Joh. 10. 31, 39. They

(1) This Verse should be rather thus rendered: *Your Father Abraham earnestly desired and longed to see my Day, and he saw it, [that is, by the means of Faith, as a Thing afar off, to be accomplished in future Ages] and was glad.*

(2) I shall insert here a Passage from Dr. Browne, Lord Bishop of Exeter, and Rofs, his Letter against Toland's Book, intituled, *Christianity not mysterious*, concerning the Divinity of the Son of God. It is in the 3d Edition, p. 62, &c. This Letter is design'd not only as an Answer to Toland's Book, but to all the Opposers of Revelation and Mysteries, upon the like Principles of setting up for Reason and Evidence, and clear and distinct Notions of every thing they give their assent to.

I am convinc'd by the Completion of Prophecies, the Miracles wrought, and the agreeableness of his Doctrine to the natural Sentiments of our Minds, that whatever Jesus Christ was, He came from God. I find him in many Places assuming to himself the Name, and Titles, and Authority of God. In Discoursing with the Jews, he useth this Form of Speech, *Before Abraham was I AM*, on purpose to signify to them, that he was that very Divine Being which was revealed to Moses under that Name. And some time after, he tells them, that as he was the Son of God, so He and the Father were one. That the Jews understood him in this Sense

sure, because they took up Stones at each of these Sayings, to stone him as a *Blasphemer*, because he made himself *equal with God*. If these Expressions were not to be understood in the *Sense* they took them, he would certainly have *undecieved* them, and made it known that he was not God in the *Sense* they understood him; but that he was only a God by *Deputation*, according to the wild Notion of the *Socinians*. But he spoke the *Truth*, and the *Jews* understood him right, *That he was eternal God, equal with the Father*, the very same God who was signified by that sacred Name *I AM*. And he hath never *undecieved* either them or us to this Day; but instead thereof, hath used many Expressions to countenance and encourage this Notion of him; and therefore if I act like a reasonable Man, I am under a Necessity either of *giving my Assent to him*, or of *utterly rejecting him as an Impostor*.

Now, had he been an Impostor, God, who shewed himself always *very jealous of his Honour*, would never have confirm'd this Doctrine of his with such repeated Testimonies. If we suppose him to be only a *Messenger* come from God, and a *meer Man*, who spoke only by his Spirit and *Commission*, he would never have used such Expressions as must naturally be *misunderstood*, and lead Thousands into the gross Sin of *Idolatry*, which of all others is most detestable to God. *Moses* was never suffered to enter into the Land of *Canaan*, for a much less suspicious Expression, (*Numb. 20. 10.*) and in the heat of Passion too; *Must we bring Water out of the Rock?* Which was a *vain-glorious Insinuation*, that they wrought that Miracle by their own immediate Power, and proper Efficacy. This comes much short of these Expressions of our Saviour's, *Destroy this Temple, and in three Days I will raise it again. I have Power to lay down my Life, and I have Power to take it up. And before Abraham was I am.* And indeed that Passag concerning *Moses*, seems to have been upon Record by the special Providence of God, for this purpose, that it might be a good Argument of *Conviction* to the *Jews* of the Divinity of the Son, since this Inference was very natural and obvious from it, *to wit*:

If God was so incensed with *Moses* for making use of *one Expression*, which seem'd to *encroach* upon his *Prerogative*; then how far would he have been from *giving Testimony* of much more frequent and greater Miracles, to a Person, who, by many *plainer Expressions*, assumed to himself the *full Power* and Perfection of the Godhead, if he were not really what he gave himself out to be?

For this Reason, I say, because I can't reject him as an *Impostor*, therefore I believe this *Proposition*, and confess, the blessed Jesus the Son of God to be *Eternal God equal with the Father*.

Now thus far I proceed in this *Mystery* upon the strictest Rules of *Reason and Evidence*, and my Faith in this *Proposition* is founded upon *clear and distinct Ideas*; for I know clearly whom I mean by *Jesus Christ*, namely, that Person who was born of the *Virgin Mary*, and crucified under *Pontius Pilate*; I have a clear and distinct Idea of what it is for *one thing to be equal to another*; and I apprehend very well what is signified by the Name of *God* here, namely, that *Divine Being*, whose necessary *Existence* I infer from that clear Knowledge I have of his *Creatures*; and of whose *Nature*, though I have not the least *Notion as it is in it self*, yet I form the best Idea of him I can, by enlarging all the Perfections that are discernable in the *Creatures*. And I have a clear and distinct Idea, of what it is for *one Person to be the Son of another*. Thus I understand the Meaning of the Words; nor is there any thing in them contradictory to my Reason:

him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

C H A P. IX.

AND as Jesus passed by, he saw a man which was blind from his birth. 2. And his disciples asked saying, Master, who did sin, ^b this man, or his parents, that he was born blind? 3. Jesus answered, (1) Neither hath

Jews took up Stones again to stone him. They sought again to take him; but he escaped out of their Hands. † Joh. 11. 8. Master, the Jews of late sought to stone thee, and goest thou thither again?

^a † Luk. 4. 30. He *passing thro' the midst of them*, went his way.

^b Luk. 13. 2. Suppose ye that *ye shall* to live.

these Galileans were sinners all the Galileans, because they did such things? I tell you, Nay, but ye know not what ye say. As it is written, I will curse the brazier of thorns, and the sower of tares. No doubt this Man is a sinner, whom though he hath escaped the Sea, yet Vengeance shall

son. And *Lastly*, I have clear and distinct Ideas of those *Proofs* to the Senses of Men; and of those *Completions* of *Prophecies* the Excellency of that *Doctrine* they confirm, the agreeableness of *common Notions* of Men, and its natural Tendency to make Men *pleased*, and *useful* to one another. All which raise such an *Esteem* or Knowledge in my Mind of the Divinity of his Mission, who *proposed* this *Proposition* to me, that I must do violence to my Reason, if I *not* give my Assent to it. And thus far it is not so properly *strictly* a *Mystery*.

But when I think of this *Proposition* again, *Jesus the Son of God, equal with the Father*; I must own, at the same time I give my Assent to it, I have no knowledge of that *Eternal Generation* which I form a *proper Idea* of from the *Procreation* of one Man from another. Nor have I any *Notion* of this wonderful *Union* of the Humane Nature with the Divine. Nor can I in the least imagine wherein this *equality* consists. The *Reasons* of all other Things relating to the *Manner* of it, are wholly out of the *Reach* of all my *Capacities*, and totally obscured from me. These *Things* which make it a *Mystery*, and in respect of this Part of it, the *Authority* or *Veracity* of God is the only Ground of my *Persuasion*; my Christian Faith of this Article consists in thus giving my Assent to the Existence of things which I have no notion of, when he hath *care* to give me undoubted Testimonies of the Revelation's *truth* from him. And I trust he will accept of it, because 'tis no *rash* or *considerate Assent*, but that I use those Powers of Knowledge I have, *carefully* and impartially in this, as I would do in any Affair which *immediately* concern'd my Life.

(1) That *Sin* is the *meritorious* Cause of Afflictions, is the plain *Doctrine* of the Old and New Testament. Our Lord's Meaning there *here* does not seem to be, that neither this Man nor his Parents *sinned*, nor that their *Sins* had not deserved this Punishment.

ed, nor his parents: ^c but that the works of God made manifest in him. 4. ^d I must work the works that sent me, while it is day: the night cometh when man can work. 5. As long as I am in the world, ^e light of the world. 6. When he had thus spoken, ^f spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, *and the clay upon the eyes of the blind man*], 7. And said unto him, Go wash ^g in the pool of Siloam (which is by institution, Sent.) He went his way therefore, and washed, and seeing. 8. ¶ The neighbours therefore, and they before had seen him, that he was blind, said, Is he that sat and begged? 9. Some said, This is he: *id*, He is like him: *but* he said, I am he. 10. Therefore they unto him, How were thine eyes opened? he answered and said, A man that is called Jesus, made and anointed mine eyes, and said unto me, Go to the Siloam, and wash: and I went and washed, and I sight. 12. Then said they unto him, Where is he said, I know not. 13. ¶ They brought to the Pharisees him that aforetime was blind. 14. And it was the day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine

Dd 2

mine

11. 4. This Sickness is Death, but for the *Glory* at the Son of God might be hereby.

1. 5. 19. The Son can do of himself, but what he *do* the Father *do*: for what ever he doth, these also Son likewise. Joh. 11. were not twelve Hours in 10 If any Man walk in the darkness, he will stumble, because he hath no Light of this World. 2. 35. Yet a little while is I with you: *walk while* 15 the Light, lest Darkness

come upon you. Joh. 17. 4. I have glorified thee on Earth, I have finished the Work which thou gavest me to do.

^c † Joh. 1. 5, 9. † Joh. 12. 35, 46. See on Joh. 8. 12.

^f † Mar. 7. 33. He — put his Fingers into his Ears, and he *spit*, and touched his Tongue † Mar. 8. 23. When he had *spit* on his Eyes, and put his Hands upon him, he asked him if he saw ought.

^g † Neh. 3. 15. — The Wall of the Pool of Siloam by the Kings Garden. —

It's Meaning seems to be, that they were not *such* great Sinners as other Men, that for *their* Sins *only* they should deserve to be punished more than other Men; but that God had another End in it, that his miraculous Work in his Cure should be made manifest. Waple's Sermons, Vol. 3. p. 210, &c.

mine eyes, and I washed, and do see. 16. Therefore some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. * Others said, How can a man that is a sinner do ^b such miracles? And there was ^c a division among them: 17. They say unto the blind man again, What sayst thou of him, that he hath opened thine eyes? He said, He is a ^d Prophet. 18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that was blind, and said unto them, How knowest thou that he hath opened his eyes? He answered them, saying, I know not: he is of age, now, that he shall speak for himself. 19. And they asked them, saying, This your son, who ye say was born blind? how now doth he now see? 20. His parents answered them, and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; neither hath opened his eyes, we know not: He is of age, now, that he shall speak for himself. 21. These words spake his parents, because they ^e feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be ^f put out of the synagogue. 22. Then said the blind man, and his parents, He is of age, now, that he shall speak for himself. 23. Then said the Jews unto him, He is of age, now, that he shall speak for himself. 24. Then said the blind man, and his parents, He is of age, now, that he shall speak for himself. 25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see. 26. Then said they to him again, What did he do unto thee? how opened he thine eyes? 27. He answered them, I have told you already, and ye did not hear: Wherefore would ye hear it again? will ye also be his disciples? 28. Then they reviled him, and said, Thou art his disciple, but we are ^g Moses disciples. 29. We know that God spake unto Moses: as for this fellow, we ^h know not from whence he is. 30. The man answered and said unto them,

^a † Ver. 33.

^b † Joh. 3. 2. —No Man can do *these Miracles* that thou *dost*, except God be with him.

^c See on Joh. 7. 12:

^d See on Luk. 24. 19.

* See on Joh. 7. 13.

^f Isa. 66. 5. Hear the Word of the Lord, ye that tremble at his Word, Your Brethren that hated you, that *cast you out* for my Names sake, said, Let the Lord be glori-

ⁱ Rom. 2. 17 Behold, thou
called a Jew, and restand in the law,
and makest thy boast of God.

† Joh. 8. 14.

herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 31. Now we know that Godⁱ heareth not sinners: but if any man be a ^k worshipper of God, and doth his will, him he heareth. 32. Since the world began was it not heard that any man opened the eyes of one that was born blind. 33. ⁱ If this man were not of God, he could do nothing. 34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they ^{*} cast him out [*Or, excommunicated him*]. 35. Jesus heard that they had cast him out; and when he had found him, he said unto him, ^m Dost thou believe on the Son of God? 36. He answered

Dd 3 ed

ⁱ † Job 27. 9. Will God *hear* his [*the Hypocrites*] cry when trouble cometh upon him. † Job 35. 12. There they cry (but none *giveth answer*) because of the Pride of evil Men. † Psal. 18. 41. They *cried*, but there was *none to save* them: even unto the Lord, but he *answered* them *not*. Psal. 66. 18. If I regard *Iniquity* in my Heart, the Lord will *not hear* me. † Prov. 1. 28. Then shall they *call* upon me, but I will *not answer*; they shall seek me early, but they shall not find me. † Prov. 28. 9. He that turneth away his Ear from *bearing* the Law, even his *Prayer* shall be *abomination*. † Isa. 1. 15. When ye spread forth your Hands, I will *hide* mine Eyes from you: yea, when ye make many Prayers I will *not hear*; your Hands are full of Blood. † Jer. 11. 11. —Though they shall cry unto me, I will not *hearken* unto them. † Jer. 14. 12. —When they offer Burnt-offering and an Oblation, I will *not accept* them. — † Ezek. 8. 18. —Though they cry in mine Ears with a loud Voice, yet will I *not hear* them. † Mic. 3. 4. Then shall they cry unto the Lord, but he will *not hear* them: he will even *hide* his Face from them at that time as they have behaved themselves ill in their doings. † Zech. 7. 13. It is come to pass, that as he cried,

and they would not hear; so they cried, and I would not *hear*, saith the Lord.

^k Psal. 10. 17. Lord, thou *hast heard* the desire of the Humble: thou wilt prepare their Heart, thou wilt *cause thine Ear to hear*. Psal. 34. 15. The Eyes of the Lord are upon the *Righteous*, and his Ears are open to their cry. Psal. 145. 18. The Lord is *nigh* unto all them that call upon him, to all that call upon him in *Truth*. Prov. 15. 8, 29. The *Sacrifice* of the Wicked is an abomination unto the Lord: but the *Prayer* of the Upright is his delight. The Lord is *far* from the Wicked: but he *heareth* the Prayer of the Righteous. Jam. 5. 16. The effectual fervent Prayer of a *righteous Man* availeth much. 1 Pet. 3. 12. The Eyes of the Lord are over the Righteous, and his Ears are open unto *their Prayers*, but the Face of the Lord is against them that do evil. 1 Joh. 3. 22. Whatsoever we ask, we receive of him, because we keep his *Commandments*, and do those things that are *pleasing* in his sight. 1 Joh. 5. 14. This is the Confidence that we have in him, that if we ask *any thing according to his Will*, he heareth us.

ⁱ † Ver. 16.

^m See on Mat. 14. 33.

402 *Tear of our Lord* 32. St. J O H N L
 ed and said, Who is he, Lord, that I might believe on him?
 37. And Jesus said unto him, Thou hast both seen him,
 it is he that talketh with thee. 38. And he said, Lord,
 believe. And he worshipped him. 39. ¶ And Jesus
 (1) For ^a judgment I am come into this world: that
 which see not, might see; and that they which ^b see,
 be made blind. 40. And *some* of the Pharisees which
 with him, heard these words, and said unto him, Are
 blind also? 41. Jesus said unto them, ^c If ye were
 ye should have no sin: but now ye say, We see; there-
 fore your sin remaineth.

C H A P. X.

Verily verily I say unto you, He that entreth not by
^d door into the sheepfold, but climbeth up some
 way, the same is a thief and a robber. 2. But he that
 treth in by the door, is the ^e shepherd of the sheep.
 To him the porter openeth; and the sheep hear his voice,
 and he calleth his own sheep by name; and leadeth them
 out. 4. And when he putteth forth his own sheep, he
 eth before them, and the sheep follow him: for they know
 his voice. 5. And a stranger will they not follow, but

^a † Joh. 5. 22, 27. The Father
 judgeth no Man; but hath com-
 mitted all judgment unto the Son:
 And hath given him Authority to
 execute judgment also, because he
 is the Son of Man. † See Joh. 3.
 17. God sent not his Son into the
 World to condemn the World; but
 that the World through him might
 be saved. Joh. 12. 47. If any Man
 hear my Words, and believe not,
 I judge him not; for I came not
 to judge the World, but to save
 the World.

^b † Mat. 13. 13. Therefore speak I with Heart.

to them in Parables, because
 seeing, see not: and hearing,
 hear not, neither do they under-
 stand.

^c † See on Joh. 15. 22.

^d See on Ver. 9.

^e Acts 20. 28. Take heed therefore
 to your selves, and to all the
 Flock over which the Holy Ghost
 hath made you Overseers, to
 the Church of God, which he pur-
 chased with his Blood.

^f Mat. 11. 29. Learn of me
 for I am Meek and lowly.

(1) The Sense of these Words seems to be this: For judgment
 come into this World, that is, to declare and manifest the just Judgment
 and Providence of God, which, contrary to the vain Opinions of Men,
 appears in this, that they which see not; that is, those who are ignorant
 and sensible of their Ignorance, and desirous to have it removed, see;
 and that they which see, that is, vainly think they see, and know
 enough already, and therefore shut their Eyes against the Light, be
 made blind; that is, be left in Darkness. What the Word *that*
 signifies, see the Note on Joh. 12. 38.

See from him : for they know not the voice of strangers.
 5. This Parable spake Jesus unto them : but they understood not what things they were which he spake unto them.
 7. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. 8. All that ever came before me, are thieves and robbers : but the sheep did not hear them. 9. I am the ^s door: by me if any man enter in, he shall ^a be saved, and shall go in and out, and find ⁱ pasture. 10. The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it ^k more abundantly. 11. I am the ^l good shepherd: the good shepherd giveth his life for the sheep. 12. But he that is an ^m hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and ⁿ leaveth the sheep, and fleeth: and the wolf

Dd 4

catch-

³ † Joh. 14. 6. Eph. 2. 8. See on 1 Tim. 2. 5.

^b Rom. 5. 1. Being justified by Faith, we have *Peace* with God through our Lord Jesus Christ. 5 Heb. 10. 19. Having therefore, Brethren, boldness to enter into the Holiest by the Blood of Jesus. ¹ Psal. 23. 1, 2. The Lord is my *Shepherd*, I shall not want : he maketh me to lie down in green *Pastures* : he leadeth me beside the *Still Waters*.

^k Joh. 1. 16. Of his *Fulness* have all we *received*, and Grace for Grace. 2 Pet. 1. 3, 4. According as his divine Power hath given us all things that pertain to Life and Godliness, through the Knowledge of him, that hath called us to *Glory* and *Verrue*. Whereby are given unto us exceeding great and precious *Promises* ; that by these you might be partakers of the divine Nature, having escaped the Corruption that is in the World through Lust.

¹ * Isa. 40. 11. He shall feed his *Flock* like a *Shepherd* : he shall gather the *Lambs* with his Arm, and carry them in his *Bosom*, and shall gently lead those that are with young. * Ezek. 34. 23. I will set up one *Shepherd* over them, and he

shall feed them, even my Servant David ; he shall feed them, and he shall be their *Shepherd*. † Ezek. 37. 24. David my Servant shall be King over them: and they all shall have one *Shepherd* : they shall also walk in my Judgments, and observe my Statutes, and do them, Mich 5. 4. He shall stand and feed in the Strength of the Lord, in the Majesty of the Name of the Lord his God, and they shall abide : for now shall he be great unto the Ends of the Earth. † Heb. 13. 20. Now the God of Peace, that brought again from the Dead our Lord Jesus, that great *Shepherd* of the *Sheep*.— 1 Pet. 2. 25. Ye were as *Sheep* going astray ; but are now returned to the *Shepherd* and Bishop of your Souls. † 1 Pet. 5. 4. When the chief *Shepherd* shall appear, ye shall receive a Crown of Glory that fadeth not away.

^m Phil. 2. 21. All seek their own, not the things which are Jesus Christs.

ⁿ † Zech. 11. 16, 17. I will raise up a *Shepherd* in the Land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still:

but

* catcheth them, and scattereth the sheep. 13. The hireling fleeth, because he is an hireling, and careth not for the sheep. 14. I am the good shepherd, and ^b know my sheep, and am known of mine. 15. ^c As the Father knoweth me, even so know I the Father: and (1) I lay down my life for the sheep. 16. And ^d other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and ^e there shall be one fold, and ^f one shepherd. 17. Therefore doth my Father love me, ^g because I lay down my life, that I might take it again. 18. No

but he shall eat the Flesh of the Fat, and tear their Claws in Pieces. Wo to the idle Shepherd that leaveth the Flock.—

^a Acts 20. 29. I know this, that after my departing shall *grievous Wolves* enter in among you, not sparing the Flock.

^b Ver. 27. Ezek. 34. 11. Thus saith the Lord God, Behold, I, ^c even I will both *search my Sheep* and *seek them out* † 2 Tim. 2. 19. Nevertheless, the Foundation of God standeth sure, having this Seal, The Lord knoweth them that ^d are his.—

^e † Mat. 11. 27. All things are delivered unto me of my Father: and ^f no Man knoweth the Son but the Father: neither knoweth any Man ^g the Father, save the Son, and he to whomsoever the Son will reveal him.

^h † Isa. 56. 8. The Lord God, which gathereth the out-casts of Israel, saith, Yet will I gather others to him, beside those that are ga-

thered unto him.

ⁱ * Ezek. 37. 22. I will make them one Nation in the Land upon the Mountains of Israel, and ^j one King shall be King to them all: and they shall be no more ^k two Nations, neither shall they be divided into ^l two Kingdoms any more.

^m Eph. 2. 14. He is our Peace, who hath made ⁿ both one, and hath broken down the middle Wall of Partition between us. † 1 Pet. 2. 25. The Words under Ver. 11.

^o Hos. 1. 11. Then shall the Children of Judah, and the Children of Israel be gathered together, and appoint themselves ^p one Head, and they shall come up out of the Land.—

^q * Isa. 53. 7, 8, 12. He was oppressed, and he was afflicted, yet he opened not his Mouth. —For the Transgression of my People was he smitten. Therefore will I divide him ^r a Portion with the great, and he shall divide the Spoil with the

Strong :

(1) The plain Meaning of this Place is, that those who *obey* the Voice of Christ; and submit to the *Terms* and *Conditions* on which Salvation is offered to them, shall partake of the Benefits of his Death. This is evident from what our Lord says of his Sheep, Ver. 4. that they *follow him*, and *know his Voice*. It was customary for Shepherds in that Country to go before and lead their Flocks, not to drive them before them, as we do. Those, who from this, and such like Expressions, would limit the Death of Christ to a few particular Persons only, interpret them in a Sense which contradicts other plain Scriptures, which assure us, that Christ died for *all*, 2 Cor. 5. 15. that he *would have all Men to be saved*, 1 Tim. 2. 4. and that he *tasted Death for every Man*, Heb. 2. 9. If any therefore miss of Salvation, it must be through their own fault.

No man taketh it from me, but ^h I lay it down of my self : have power to lay it down, and I have power to ⁱ take it again. ^k This (1) commandment have I received of my Father. 19. ¶ There was a ⁱ division therefore again among the Jews for these sayings. 20. And many of them said, He hath a ^m Devil, and is mad; why hear ye him? 21. Others said, These are not the words of him that hath a devil: ⁿ Can a devil ^o open the eyes of the blind. 22. ¶ And it was at Jerusalem the ^p feast of the Year of our dedication, and it was winter. 23. And Jesus Lord 33. walked in the temple in ^q Solomons porch. 24. Then came the Jews round about him, and said unto him, How long dost thou ^{*} make us to doubt [Or, *hold us in suspense*]? If thou be the Christ, tell us plainly. 25. Jesus answered them, I told you, and ye believed not: the ^r works that I do

Strong: because he hath poured out his Soul unto Death.— Heb. 9. We see Jesus, who was made a little lower than the Angels, for the Suffering of Death, crowned with Glory and Honour; that he by the Grace of God should taste Death for every Man.

^h Psal. 40. 7. Then said I, lo, I come, in the Volume of the Book it is written of me.

ⁱ † Joh. 2. 19. Destroy this Temple, and in three Days I will raise it up.

^k † Joh. 15. 13. Greater Love hath no Man than this, that a Man lay down his Life for his Friends. ^{*} Act. 2. 24. Whom God raised up, having loosed the Pains of Death.

^l See on Joh 7. 12.

^m † Joh. 7. 20. † Joh. 8. 48, 52. See on Mat. 9. 34.

ⁿ † Exod. 4. 11. And the Lord said unto him, Who hath made Man's Mouth, or who maketh the Dumb, or Deaf, or the Seeing, or the Blind, have not I the Lord? † Psal. 94. 9. He that planted the Ear, shall he not hear? or he that formed the Eye, shall he not see? † Psal. 30

146. 8. The Lord openeth the Eyes of the Blind: the Lord raiseth them that are bowed down.—

^o † Joh. 9. 6, 7.

^p ^{*} 1 Mac. 4. 59. Moreover Judas and his Brethren, with the whole Congregation of Israel, ordained, that the Days of the Dedication of the Altar should be kept in their Season from year to year, by the Space of eight Days, from the five and twentieth Day of the Month Casleu, with Mirth and Gladness.

^q † Acts 3. 11. As the lame Man which was healed held Peter and John, all the People ran together unto them in the Porch, which is called Solomons, greatly wondering. † Acts 5. 12. — They were all with one accord in Solomons Porch.

^r † Ver. 38. † Joh. 5. 36. I have a greater Witness than that of John; for the Works which the Father hath given me to finish, the same Works that I do, bear witness of me, that the Father hath sent me.

(1) Grotius notes that these Words, *This Commandment have I received of my Father*, respect not the raising of his Body, but only the laying down of his Life, or his dying for the Sheep.

do in my Fathers name, they bear witness of me. 26. * ye believe not; because ye are not of my sheep, as I have said unto you. 27. My sheep^b hear my voice, and I know them, and they^c follow me. 28. And I give unto them eternal life, and^d they shall (1) never perish, neither shall any pluck them out of my hand. 29. * My Father which^e gave me is greater than all, and^f none is able to pluck them out of my Fathers hand. 30. ^h I and my Father are one. Then theⁱ Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed from my Father; * for which of those works do ye stone

^a † Joh. 8. 47. He that is of God, heareth God's Words: ye therefore *hear* them not, because ye are not of God.

^b Ver. 3, 4, 14.

^c See on Mat. 16. 24.

^d † Joh. 6. 37. All that the Father hath given me, shall *come* to me; and him that cometh to me, I will in no wise cast out. † Joh. 17. 11, 12. Holy Father, keep through thy Name those whom thou hast given me, that they may be one as we are. While I was with them in the World, I *kept* them in thy Name: those that thou gavest me I have *kept*, and none of them is lost but the Son of Perdition.— † Joh. 18. 9. —Of them that thou gavest me I have *lost* none. Mat. 16. 18. —The Gates of Hell shall not prevail against it. 1 Pet. 1. 5. Who are *kept* by the Power of God through Faith unto Salvation.— Jude ver. 1.—To them that are sanctified by God the Father, and

preserved in Jesus Christ, and

^e † Joh. 14. 28. —My Father is greater than I.

^f Joh. 17. 7, 9. They have kept that all things whatsoever thou hast given me, are of thee: I pray not for the World, but for them whom thou hast given me. Mat. 27. All things are delivered to me of my Father.—

^g Wisd. 3. 1. The Souls of the Righteous are in the Hands of God, and there shall no torment touch them. Deut. 33. 3. —All thy Saints are in thy Hand.—

^h † Joh. 17. 11, 22. Holy Father, keep through thine own Name those whom thou hast given me, that they may be one, as we are one. The Glory which thou gavest me, I have given them: that they may be one, even as we are one.

ⁱ See on Joh. 8. 59.

^k Eccl. 4. 4. Again I considered

(1) Our Blessed Lord does not say, they shall never perish through Fault of their own; but that they continuing in his Fold, and co-hering with his Sheep, they shall never perish through any defect of his, or by reason of any want of Power in him; for he is Stronger than all their Enemies, and his Father who gave them to him is greater than all their Adversaries; and therefore none are able to pluck them out of his Hand. But that his Sheep may stray out of his Fold, and put themselves in jeopardy under his Protection, is manifest from the Cautions given to them to be circumspect and watchful, and to take heed lest they fall, 1 Cor. 10. 12. and the Exhortations to continue in his Goodness, Rom. 11. 22. and to look to themselves that they lose not those things which they have wrought, 2 Ep. of Joh. ver. 8. These are mighty Motives to diligence and watchfulness in our spiritual Concerns.

13. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thy self God. 34. Jesus answered them, Is it not written in your Law, I said, Ye are gods? 35. If he called them gods, unto whom the word of God came, and the scripture cannot be broken: 36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37. If I do not the works of my Father, believe me not. 38. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him. 39. Therefore they sought again to take him: but he escaped out of their hand. 40. And went away again beyond Jordan, into the place where John at first baptized; and there he abode. 41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true. 42. And many believed on him there.

CHAP.

ed all Travel, and every right Work, that for this a Man is envied of his Neighbour.

† Joh. 5. 18. The Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

† Psa. 82. 6. See on 1 Cor. 10. 8. 5.

Rom. 13. 1. Let every Soul be subject unto the higher Powers.

† Joh. 6. 27. — Him hath God sealed.

Joh. 6. 57. The Living Father hath sent me. — Joh. 8. 42. — I proceeded forth and came from God; neither came I of my self, but he sent me. Joh. 5. 18. The Works under Ver. 33.

† Luk. 1. 35. — That holy Thing which shall be born of thee, shall be called the Son of God.

† Joh. 15. 24. If I had not done among them the Works which

none other Man did, they had not had Sin. —

† Joh. 5. 36. I have a greater Witness than that of John; for the Works which the Father hath given me to finish, the same Works that I do, bear witness of me, that the Father hath sent me. † Joh. 14. 10, 11. — The Father that dwelleth in me, he doth the Works. Believe me, that I am in the Father, and the Father in me: or else believe me for the very Works sake.

† Joh. 17. 21. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us. —

See on Joh. 7. 30. and Joh. 8. 59.

† Joh. 1. 28. These things were done in Bethabara beyond Jordan, where John was Baptizing.

Joh. 3. 30. He must increase, but I must decrease.

C H A P. XI.

NOW a certain man was sick, *named* Lazarus of Bethany, the town of ^a Mary and her sister Martha. ^b (It was *that* Mary which anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.) 3. Therefore his sisters sent unto him, saying, Behold, he whom thou lovest is sick. 4. When Jesus heard *that*, he said, This sickness is not unto death, but for ^c glory of God, that the Son of God might be ^d glorified thereby. 5. Now Jesus loved Martha, and her sister, and Lazarus. 6. When he had heard therefore that he was sick, he ^e abode two days still in the same place where he was. 7. Then after that, saith he to *his* disciples, Let us go into Judea again. 8. *His* disciples say unto him, Master, the Jews of late sought to ^f stone thee; and goest thou thither again? 9. Jesus answered, Are there not twelve hours in the day? ^g If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10. ^h If a man walk in the night, he stumbleth, because there is no light in him. 11. These things said he: and then saith he unto them, Our friend Lazarus ⁱ sleepeth: I go that I may awake him out of sleep. 12. Then said the disciples, Lord, if he sleep, he shall do well. 13. Howbeit Jesus spake of his death: but they thought that he spake of taking of rest in sleep. 14. Then said Jesus unto them plainly, Lazarus is dead. 15. And I am glad for your sakes, that I was not there (to the intent ye may believe): nevertheless, let us go unto him. 16. Then said Thomas which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him. 17. Then when Jesus came, he found that he had lain in the grave four days.

^a † Luk. 10. 38, 39. — A certain Woman named *Martha* received him into her House. And she had a *Sister* called *Mary*, which also sat at Jesus Feet, and heard his Words.

^b Mar. 14. 3. † Joh. 12. 3. See on Mat. 26. 6.

^c † Ver. 40. † Joh. 9. 3. Neither hath this Man sinned, nor his Parents: but that the Works of God should be made manifest in

him.

^d Joh. 5. 23. That all should honour the Son, even as honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

^e Joh. 10. 40.

^f † Joh. 10. 31.

^g See on Joh. 9. 4.

^h † Joh. 12. 35.

ⁱ † Mat. 9. 24. — The Man is not dead, but *sleepeth*.

eady. 18. (Now Bethany, was nigh unto Jerusalem, * about fifteen furlongs off) [That is, *about two miles*.] 19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. 21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22. But I know, that even now whatsoever thou wilt ask of God, God will give it thee. 23. Jesus saith unto her, Thy brother shall rise again. 24. Martha said unto him, ^k I know that he shall rise again in the resurrection at the last day. 25. Jesus said unto her, I am the resurrection and the ^l life: ^m he that believeth in me, though he were dead, ⁿ yet shall he live; 26. And whosoever liveth, and believeth in me, ^o shall never die. Believest thou this? 27. She saith unto him, Yea, Lord: ^p I believe that thou art the Christ the Son of God, which should come into the world. 28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29. As soon as she heard *that*, she arose quickly, and came unto him. 30. Now Jesus was not yet come into the town, but was in that place where Martha met him. 31. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there. 32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had

^k * Luk. 14. 14. Thou shalt be recompensed at the *Resurrection of the Just*. * Joh. 5. 28, 29. — All that are in the *Graves* shall hear his Voice, and shall *come forth*, they that have done Good, unto the *Resurrection of Life*; and they that have done Evil, unto the *Resurrection of Damnation*. 1 Thes. 4. 14. If we believe that *Jesus died and rose again*, even so them also which *sleep in Jesus* shall God bring with him.

^l † Joh. 6. 35. *Jesus* said unto them, I am the *Bread of Life*. — 1 Cor. 15. 22. As in Adam all die, so in *Christ* shall *all* be made *alive*.

^m See on Joh. 3. 16, 36.

ⁿ Joh. 5. 21. As the Father *raiseth up the Dead*, and quickneth them: even so the Son *quickneth* whom he will. Joh. 6. 39, 44. This is the *Fathers Will* which hath sent me, that of all which he hath given me I should lose nothing, but should *raise it up again* at the last Day. — I will *raise* him up at the last Day.

^o Joh. 8. 51. If a Man keep my saying, he shall never *taste of Death*. Joh. 10. 28.

^p † Joh. 4. 42. — We have heard him our selves, and know that this is indeed the *Christ*, the *Saviour of the World*. See on Mat. 16. 16.

had not died. 33. When Jesus therefore saw her weep, and the Jews also weeping which came with her, he groined in the spirit, and * was troubled [*Gr. he troubled himself*]. 34 And said, Where have ye laid him? They said unto him, Lord, come and see. 35. Jesus * wept. 36. Then said the Jews, Behold how he loved him. 37. And some of them said, Could not this man which ^b opened the eyes of the blind, have caused that even this man should not have died? 38. Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time it stinketh: for he hath been *dead* four days. 40. Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, that thou shouldst ^d see the glory of God. 41. Then they took away the stone from the place where the dead was laid. And Jesus lift up *his* eyes, and said, Father, I thank thee that thou hast heard me. 42. And I knew that thou hearest me always: but ^e because of the people which stand by, I said it, that they may believe that thou hast sent me. 43. And when he thus had spoken, he cried with a loud voice, Lazarus, ^f come forth. 44. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was ^g bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45. Then many of the Jews which came to Mary, and had ^h seen the things which Jesus did, ⁱ believed on him. 46. But some of them went to their ways to the Pharisees, and told them what things Jesus had done. 47. ¶ Then ^k gathered the chief Priests and the Pharisees

^a † Luk. 19. 41. When he was come near, he beheld the City, and wept over it.

^b † Joh. 9. 6, 7. He anointed the Eyes of the blind Man with the Clay, and said unto him, Go wash in the Pool of Siloam. — He went his way therefore and washed, and came seeing.

^c Mat. 13. 58. He did not many mighty Works there because of their Unbelief. Luk. 1. 20. Thou shalt be dumb, and not able to speak, until the Day that these Things shall be performed, because thou believest not my Words, which shall

be fulfilled in their Season.

^d Ver. 4.

^e † Joh. 12. 30.

^f Rom. 4. 17. — God, who quickeneth the Dead, and calleth into being things which be not as though they were.

^g † Joh. 20. 7. The Napkin that was about his Head not lying with the linen Clothes. —

^h † Joh. 2. 23. — Many believed on his Name, when they saw the Miracles which he did.

ⁱ Joh. 12. 11, 18.

^k † Psal. 2. 2. † Mar. 14. 15. See on Luk. 22. 2.

sees a council, and said, ¹ What do we? for this man doth many miracles, ⁴⁸ If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. ⁴⁹ And one of them named Caiaphas, being the high Priest that same year, said unto them, Ye know nothing at all, ⁵⁰ Nor consider that it is expedient for us, that one man should die for the People, and that the whole nation perish not. ⁵¹ And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: ⁵² And ^o not for that ⁿ nation only, but that also he should ^a gather together in one, the children of God that were scattered abroad. ⁵³ Then from that day forth, they took counsel together for to put him to death. ⁵⁴ Jesus therefore ^a walked no more openly among the Jews; but went thence unto a country near to the Wilderness, into a city called ^a Ephraim, and there continued with his disciples. ⁵⁵ ¶ And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purifie themselves. ⁵⁶ Then ^a sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? ⁵⁷ Now both the chief priests

¹ † Joh. 12. 19. † Acts 4. 16. What shall we do to these Men? for that indeed a notable Miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.

^m † Joh. 18. 13. † Acts 4. 6. See on Luk. 23. 2.

ⁿ * Joh. 18. 14. Now Caiaphas was he which gave Counsel to the ¹⁰ Jews, that it was expedient that one Man should die for the People.

^o † Isa. 49. 6. It is a light thing that thou shouldst be my Servant to raise up the Tribes of Jacob, and ¹⁵ to restore the preserved of Israel: I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation to the Ends of the Earth. † 1 Joh. 2. 2. He is the Propitiation ²⁰ for our Sins: and not for ours only, but also for the Sins of the whole World.

^p Joh. 10. 16.

^a † Eph. 2. 13, 14, &c. But ²⁵ Where is he?

now in Christ Jesus, ye who sometimes were far off, are made nigh by the Blood of Christ. For he is our Peace, who hath made both ⁵ one, and hath broken down the middle Wall of Partition between us, &c. Gal. 3. 28. There is neither Jew nor Greek, — for ye are all one in Christ Jesus.

¹ † Joh. 4. 1, 3. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more Disciples than John, he left Judea, and departed again into Galilee. † Joh. 7. 1. Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

² † See 2 Chron. 13. 19. And Abijah pursued after Jereboam, and took Cities from him, — Ephraim with the Towns thereof.

^u † Joh. 7. 11. Then the Jews sought him at the Feast, and said,

priests and the pharisees had given a commandment, that any man knew where he were, he should shew it, that he might take him.

C . H A P . XII

TH E N Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. 2. ^a There they made him supper, and ^b Martha served: but Lazarus was one of them that sat at the table with him. 3. Then took ^c Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4. ^d Then said one of his disciples, Judas Iscariot, Simons son, who should betray him, 5. Why was not this ointment laid to the feet of three hundred pence, and given to the poor? 6. Then said Jesus, not that he cared for the poor; but because he was a thief, and had the ^e bag, and bare what was put therein. 7. Then said Jesus, Let her alone: against the day of burial hath she kept this. 8. For the ^f poor always ye have with you; but me ye have not always. 9. Much people of the Jews therefore knew that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, ^g whom he had raised from the dead. 10. ¶ Then the chief priests consulted, that they might put Lazarus also to death; 11. Because that by reason of him many of the Jews went away, and believed on Jesus. 12. ¶ On the ^h next day, much people that were come to the feast,

^a † Mat. 26. 6. *Jesus* was in *Bethany*, in the House of Simon the Leper. † Mar. 14. 3. And being in *Bethany*, the House of Simon the Leper, as he sat at Meat, there came a Woman, having an alabaſter box of Ointment of Spikenard, very precious; and she brake the Box, and poured it on his Head.

^b Luk. 10. 40. *Martha* was cumbered about much serving, and came to him, and said, Lord; dost thou not care that my Sister hath left me to serve alone?

^c † Luk. 10. 38, 39. It came to pass as they went, that he entred into a certain Village: and a cer-

tain Woman named *Martha* received him into her House. she had a Sister called *Mary*, who also sat at Jesus Feet, and heard his Word. † Joh. 11. 2.

^d † Joh. 13. 29.

^e See on Mat. 26. 11.

^f † Joh. 11. 44.

^g † Mar. 11. 8. *Mary* brought him to Jesus: and they set Jesus thereon. ^h † Joh. 11. 44. *Mary* brought him to Jesus: and they set Jesus thereon. ⁱ † Luk. 19. 35. *Mary* brought him to Jesus: and they set Jesus thereon.

they heard that Jesus was coming to Jerusalem, 13. ^b Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord. 14. And Jesus when he had found a young ass, sat thereon; as it is written, 15. ^c Fear not, daughter of Sion: behold, thy King cometh, sitting on an asses colt. 16. These things understood not his disciples at the first: but when Jesus was ^k glorified, then ^l remembered they that these things were written of him, and that they had done these things unto him. 17. The People therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record. 18. For this cause the people also met him, for that they heard that he had done this miracle. 19. The Pharisees therefore said among themselves, Perceive ye how ye ^m prevail nothing? behold, the world is gone after him. 20. ¶ And there were certain ⁿ Greeks among them, that ^o came up to worship at the feast: 21. The same came therefore to Philip, ^p which was of Bethsaida of Galilee, and desired him, saying; Sir, we would see Jesus. 22. Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus. 23. ¶ And Jesus answered them, saying, The ^q hour is come, that the Son of man should be ^r glorified. 24. Verily verily I say unto you, ^s Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much

Ee

much

^b See on Mat. 21. 8, 9.

ⁱ See on, Mat. 21. 5.

^k + Joh. 7. 39. —The holy Ghost was not yet given, because that Jesus was not yet glorified.

^l + Joh. 14. 26. The Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you.

^m + Joh. 11. 47.

ⁿ + 1 King. 8. 41, 42. Moreover, concerning the *Stranger* that is not of thy People Israel, but cometh out of a far Country for thy names sake. —When he shall come and pray towards this House; Hear thou in Heaven. — Acts 17. 4. Some of them believed, and con-

sorted with Paul and Silas: and of the devout Greeks a great Multitude, and of the chief Women not a few.

⁵ ^o + Acts 8. 27. Behold, a Man of Ethiopia, an Eunuch of great Authority, —had come to Jerusalem for to worship.

^p + Joh. 1. 44. Now Philip was of Bethsaida, the City of Andrew and Peter.

^q + Joh. 17. 1. These Words spake Jesus; and lift up his Eyes to Heaven, and said, Father, the Hour is come; glorify thy Son, that thy Son may also glorify thee.

^r + Joh. 13. 32.

^s + 1 Cor. 15. 36. Thou Fool, that which thou sowest is not quickened except it die.

much fruit. 25. He that ^a loveth his life shall lose it: he that (1) hateth his life in this world, shall keep it in life eternal. 26. If any man serve me, let him follow me, and ^b where I am, there shall also my servant be: if any man serve me, him will my Father ^c honour. Now is my ^d soul ^e troubled: and what shall I say? ^f Therefore, save me from this hour: ^g but for this cause came I unto this hour. 28. Father, glorify thy name. Then there was a ^h voice from heaven, *saying*, I have both glorified, and will glorify it again. 29. The People therefore stood by, and heard it, said that it thundered; others said, An angel spake to him. 30. Jesus answered and said, This voice came not because of me, ⁱ but for your sakes. 31. Now is the (2) judgment of this world: now shall the ^j

^a * Mat. 10. 39. † Mat. 16. 25. † Mar. 8. 35. † Luk. 9. 24. See on Luk. 17. 33.

^b Luk. 22. 43. —To Day shalt thou be *with me* in Paradise. 2 Cor. 5. 8 We are confident, I say, and willing rather to be absent from the Body, and to be *present with the Lord*. † Joh. 14. 3. If I go and prepare a Place for you, I ¹⁰ will come again, and receive you unto my self, that *where* I am, *there* ye may be also. † Joh. 17. 24. Father, I will that they also whom thou hast given me, be ¹⁵ *with me* where I am, that they may behold my Glory which thou hast given me: for thou lovedst me before the Foundation of the World. Phil. 1. 23. I am in a ²⁰ Strait betwixt two, having a desire to depart and to be *with Christ*; which is far better. Rev. 3. 21. To him that overcometh will I grant to sit *with me* in my Throne.— 25 between thy Seed and her Seed 1 Thes. 4. 17. Then we which are

alive and remain, shall be caught up together with them in Clouds, to *meet the Lord* in the Air: so shall we ever be *with the Lord*.

^c 1 Sam. 2. 30. —Then the Lord said, *near me* I will *Honour*, and they that despise me, shall be lightly esteemed.

^d † Joh. 13. 21.

^e † Luk. 12. 50. I have a baptism to be baptized with, and how am I *strained* till it be accomplished!

^f See on Mat. 26. 39.

^g Luk. 22. 53. When I was stretched forth no Hands against me: but this is *your Hour*, and the ²⁰ Power of Darknes.

^h See on Mat. 3. 17.

ⁱ Joh. 11. 42.

^k Gen. 3. 15. I will put Enmity between thee and the Woman, and between thy Seed and her Seed

(1) To *hate* in Scripture, signifies to *love less*. It is not here signified that a Man should, properly speaking, *hate his own Life*; but the Meaning is, he that shall *love* his Life *more* than Christ, and he that save his temporal Life, and be free from Sufferings, shall deny Christ, and so one shall lose his Eternal Life; *that is*, he shall lose his Eternal Happiness, and bring upon himself Eternal Misery.

(2) This Word sometimes signifies *Condemnation* or *Punishment*. Jer. 48. 47. The Judgment of Moab, is the *Condemnation* or *Punishment*

this world be cast out. 32. And I, ¹ if I be lifted up from the earth, will ^m draw all men unto me. 33. (ⁿ This he said, signifying what death he should die.) 34. The People answered him, ^o We have heard out of the law, that
Ee 2 Christ

will bruise thy Head, and thou shalt bruise his Heel. Psal. 68. 18. — Thou hast led Captivity Captive. — Isa. 53. 12. — He shall divide the Spoil with the Strong. — † Mat. 12. 19. How can one enter into a strong Mans House, and spoil his Goods, except he first bind the strong Man? and then he will spoil his House. † Luk. 10. 18. I beheld Satan as Lightning fall from Heaven. Luk. 11. 22. When a stronger than he shall come upon him, and overcome him, he taketh from him all his Armour wherein he trusted, and divideth his Spoils. † Joh. 14. 30. The Prince of this World cometh, and hath nothing in me. † Joh. 16. 11. The Prince of this World is judged. Acts 26. 18. To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God. — 1 Cor. 2. 12. Now we have received not the Spirit of the World, but the Spirit which is of God. — 2 Cor. 4. 4. In whom the God of this World hath blinded the Minds of them which believe not. — Eph. 2. 2. Wherein in Time past ye walked according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. Eph. 4. 8. When he ascended up on high, he led Captivity Captive, and gave Gifts unto Men. † Eph. 6. 12 We wrestle not against Flesh and Blood, but against Principalities, against Powers, a-

gainst the Rulers of the Darkness of this World, against spiritual Wickedness in high Places. Col. 1. 13. Who hath delivered us from the Power of Darkness. — Col. 2. 15. Having spoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in it. Heb. 2. 14. — That through Death he might destroy him that had the Power of Death, that is the Devil.

¹ † Joh. 3. 14. As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up. † Joh. 8. 28. When ye have lifted up the Son of Man, then shall ye know that I am he. —

^m † Rom. 5. 18. As by the Offence of one judgment came upon all Men to Condemnation: even so by the Righteousness of one, the free Gift came upon all Men unto justification of Life. Gal. 3. 28. There is neither Jew nor Greek, — for ye are all one in Christ Jesus. † Heb. 2. 9. — That he by the Grace of God should taste Death for every Man.

ⁿ Joh. 18. 32. That the Saying of Jesus might be fulfilled, which he spake, signifying what Death he should die.

^o 2 Sam. 7. 13. — I will stablish the Throne of his Kingdom for ever. † Psal. 89. 36, 37. His Seed shall endure for ever, and his Throne as the Sun before me. It shall be established for ever as the Moon, and as a faithful Witness in Heaven. Selah.

of Meek Sometimes it stands for Deliverance or Redemption: Thus, Isa. 1. 17. to judge the Fatherless, is to deliver them from the Oppression they labour under. And in this Sense I understand it here: Now is the Judgment of this World; that is, Now is the Time when the World, which has been long under the Tyranny of the Devil, shall be delivered.

Christ abideth for ever: and how sayst thou, The Son of man must be lift up? who is this this Son of man? Then Jesus said unto them, Yet a little while^a is the light with you: ^b walk while ye have the light, lest darkness come upon you: for ^c he that walketh in darkness, knoweth not whither he goeth. 36. While ye have light, believe in the light, that ye may be the ^d children of light. These things spake Jesus and departed, and did ^e hide himself from them. 37. ¶ But though he had done so many miracles before them, yet they believed not on him. (1) That the saying of Esaias the Prophet might be fulfilled which he spake, ^f Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? 39. Therefore they ^g could not believe, because that Esaias said again, 40. ^h He hath (2) blinded their eyes; and

Selah. * Psal. 110. 4. The Lord hath sworn, and will not repent, Thou art a Priest for ever after the Order of Melchisedeck. + Isa. 9. 7. Of the Increase of his Government and Peace there shall be no End, upon the Throne of David and upon his Kingdom, to order it, and to establish it with judgment, and with justice, from henceforth even for ever.—† Ezek. 37. 25. —My Servant David shall be their Prince for ever. See on Luk. 1. 33.

^a See on Joh. 8. 12.

^b † Jer. 13. 16. Give Glory to the Lord your God before he cause Darkness, and before your Feet

stumble upon the dark Mountain, and while ye look for Light, turn it into the Shadow of Death, and make it gross Darkness. † 5. 8. Ye were sometimes Dark, but now are ye Light in the Lord, walk as Children of Light.

^c † Joh. 11. 10.

^d † Eph. 5. 8. † 1 Thes. 5. 1.

^e See on Luk. 16. 8.

^f † Joh. 8. 59. Jesus bled him

and went out of the Temple

† Joh. 11. 54 Jesus therefore

did no more openly among

the Jews.

^g * Isai 53. 1. * Rom. 10. 16.

^h See the Note on Heb. 6. 4.

See on Mat. 13. 14.

(1) The Word here rendred *that*, does not denote the Cause, but the Event. The Meaning then of this Place is, it so fell out, or, so it came to pass, that the Saying of the Prophet was fulfilled. God wills not Evil, nor does he by his Prophets foretel it, that it may come to pass. But since the evil Dispositions of Men will bring it to pass, he foretels it by his Prophets, and knows how to bring good out of it. The Prophecy therefore is not the Cause of the Event; but the agreeableness of the Event with it, shews the Exactness and Truth of the Prophecy. The Word *that* denotes not the final Cause, but the Event, in Psal. 50. 1. Cor. 11. 19. and in many other Places.

(2) These Words may be rendred, their Eyes were blinded, and their Hearts were hardened; for so the same Form of Speaking is translated in other Places. Thus, what is translated Luk. 12. 20. *This Night shall I be*

ir heart; that they should not see with *their* eyes, understand with *their* heart, and be converted, and I heal them. 41. ¹ These things said Esaias, when he glory, and spake of him. 42. ¶ Nevertheless, as the chief Rulers also many believed on him; but ^k because of the Pharisees they did not confess *him*, lest they be put out of the synagogue. 43. For they loved praise of men more than the praise of God. 44. ¶ Jesus, and said, ^m He that believeth on me, believeth

E e 3 not

ai. 6. 1. I saw the Lord sit-
n a Throne high and lifted
his Train filled the Tem-

¹ * See on Joh. 5. 41, 44.
^m † Mar. 9. 37. Whosoever
shall receive me, receiveth not me,
but him that sent me.

see on Joh. 7. 13.

5

required of *thee*, is in the Greek, *This Night do they require thy Soul*. Certain, that it was not absolutely impossible for them to believe, as our Saviour exhorts them so to do, Ver. 36. And we cannot say that he would exhort Men to do that which he infallibly said not possible to be done by them. Further, it is spoken of as something extraordinary, that *though he had done so many Miracles before them, yet they believed not on him*.

Man's Heart may be said to be *hardned*, when it has such a *Stiffness* or *Obstinacy* as will yield to no Motives, nor Persuasions. Such a *hardness* God never *infuses* or puts into any Man's Heart: But God may be said to *harden* Men, without any impeachment of his Wisdom, and Goodness; namely, when he does that, which in his Nature has no tendency to harden them, but they notwithstanding take Occasion from thence to *harden* themselves. Thus Pharaoh was *hardned* by the Punishments inflicted upon him, and by the removal of his Miracles too; thus some, as the Apostle speaks, Rom. 2. 4, 5. were *hardned* by the Goodness, Forbearance, and Long-suffering of God, which should have led them to Repentance; thus many in our Days *harden themselves*, because they are not immediately punished for it: And we in common Way of Speaking say, that such and such are ruined by *severeness* and Indulgence of their Parents, &c. And even some become more *hardened* by the *wise Reproofs* given them to reclaim them: But this is their Fault, not the Fault of God, or of those who endeavour to do them good. Accordingly St. Matthew, Chap. 13. 25. St. Paul, Acts 28. 26, 27. ascribe this Blindness and Hardness to themselves.

I will only add, that in the Eastern Phrase and manner of Expression, a Person is said to do that which he only *permits* or *suffers* to be done. As God is said to give the Heathen up to all Uncleanneſs, and to a *reprobate Mind*, Rom. 1. Here is no positive Act of God expressed; but the meaning is, he left them to *themselves*, and to those evil Spirits they were given to worship, and the Vices they fell into were the necessary Effects of their Idolatry. Those who would see this Matter more fully handled, may read the late Dean of St. Paul's Dr. Sherlock's Discourse of Divine Providence, Chap. 6.

not on me, ^a but on him that sent me. 45. And ^b he that seeth me, seeth him that sent me. 46. I am come a ^c light into the World, that whosoever believeth on me, should not abide in darknes. 47. And if any man hear my words, and believe not, ^d I judge him not: for I came not to judge the world, but to ^e save the world. 48. He that ^f rejecteth me, and receiveth not my words, hath one that judgeth him: ^g the word that I have spoken, the same shall judge him in the last day. 49. For I have not ^h spoken of my self; but the Father which sent me, he gave me a ⁱ commandment what I should say, and what I should speak. 50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

C H A P. XIII.

NOW ^k before the feast of the Passover, when Jesus knew that his ^l hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2. And supper being ended, (the ^m devil having now ⁿ put into the heart of Judas Iscariot, Simons son, to betray him) 3. Jesus knowing that the Father ^o had given all things in-
to

^a † 1 Pet. 1. 21. Who by him do believe in God that raised him up from the Dead, and gave him Glory, that your Faith and Hope might be in God.

^b † See on Joh. 14. 9.

^c Ver. 36. See on Joh. 8. 12.

^d See on Joh. 3. 17. also the Note on Joh. 8. 15.

^e Mar. 16. 16. He that believeth and is baptized shall be saved.—

1 Tim. 1. 15. This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners. 2

Pet. 3. 9. The Lord is not slack concerning his Promise (as some Men count slackness) but is Longsuffering to us-ward, *not willing* that any should perish, but that all should come to Repentance. See on Joh. 3. 17.

^f Luk. 10. 16.— He that despiseth me, despiseth him that

sent me.

^g Deut. 18. 19. It shall come to pass, that whosoever will not hearken unto my Words, which he shall speak in my Name I will require it of him. ^h Mar. 16. 16 He that *believeth* not, shall be damned.

ⁱ † Joh. 8. 38 † Joh. 14. 10. See on Joh. 7. 16.

^j Deut. 18. 18. See on Joh. 7. 40.

^k See on Mar. 14. 1.

^l † Joh. 17. 1. —Father, the Hour is come; glorifie thy Son, that thy Son also may glorifie thee.

^m † Luk. 22. 3. Then entered Satan into Judas, surnamed Iscariot, being of the Number of the Twelve.

ⁿ Ver. 27.

^o See on Mat. 11. 27. and Mat. 28. 18.

to his hands, and that he was come from God, and went to God, 4. He riseth from supper, and laid aside his garments, and took a towel and ^a girded himself. 5. After that he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the towel wherewith he was girded. 6. Then cometh he to Simon Peter: and ^{*} Peter [Gr. *he*] saith unto him, Lord, ^b dost thou wash my feet? 7. Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. 8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, ^c If I wash thee not, thou hast no part with me. 9. Simon Peter saith unto him, Lord, not my feet only, ^d but also *my* hands and *my* head. 10. Jesus saith to him, He that is washed, needeth not, save to wash *his* feet, but is ^e clean every whit: and ye are clean, but not all. 11. For he ^f knew who should ^g betray him; therefore said he, Ye are not all clean. 12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13. Ye ^h call me Master, and Lord: and ye say well; for *so* I am. 14. ⁱ If I then *your* Lord and Master, have washed your feet,

Ee 4

feet;

^a Luk. 17. 8. — Make ready wherewith I may sup, and *gird* thyself, and serve me. Luk. 22. 27 — I am among you as he that *serveth*.

^b † See Mat 3. 14. John *forbad* him, saying, I have need to be baptized of thee, and *comest* thou to me? Luk. 5. 8. When Simon Peter saw it, he fell down at Je-¹⁰ sus knees, saying, *Depart* from me, for I am a *sinful* Man, O Lord.

^c † 1 Cor. 6. 11. † Eph. 5. 26. † Tit. 3. 5. † Heb. 10. 22. See on Joh. 3. 3, 5.

^d Psal. 51. 2. *Wash* me *throughly* from mine Iniquity, and cleanse me from my Sin.

^e † Joh. 15. 3. Now ye are *clean* through the Word which I have ²⁰ spoken unto you.

^f † Joh. 6. 64. There are some of you which believe not: For Jesus *knew* from the Beginning, who they were that believed not, ²⁵ and who should betray him.

^g Ver. 18, 21.

^h † Mat. 23. 8. Be not ye *called* Rabbi: for one is your Master, *even* Christ, and all ye are Brethren Luk. 6. 46. Why *call* ye me *Lord, Lord*, and do not the things which I say? Acts 2. 36. — God hath made that *same* Jesus whom ye crucified, both *Lord* and Christ. Rom. 14. 9. To this End Christ both died, and rose, and revived, that he might be Lord both of the Dead and Living. † 1 Cor. 8. 6 To us there is but *one* God the Father, of whom are all things, and we in him; and *one* Lord Je-¹⁵ sus Christ, by whom are all things, and we by him. † 1 Cor. 12. 3, 5. — No Man *can* say that Jesus is the *Lord*, but by the Holy Ghost. There are differences of Administrations, but the *same* Lord. Eph. 4. 5. One *Lord*. — † Phil. 2. 11. That every Tongue should confess, that Jesus Christ is *Lord*, to the Glory of God the Father.

ⁱ † Luk. 22. 27. — I am among you as he that *serveth*.

feet, * ye also ought to wash one anothers feet. 15. ^a I have given you an example, that ye should do as I have done to you. 16. Verily verily I say unto you, The ^a servant is not greater than his Lord, neither he that is greater than he that sent him. 17. If ye know these things, ^a happy are ye if ye do them. 18. ¶ I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that ^a eateth bread with me, hath lifted up his heel against me. 19. * Now [Or, from henceforth] I tell you ^a before it come, that when it is come to pass, ye may believe that I am *he*. 20. Verily verily I say unto you, ^a He that receiveth whomsoever I send, receiveth me: he that receiveth me, receiveth him that sent me. When Jesus had thus said, he was ^a troubled in spirit, and testified, and said, Verily verily, I say unto you; that one of you shall betray me. 22. Then the disciples looked one on another, doubting of whom he spake. 23. Now that Jesus was leaning on Jesus bosom, one of his disciples whom Jesus loved. 24. Simon Peter therefore beckened to him that he should

^a Rom. 12. 10. In Honour preferring one another. † Gal. 6. 1, 2. Brethren, if a Man be overtaken in a Fault, ye which are spiritual, restore such an one in the Spirit of Meekness; considering thy self lest thou also be tempted. Bear ye one anothers Burdens, and so fulfil the Law of Christ. 1 Pet. 5. 5. All of you be subject one to another.

^b † 1 Pet. 2. 21. † 1 Joh. 2. 6. See on Mat. 11. 29.

^c * Mat. 10. 24. * Joh. 15. 20. See on Luk. 6. 40.

^a † Jam. 1. 25. Whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a doer of the Work, this Man shall be blessed in his deed. Jam. 4. 17. To him that knoweth to do good, and doeth it not, to him it is Sin.

^c * Psal. 41. 9. Yea, mine own familiar Friend in whom I trusted, which did eat of my Bread, hath lifted up his Heel against me. † Mat. 26. 23. He that dipper his Hand with me in the Dish, the same shall betray me. Joh. 6. 64. The Words 30

under Ver. 11.

^a † Joh. 14. 29.

^a Mat. 11. 4. Art thou he that should come, or do we look for another? † Joh. 16. 4. These things have I told you, that when the Time shall come, ye may remember that I told you of them.

^b * Luk. 19. 16. See on Mat. 10. 40.

^a Mar. 3. 5. When he had looked round about on them with anger, being grieved for the Hardness of their Hearts.— Luk. 12. 51. I have a Baptism to be baptized with, and how am I straitened till it be accomplished! Joh. 12. 27. Now is my Soul troubled.—

^k † Acts 1. 17. He was numbered with us, and had obtained part of this Ministry. † 1 Joh. 2. 19. They went out from us, but they were not of us.— See on Luk. 22. 21.

^a † Joh. 19. 26. —The Disciple standing by whom he loved.— *John* is styled the Disciple whom Jesus loved, Joh. 20. 2. and Joh. 21. 7, 20.

He who it should be of whom he spake. 25. He
 g on Jesus breast, saith unto him, Lord, who is it?
 answered, He it is to whom I shall give a * sop,
 [sel] when I have dipped it. And when he had dip-
 op, he gave it to Judas Iscariot, the son of Simon.
 after the sop, ^m Satan entred into him. Then said
 to him, ^a that thou dost, do quickly. 28. Now no
 the table knew for what intent he spake this unto
 p. For some of them thought, because Judas had
 s, that Jesus had said unto him, Buy *those things* that
 need of against the feast: or that he should give
 ng to the poor. 30. He then having received the
 t immediately out: and it was night. 31. ¶ There-
 en he was gone out, Jesus said, Now is the Son of man
 ed, and ^a God is glorified in him. 32. ^r If God be
 in him, God shall also ^s glorifie him in himself, and
 ightway glorifie him. 33. Little children, yet a lit-
 e I am with you. Ye shall ^u seek me: and as I said
 e Jews, Whither I go, ye cannot come; so now I say
 u. 34. A ^a new commandment I give unto you,
 That

oh. 6. 70. Have not I
 you Twelve, and one of
 Devil? See on Ver. 2.
 the Note on Joh. 2. 19.
 h. 12. 6.

12. 23, 28. Heb. 1. 3.
 ing the *Brightness* of his
 d the exprefs Image of his
 and upholding all things
 Word of his Power, when
 by himself purged our
 down on the right Hand
 Majesty on high.

21. 19. This spake he,
 ng by what *Death* he should
 God.—

oh 17. 1, 5, 6. —Father,
 r is come, *glorifie* thy Son,
 y Son also may *glorifie* thee.
 ow, O Father, *glorifie* thou
 h thine own self, with the
 hich I had with thee before
 orld was. I have manifest-
 Name unto the Men which
 gayest me out of the 25

am. 2. 30. —Them that Ho-

nour me, I will honour.— † Joh.
 12 23.

^u * Joh. 7. 34. Ye shall seek me,
 and shall not find me: and where
 5 I am, thither ye cannot come.
 † Joh. 8. 21. I go my Way, and ye
 shall seek me, and shall die in your
 Sins: Whither I go, ye cannot
 come. † Joh. 16. 16. A little
 10 while and ye shall not see me: and
 again, a little while and ye shall
 see me, because I go to the Fa-
 ther.

^a † 1 Joh. 2. 7, 8. Brethren, I
 write no new Commandment unto
 you, but an old Commandment
 which ye had from the Beginning:
 the old Commandment is the
 Word which ye have heard from
 the Beginning. Again, a new Com-
 mandment I write unto you, which
 thing is true in him, and in you.—
 1 Joh. 3. 11. This is the Message
 that ye have heard from the Begin-
 ning, that we should love one ano-
 ther. 2 Joh. ver. 2. —Not as tho-

I wrote a *new Commandment* unto thee, but that which we had from the Beginning, that we love one another.

² Lev. 19. 18. Thou shalt love thy Neighbour as thy self. Mat. 22. 39. 40. The second is like unto it, Thou shalt love thy Neighbour as thy self. On these two Commandments hang all the Law and the Prophets. Mar. 12. 31. The second is like unto it, Thou shalt love thy Neighbour as thy self. Prov. 15. 17. Better is a Dinner of Herbs where love is, than a stalled Ox, and hatred therewith. † Joh. 15. 12, 17. This is my Commandment, That ye love one another, as I have loved you. These Things I command you, that ye love one another. Rom. 12. 9, 10. Let Love be without Diffimulation.— Be kindly Affectioned one to another; with brotherly love.— Rom. 13. 8, 9, 10. Owe no Man a-ny thing, but to love one another: for he that loveth another, hath fulfilled the Law. For this, thou shalt not commit Adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy Neighbour as thy self. Love worketh no ill to his Neighbour: therefore love is the fulfilling of the Law. 1 Cor. 13. 3, 13. Though I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not Charity, it profiteth me nothing. Now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity. See the whole Chapter. 1 Cor. 14. 1. Follow after Charity.— 1 Cor. 16. 14. Let all your things be done with Charity. 2 Cor. 6. 6. By pureness,— by love unfeigned, Gal. 5. 13, 14, 22. —By love serve

one another. For all the Law is fulfilled in one Word, even this, Thou shalt love thy Neighbour as thy self. The Fruit of the Spirit is Love.— Gal. 6. 2. Bear ye one anothers Burdens, and so shall ye fulfil the Law of Christ. † Eph. 5. 2. In love, as Christ also loved us.— Phil. 1. 9. This I pray for you, that your love may abound yet more in Knowledge, and in Judgment. Col. 3. 14. That your Hearts may be comforted, knit together in Love.— Col. 3. 14. Above all these things, cherish Charity, which is the Bond of Peace. 1 Thes. 3. 12. That we may make you to increase and abound in love one towards another, and all Men, even as we do towards you. 1 Thes. 4. 9. As touching brotherly love, ye need not be written unto you: for ye yourselves are taught of God to love one another. 1 Tim. 1. 5. The End of the commandment is Charity, out of a pure Heart, and of a good Conscience, and of Faith unfeigned. 1 Tim. 11. —Follow after Righteousness, Faith, Love, Peace, Meekness. 2 Tim. 2. 22.—Follow after Righteousness, Faith, Charity. 13. 1. Let brotherly love continue. Jam. 2. 8. If ye fulfil the Law according to the Scripture, ye shall love thy Neighbour as thy self. 1 Pet. 1. 22. See ye have purified your Souls in obeying the Truth through the unfeigned Love of God, with a pure Heart fervently. 2. 17. —Love the Brethren. 1 Pet. 3. 8. —Love as Brethren, pitiful, be courteous. 1 Pet. 4. 9. Above all things have fervent Charity among your selves: for Charity shall cover the multitude of sins. 2 Pet. 1. 7. [Add] to goodness, brotherly-kindness, to brotherly

one another. 35. ^b By this shall all men know are my disciples, if ye have love one to another. mon Peter said unto him, Lord, whither goest thou? wered him; Whither I go, thou canst not follow me at thou ^c shalt follow me afterwards. 37. Peter to him, Lord, why cannot I follow thee now? lay down my life for thy sake. 38. Jesus an- him, Wilt thou lay down thy life for my sake? verily I say unto thee, The cock shall not crow, till ft denied me thrice.

CHAP.

15. 1 Joh. 2. 9, 10, 11. saith he is in the Light, *th his Brother*, is in Dark- n until now. He that is Brother abideth in the nd there is none occasion ling in him. But he that his Brother is in Dark- 1 Joh. 3. 10, 11, 14, 16, — Whofoever doth not 10 usness, is not of God, nei- that *loveth not his Brother*. s is the Message that ye m the Beginning, *that we ve one another*. — He that 15 *not his Brother* abideth in s Hereby perceive we e of God, because he laid is Life for us: and we o *lay down our Lives for the* 20 My little Children, let *ve in Word*, neither in Tongue, Deed and in Truth. This is mament, that we should on the Name of his Son 25 Christ, and *love one another*, gave us Commandment. 1 7, 8, 11, 20, 21. Beloved, *ve one another*: for Love is ; and every one that *loveth* 30 of God, and knoweth God. t *loveth not*, knoweth not for God is love. Beloved,

If God so loved us, we ought also to *love one another*. If a Man say I love God, and *hateth his Brother*, he is a *Liar*: for he that *loveth not his* 5 *Brother* whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from him, that he who loveth God, *love his Brother also*.

10 ^b † 1 Joh. 2. 5. Whofo *keepeth his Word*, in him verily is the Love of God perfected: hereby know we that we are in him. † 1 Joh. 4. 20. *The Words under* Ver. 34.

^c Joh. 21. 18. — When thou shalt be old, thou shalt *stretch forth thy Hands*, and another shall *gird thee*, and carry thee whither thou wouldst not. † 2 Pet. 1. 14. Knowing that shortly I must *put* 20 off this my Tabernacle, even as our Lord Jesus Christ hath shew- ed me † Acts 12. 3, 4. He [He- rod] proceeded farther to take *Pe-* 25 *ter also*. And when he had apprehended him, he put *him in Pri-* son.—

^d Mar. 14. 31. He spake the more vehemently, If I *should die* with thee, I will not deny thee in any wise. See on Mat. 26. 33, 34.

C H A P. XIV.

LET not your heart be ^a troubled: ye believe in ^b believe also ^b in me. 2. In my Fathers house are ^c mansions; if it were not so, I would have told you: ^d to prepare a place for you. 3. And if I go and ^d prepare place for you, I will ^e come again and receive you unto myself, that ^f where I am, *there* ye may be also. 4. And ^g ther I go ye know, and the ^h way ye know. 5. The ⁱ saith unto him, Lord, we know not whither thou goest, how can we know the way? 6. Jesus saith unto him, the ^j way, and the ^k truth, and the ^l life: ^m no man cometh unto the Father but by me. 7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9. Jesus saith unto him, Have I been so long time with you, and yet thou not known me, Philip? ⁿ he that hath seen me,

^a Ver. 27, 28. ^b Joh. 16. 22. — I will see you again, and your Heart shall rejoice, and your Joy no Man taketh from you.

^c Act. 8. 37. I believe that Jesus Christ is the Son of God.

^d Joh. 16. 16. — I go to the Father. ^e Joh. 13. 33, 36.

^f Heb. 6. 20. Whither [*viz.* within the Vail] the Fore-runner is for us entered, even Jesus.—

^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

1. 11.

^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

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Father; and how sayst thou *then*, shew us the Fa-
 10. Believest thou not that ^a I am ^o in the Father, and
 her in me? the words that ^p I speak unto you, I
 ot of my self; but the Father that dwelleth in me, he
 he works. 11. Believe me that I *am* in the Father,
 Father in me: or ^r else believe me for the very
 ake. 12. Verily verily I say unto you, He that ^s be-
 on me, the works that I do, shall he do also, and
 r *works* than these shall he do; because I go unto my
 13. And whatsoever ye shall ^a ask in my name,
 ll I do, that the Father may be glorified in the Son.
 e shall ask any thing in my name, I will do it. 15.
 e ^b love me, (1) keep my Commandments. 16. And
 I will

17. 20.

1. 10. 38. Though ye be-
 me, believe the Works:
 nay know and believe that
 er *is in me*, and I *in him*.⁵
 7. 21, 23. That they all
 one, as thou, Father, art in
 I *in thee*.— I in them, and
 me, that they may be
 rfect in one.—

oh. 5. 19. The Son can *do*
 of himself, but what he
 e Father do. † Joh. 8. 38.
 . See on Joh. 7. 16.

. 3. 2. —No Man can *do*
 iracles that thou *dost* except
 with him.

. 5. 36. I have a greater
 than that of John: for the
 hich the Father hath given
 inish, the same *Works* which²⁰
 ar witness of me, that the
 hath sent me.

Mat. 21. 21. See on Mat.

^a See on Mar. 16. 17, 18.

^a † Mat. 21. 22. † Mar. 11. 24.
 † Joh. 15. 7. † Joh. 16. 23. † 1
 Joh. 3. 22. † 1 Joh. 5. 14. See on
 Mat 7. 7.

^b † Ver. 21, 23. † Joh. 15. 10,
 14. If ye keep my Commandments,
 ye shall abide in my Love —Ye
 are my Friends if ye do whatso-
 ever I command you. † 1 Joh. 5.
 3. This is the Love of God, that
 we keep his *Commandments*: and
 his Commandments are not grie-
 vous. 1 Joh. 3. 24. He that keep-
 eth his *Commandments* dwelleth in
 him.— 1 Joh. 2. 3, 5. Hereby
 do we know that we know him,
 if we keep his *Commandments*.
 Whoso keepeth his *Word*, in him
 verily is the Love of God perfect-
 ed. 2 Joh. ver. 6. This is *Love*,
 that we walk in his *Command-
 ments*.—

We may hence learn, that all *Pretensions* to love God, if we *refuse*
 him, are vain and of no Account. We may farther learn, that
 tive which should *influence* us to obey God, and to perform every
 id Part of Religion should be Love. The first *Beginnings* of Conver-
 ay probably arise from *fear* of Punishment, but we must not stop
 for the great Principle we should be governed by, and which will
 our Obedience easie and delightful, is Love, not a slavish Fear. A
 it performs the same Actions and Commands which a Child does,
 ey are not so acceptable and pleasing; because the former acts
 only

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth in you, and shall be in you. 18. I will not leave you comfortless [Or, Orphans]; I will come to you. 19. Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also. 20. At that day ye shall know, that I am in my Father, and you in me, and I in you. 21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him. 22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? 23. Jesus answered and said unto him, If a man love me, he will keep

* Joh. 15. 26.

† Joh. 16. 7. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. † Rom. 8. 25, 26. If we hope for that we see not, then do we with Patience wait for it. Likewise the Spirit also helpeth our Infirmities.—

† Ver. 26. Joh. 15. 26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. † Joh. 16. 13. When he the Spirit of Truth is come, he will guide you into all Truth.— † Joh. 4. 6.—Hereby know we the Spirit of Truth from the Spirit of Error.

† 1 Cor. 2. 14. The natural Man receiveth not the Things of the Spirit of God: for they are foolishness to him; neither can he know them, because they are spiritual-

ly discerned.

† 1 Cor. 3. 16. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.

† Mat. 28. 20.—Lo, I am with you *always* even unto the End of the World.

† Ver. 3, 28.

† Joh. 16. 16. A little while and ye shall not see me: and again, a little while and ye shall see me:—

† Joh. 11. 25. I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live. 1 Thel. 4. 14. If we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

^k See on Ver. 10.

^l See on Ver. 15.

^m See the Note on Mat. 10.

3. ⁿ Ver. 15, 21.

only on a mercenary View of Reward, or out of Fear of Punishment; but the latter is influenced by a filial Sense of Love and Duty. I would not discourage those, who as yet act on no higher Views; but I would exhort them to labour after that State which will render all their religious Performances a Delight and Joy to themselves, as well as more pleasing to God.

words: and my Father will love him, and we me unto him, and make our abode with him. 24.

loveth me not, keepeth not my Sayings: and the high you hear, is not mine, but the Fathers which

25. ^a These things have I spoken unto you, being not with you. 26. But the ^b Comforter, *which is the*

ghost, whom the ^c Father will send in my name, he teach you all things, and bring all things to your re-

nance, whatsoever I have said unto you. 27. ^d Peace with you, my peace I give unto you: not as the

giveth, give I unto you. Let not your heart be trou- either let it be afraid. 28. Ye have heard how ^e I said

u, ^f I go away, and come *again* unto you. If ye love ye would rejoice, because I said, I go unto the Fa-

or my ^g Father is greater than I. 29. And now I told you before it come to pass, that when it is come

ye might believe. 30. Hereafter I will not talk much u: for the ^h prince of this world cometh, and hath

nothing

1. 2. 10. Sing and rejoice, *et* of Zion: for do, I

I will dwell in the midst: saith the Lord. ⁱ 1 Joh.

If that which ye have om the beginning *remain*

ye also shall continue in and in the Father. ^j Rev.

ehold, I stand at the Door ^k 10

ck: if any Man hear my und open the Door, I will

o him, and will sup with d he with me.

oh. 5. 38. Ye have not his ding in you.— See on Ver. 15

16.1. These things have I into you, that ye should

offended. ^l 16.

on Luk. 24. 49. Joh. 12. 16. These things

ood not his Disciples at the out *when Jesus was glorified,*

remembered they that these were written of him, and

ey had done these things im. ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

ⁱ 1 Joh. 2. 20, 27. Ye have an *Un-* *tion* from the holy One, and ye

know all things. The Anointing which ye have received of him, at-

bideth in you, and ye need not that any Man teach you: But as

the same anointing *teacheth* you all things, and is truth, and is no

lie.— ^a Phil. 4. 7. ^b Col. 3. 15. See on Joh. 16. 33.

^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

^c Luk. 24. 51. It came to pass while he blessed them, he *was parted*

ed from them, and carried up into Heaven.

^d See Joh. 5. 18. The Jews sought the more to kill him, be-

cause he not only had broken the Sabbath, but said also that God

was his *Father*, making himself equal with God. Joh. 10. 29. My

Father which gave *them* me, is greater than all.— ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee}

nothing in me. 31. But that the world may know the love the Father; and as the Father ^a gave me commandment, even so I do. Arise, let us go hence.

C H A P. XV.

I AM the ^b true vine, and my Father is the ^c husband. 2. ^d Every Branch in me that beareth not ^e fruit, he keth away: and every *branch* that beareth fruit, he keepeth it, that it may bring forth more fruit. 3. Now ye are ^b through the word which I have spoken to you. 4. ⁱ I am in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. 5. I am the vine, ye *are* the branches: that abideth in me, and I in him, the same bringeth forth much ^k fruit: for ^l without me [Or, *severed from*

^a † Joh 10. 18. No Man taketh it from me, but I lay it down of my self: I have Power to lay it down, and I have Power to take it again. This *Commandment* have I received of my Father. Phil. 2. 8. Being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross. Heb. 10. 5. When he cometh into the World, he saith, Sacrifice and Offering thou wouldst not, but a Body hast thou prepared me. He. 10. 5. The Lord God hath opened mine Ear, and I was not *rebellious*, neither turned away my Back.

^b See on Mat. 21. 33.

^c 1 Cor. 3. 9. — Ye are God's Husbandry. —

^d * Mat. 15. 13. Every *Plant* which my heavenly Father hath not planted, shall be rooted up.

^e Gal. 5. 22. The *Fruit* of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, &c. Eph. 5. 9. The *Fruit* of the Spirit is in all Goodness, and Righteousness, and Truth.

^f Luk. 13. 7. Then said he unto the Dresser of his Vineyard, Behold, these three years I come seeking Fruit on this Fig-tree, and find none: cut it down, why cum-

breth it the Ground? Mat. 41, 42. The Son of Man shall forth his Angels, and they shall gather out of his Kingdom all things that offend, and they shall do iniquity; and shall cast them into a Furnace of Fire: there shall be weeping and gnashing of teeth. * Joh. 15. 10. — Ye are but not all.

^h † Joh. 17. 17. Sanctified through thy Truth; thy Word is Truth. † Eph. 5. 26. That we might *sanctify* and cleanse in the Word of Water by the Word. † 1 Cor. 6. 11. Seeing you have purified your Souls in obeying the Truth, the Spirit. —

ⁱ * Col. 1. 23. If ye continue in the Faith grounded and settled, and be not moved away from the Hope of the Gospel. — 1 Joh. 6. He that saith he abideth in me, ought himself also so to walk, as he walked.

^k † Hos. 14. 8. — I am like a green Fir-tree, from the end of the Fruit found: † Phil. 1. 11. — I am filled with the *Fruits* of Righteousness, which are by Jesus Christ to the Glory and Praise of God. † Phil. 4. 13. I can do all things.

hing. 6. If a man abide not in me, ^m he is cast
branch, and is withered; and men gather them,
^{em} into the fire, and they are burned. 7. If ye a-
e, and my words abide in you, ye shall ⁿ ask what
und it shall be done unto you. 8. ^o Herein is my
lorified, that ye bear much fruit, ^p so shall ye be
ples. 9. As the Father hath loved me, so have I
u: ^a continue ye in my love. 10. If ye ^r keep my
lments, ye shall abide in my love: even as I have
Fathers commandments, and abide in his love. 11.
ings have I spoken unto you, that my joy might re-
you, and that ^a your ⁿ joy might be full. 12. This is
mandment, that ye ^a love one another, as I have lov-
13. ^b Greater love hath no man than this, that

Ff

a

Christ which strengthen-

it. 3. 10. Mat. 7. 19. Every
rich bringeth not forth
it is *hewn down*, and *cast in-*
re.

on Mat. 7. 7.

at. 5. 16. Let your Light
before Men, that they may
good *Works*, and *glorifie*
ther which is in Heaven.

1. 11. *The Words under Ver.*

at. 2. 12. Having your Con-
honest among the Gen-
that whereas they speak a-
you as evil Doers, they may
at good *Works* which they
ehold, *glorifie* God in the
Visitation. Psal. 92. 13.

that be planted in the House
Lord, shall flourish in the
of our God.

h. 8. 31. If ye *continue* in
ord, then are ye my *Disci-*
pled.

ide ver. 21. *Keep* your selves
Love of God, looking for
ercy of our Lord *Jesus Christ*
ternal Life.

See on Joh. 14. 15.

Joh. 16. 24.

Joh. 17. 13. These things I
in the World, that they
t have my *joy* fulfilled in
selves, Joh. 16. 24. — Ask, 35

and ye shall receive, that *your joy*
may be full. 2 Joh. Ver. 12. — I
trust to come unto you, and speak
Face to Face, that *our joy* may be
full. 1 Joh. 1. 4. These things
write we unto you, that *your joy*
may be full.

* * 1 Thess. 4. 9. † 1 Pet. 4.

8. * 1 Joh. 3. 11. † 1 Joh. 4. 21.

See on Joh. 13. 34.

^b Joh. 10. 11. I am the good
Shepherd: the good Shepherd *giv-*
eth his Life for the Sheep. Joh. 3.

16. God so *loved* the World, that he
15. *gave* his only begotten Son, that
whosoever believeth in him should
not perish, but have everlasting
Life. † Rom. 5. 8. God commend-

eth his Love towards us, in that
while we were yet Sinners *Christ*
died for us. † Eph. 5. 2. Walk in
Love, as *Christ* also hath loved us,

and *given himself* for us, an Offer-
ing and a Sacrifice to God. — † 1

Pet. 3. 18. *Christ* also hath once
suffered for *Sins*, the just for the un-
just. — † 1 Joh. 3. 16. Hereby per-
ceive we the Love of God, because

he *laid down* his Life for us. — † 1
Joh. 4. 9. In this was *manifested* the
Love of God towards us, because

that God sent his only begotten
Son into the World, that we might
live through him.

430 *Tear of our Lord* 33. St. J O H N XV.
 a man lay down his life for his friends. 14. Ye are my
 friends, if ye do whatsoever I command you. 15. Hence-
 forth I call you not servants; for the servant knoweth not
 what his Lord doth; but I have called you friends; for
 things that I have heard of my Father, I have made known
 unto you. 16. Ye have not chosen me, but I have chosen
 you, and ordained you, that you should go and bring
 forth fruit; and that your fruit should remain: that what-
 soever ye shall ask of the Father in my name, he may
 give it you. 17. These things I command you, that ye
 love one another. 18. If the world hate you, ye know
 that it hath hated me before it hated you. 19. If ye were of the
 World, the World would love its own: but because ye
 are not of the world, but I have chosen you out of the
 World.

* *a Church.* 30, 3. Art not thou
 our God, who didst drive out the
 Inhabitants of this Land before
 thy People Israel, and gavest it to
 the Seed of Abraham thy Friend for-
 ever? Mai. 4. 8. Thou Israel art
 my Servant, Jacob I have chosen,
 the Seed of Abraham my Friend.
 Jam. 2. 23, Abraham believed God,
 and it was imputed to him for
 Righteousness: and he was called
 the Friend of God. † See Mat. 12.
 50. Whosoever shall do the Will
 of my Father which is in Heaven,
 the same is my Brother, and Sister,
 and Mother. See on Joh. 14. 18.
 † See Gen. 18. 17. The Lord
 said, Shall I hide from Abraham
 that thing which I do?
 † Joh. 17. 8, 26. I have given up-
 to them the Words which thou gav-
 est me; and they have received
 them, and have known surely that
 I came out from thee.— I have de-
 clared to them thy Name, and will
 declare it. Acts 20. 27. I have
 not shunned to declare unto you all
 the Counsel of God. Eph. 1. 9.
 Having made known unto us the
 Mystery of his Will, according to
 his good Pleasure, which he hath
 purposed in himself. Eph. 3. 5.
 Which in other Ages was not
 made known unto the Sons of Men,
 as it is now revealed unto his holy

Apostles and Prophets by the Spi-
 rit.
 † 1 Joh. 4. 10, 19. Herein
 Love, not that we loved God, but
 that he loved us, and sent his Son
 to be the Propitiation for our Sins.
 We love him, because he first lov-
 ed us.
 † Mat. 28. 19. † Mar. 16. 15.
 See on Joh. 20. 21.
 † Col. 1. 6. Which Gospel
 is come unto you; as it is in all
 the World, and bringeth forth fruit,
 as it doth also in you, since the
 Day ye heard of it, and knew the
 Grace of God in Truth.
 † Joh. 4. 36. He that reapeth
 receiveth Wages, and gathereth fruit
 unto Life eternal: that both he
 that soweth, and he that reapeth,
 may rejoice together.
 † See on Mat. 7. 7.
 † See on Joh. 13. 34.
 † Mat. 10. 25. It is enough for
 the Disciple that he be as his Ma-
 ster, and the Servant as his Lord.
 † 1 Joh. 3. 13. Marvel not, my Bre-
 thren, if the World hate you.
 † 1 Joh. 4. 5. They are of the
 World: therefore speak they of
 the World, and the World hear-
 eth them.
 † Joh. 17. 14. I have given
 them thy Word; and the World hat-
 eth them.

World, therefore the World hateth you. 20. Remember
word that I said unto you, The servant is not greater
in the Lord. If they have persecuted me, they will also
persecute you: if they have kept my saying, they will
keep yours also. 21. But all these things will they do un-
to you for my names sake, because they know not him
that sent me. 22. If I had not come, and spoken unto
them, they had not had sin: but now they have no cloak
for excuse for their sin. 23. He that hateth me, hateth
my Father also. 24. If I had not done among them the
works which none other man did, they had not had sin:
Ff 2 but

that hated them, because they are
of the World, even as I am not
of the World.

† Mat. 10. 24. † Joh. 13. 16.
see on Luk. 6. 40.

† Ezek. 3. 7. But the House of
Israel will not hearken unto thee;
or they will not hearken unto

† Joh. 16. 3.

† Mar. 5. 22. Blessed are ye when
men shall revile you, and persecute
you, and shall say all manner of
evil against you falsely, for my sake.

† Mat. 10. 23. Ye shall be hated
of all men for my names sake. † Mat.

24. 9. Then shall they deliver you
up to be afflicted, and shall kill
you: and ye shall be hated of all
Nations for my Names sake.

† 1 Cor. 1. 8. Which none of
the Princes of this World know:
for had they known it, they would
not have crucified the Lord of
Glory. † Tim. 1. 13. Who was
before a Blasphemer, and a Perse-
cutor, and Injurious. But I ob-
tained Mercy, because I did it
ignorantly in unbelief:

† Joh. 7. 46. The Officers an-
swered, Never Man spake like this
Man. † Joh. 9. 41. If ye were
blind, ye should have no Sin: but
now ye say, We see; therefore your
sin remaineth. Mat. 9. 28, 29. 35

The People were astonished at his
Doctrines. For he taught them as
one having Authority, and not as

the Scribes.

† Luk. 12. 47. That Servant
which knew his Lord's Will,
and prepared not himself, neither
did according to his Will, shall
be beaten with many Stripes.

Acts 17. 30. Now [God] com-
mandeth all Men every where to
repent. † Rom. 1. 20, 21, 22. The

invisible Things of him from the
Creation of the World are clearly
seen. — So that they are with-
out excuse. Because when they

knew God, they glorified him not as
God, neither were thankful, but
became vain in their Imaginations;

and their foolish Heart was dark-
ned. Who knowing the Judgment of
God, that they which commit such

things are worthy of Death, not on-
ly do the same, but have pleasure
in them that do them. Rom. 2.

17, 18, 23. Behold, thou art cal-
led a Jew, and rekest in the Law;
and makest thy boast of God; and

knowest his Will, and approvest the
things that are more excellent, be-
ing instructed out of the Law;

Thou that makest thy boast of the
Law, through breaking the Law;
dishonourest thou God? † Jam.

4. 17. To him that knoweth to do
good, and doeth it not; to him it is
Sin.

† 1 Joh. 2. 23. Whosoever de-
ceiveth the Son, the same hath not the
Father.

See on Joh. 7. 31.

a man lay down his life for his friends. 14. Ye are
 * friends, if ye do whatsoever I command you. 15. For
 forth I call you not servants; for the servant knoweth
 what his Lord doth; but I have called you friends; for
 things that I have heard of my Father, I have * made
 unto you. 16. Ye have not * chosen me, but I have
 you, and * ordained you, that you should go and
 forth fruit; and ~~that~~ your fruit should * remain: that
 soever ye shall * ask of the Father in my name, I
 give it you. 17. These things I command you, that
 ye love one another. 18. If the world hate you, ye
 that it ~~h~~ hated me before it ~~h~~ated you. 19. If ye were
 of the World, the ¹ World would love its own: but ye
 are ^{not} of the world, but I have chosen you out of

* *Chap. 30, 2.* Art not thou
 our God, who didst drive out the
 Inhabitants of this Land before
 thy People Israel, and gavest it to
 the Seed of Abraham *thy Friend* for
 ever? *Mai. 41, 8.* Thou Israel art
 my Servant, Jacob I have chosen,
 the Seed of *Abraham my Friend.*
Jam. 2, 23. Abraham believed God
 and it was imputed to him for
 Righteousness: and he was called
 the *Friend of God.* † See *Mai. 12,*
50. Whosoever shall do the Will
 of my Father which is in Heaven,
 the same is my *Brother, and Sister,*
 and *Marbet.* See on *Joh. 14, 19.*

^b † See Gen. 18. 17. The Lord said, *Shall I hide from Abraham, that thing which I do?*

^c Joh. 17. 8, 26. I have *given* unto them the *Words* which thou gavest me; and they have received them, and have known surely that I came out from thee.— I have *declared* to them thy Name, and will declare it. ∴ Acts 20. 27. I have not shunned to *declare* unto you *all* the Counsel of God. Eph. 1. 9. Having *made known* unto us the Mystery of his Will, according to his good Pleasure, which he hath ³ purposed in himself. Eph. 3. 5. Which in other Ages was not made known unto the Sons of Men, as it is *now* revealed unto his holy

Apostles and Prophets by
rit.

Love, not that we loved God,
that He loved us, and sent his
only Son to be the Propitiation for our
sins. We love him, because he first
loved us.

See on 16h. 20. 21.

† Col. 1. 6. Which
is come unto you; as it is
the World, and bringeth forth
as it doth also in you,
Day ye heard of it, and
Grace of God in Truth.

Job. 4. 38. He that receiveth Wages, and gathereth himself unto Life eternal: that he may sow, and he that may rejoice together.

See on Mat. 7. 7.

ⁱ See on Joh. 13. 34.

* Mat. 10:25. 'It is enough for the Disciple that he be as his Master, and the Servant as his Lord.'

1 John. 3. 13. Marvel not, my
brethren, if the World hate you.

† 1 Joh. 4: 5. They are of the World: therefore speak they of the World, and the World heareth them.

in + Job. 17. 14, I have
them thy Word; and the

Very Dear Lord

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shall deliver him
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that in the latter
Times

but now have they both seen, and hated both me and Father. 25. But *this cometh to pass* that the word might fulfilled that is written in their law, they ^a hated me without a cause. 26. But ^b when the Comforter is come, who will send unto you ^c from the Father, *even* the Spirit of truth which proceedeth from the Father, he shall testify of me. 27. And ye also shall bear ^d witness, because ye have seen with me ^e from the beginning.

C H A P. XVI.

TH E S E things have I spoken unto you, that ye should not be ^f offended. 2. They shall ^g put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doth God service. 3. ^h These things will they do unto you, because they have not known the Father, nor me. 4. But ⁱ these things have I told you, that when the time shall come, ye may remember

^a * Psal. 35. 19. Let not them which are mine Enemies *wrongfully* rejoice over me: neither let them wink with the Eye, that hate me *without a Cause*. † Psal. 69. 4. They that hate me *without a Cause* are more than the Hairs of mine Head.—

^b * Joh. 14. 16, 26. † Joh. 16. 7. See on Luk. 24. 49.

^c † A&T. 2. 33. Having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

^d † A&T. 1. 8, 22. † A&T. 5. 32. See on Luk. 24. 48.

^e † Luk. 1. 2. —Which from the Beginning were Eye-witnesses and Ministers of the Word. † 1 Joh. 1. 1, 3. That which was from the Beginning, which we have heard, which we have seen with our Eyes, which we have looked upon. —Declare ye unto you.

^f † Mat. 11. 6. Blessed is he whosoever shall not be *offended* in me.

^g † Joh. 9. 22, 34. The Jews had agreed already, that if any Man did confess that he was Christ, 30

he should be *put out* of the synagogue. — They cast him out. † Joh. 12. 42. Among the Rulers also many believed on him, but because of the Pharisees, did not confess him, lest they should be *put out* of the Synagogue.

^h Acts 7. 58. [They] cast him out of the City, and stoned him.

ⁱ Acts 8. 1. There was a great persecution against the Church which was at Jerusalem. — Acts 9. 1. yet breathing out Threatnings and Slaughter against the Disciples of the Lord, went to Jerusalem.

23. 14. —We have bound ourselves under a great Curse, that we will eat nothing until we have killed Paul. Acts 26. 9. I thought with myself, that I had to do many things contrary to the Name of Jesus of Nazareth.

3. 6. Concerning Zeal, persecuting the Church. —

See on Joh. 15. 21.

^k † Joh. 13. 19. Now I tell you before it come, that when it is to pass, ye may believe that I have said the truth.

In Joh. 24. 29. the Word is used in the same sense.

that I told you of them. And these things I said not unto you
 : the beginning, because I was with you. 5. But now I go
 y way to him that sent me, and none of you asketh me,
 Whither goest thou? 6. But because I have said these things
 nto you, sorrow hath filled your heart. 7. Nevertheless, I
 ell you the truth; It is expedient for you that I go away:
 or if I go not away, the ^m Comforter will not come unto
 ou; but ⁿ if I depart, I will send him unto you. 8. And
 when he is come, he will ^o * reprove [Or, *convince*] the
 world of sin, and of righteousness, and of judgment: 9. ^p Of
 in, because they believe not on me; 10. ^q Of righteous-
 ness, because I go to my Father, and ye see me no more;
 11. ^r Of judgment, because the ^s prince of this World is
 judged. 12. I have yet many things to say unto you, but ye
 cannot ^u bear them now. 13. Howbeit, when he the ^t Spi-
 rit of truth is come, he will ^b guide you into all truth: for
 he shall not speak of himself; but whatsoever he shall hear,
 that shall he speak: and he will ^c shew you things to come.

Ff 3

14

¹ † See Mat. 9. 15. Can the Children of the Bride-chamber mourn, as long as the *Bridegroom* is with them—?

^m † Joh. 14. 16, 26. † Joh. 15. 5
 26. See on Luk. 24. 49.

ⁿ † Acts 2. 33. Being by the right Hand of God exalted, and having *received* of the Father the *Promise* of the Holy Ghost, he hath shed forth this, which ye now see and hear. † Eph. 4. 8. When he ascended up on high, he led Captivity captive, and *gave Gifts* unto Men.

^o † Acts 2. 37. Now when they heard *this*, they were *pricked* in their *Heart*, and said unto Peter, and the rest of the Apostles, Men and Brethren, what shall we do?

^p Acts 7. 54. When they heard these things they were *cut to the Heart*, and they gnashed on him with their Teeth.

^q † Acts 2. 32. This *Jesus* hath God *raised up*, whereof we all are Witnesses.

^r † Acts 26. 18. To open their Eyes, and to turn them from Dark-ness to Light, and from the Power

of Satan unto God.—

^s † See on Joh. 12. 31.

^u Ver. 6. See on Mar. 4. 33.

^a See on Joh. 14. 17.

^b See on Joh. 14. 26.

^c Acts 11. 28. There stood up one of them, named *Agabus*, and signified by the *Spirit*, that there should be great Dearth throughout all the World, which came to pass in the Days of Claudius Cesar.

Acts 13. 1. Now there were in the Church that was at Antioch, certain *Prophets* and Teachers, as Barnabas, and Simeon which was called Niger, and Lucius of Cyrene, and Manaen.— Acts 20. 23. The Holy Ghost witnesseth in every City, saying, that Bonds and Afflictions abide me [Paul].

Acts 21. 11. [Agabus].—Took Pauls girdle, and bound his own Hands and Feet, and said, Thus saith the Holy Ghost, *so shall the Jews at Jerusalem* bind the Man that owneth this Girdle, and shall deliver him into the Hands of the Gentiles.

1 Tim. 4. 1. Now the *Spirit* speaketh expressly, that in the latter Times

14. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. 15. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you. 16. A little while and ye shall not see me: and again, a little while and ye shall see me, because I go to the Father. 17. Then said *some* of his Disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall see me: and, Because I go to the Father? 18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me? 20. Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. 21. A Woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that

Times some shall depart from the Faith.— Eph. 4. 1. He gave some Apostles: and some Prophets.—

† Joh. 17. 10. See on Mat. 11. 27. and on Mat. 28. 18.

Ver. 5. † Joh. 7. 33. Yet a little while I am with you, and then I go unto him that sent me. † Joh. 13. 33. Little Children, yet a little while I am with you.— † Joh. 14. 19. Yet a little while, and the World seeth me no more: but ye see me: because I live, ye shall live also.

Psal. 145. 19. He will fulfil the Desire of them that fear him.—

Luk. 23. 27. There followed him a great Company of People, and of Women, which also bewailed and lamented him. Luk. 24. 17. What manner of Communications are these that ye have one to another, as ye walk and are sad?

Acts 2. 46. They continuing daily with one accord in the Temple, and breaking Bread from House to House, did eat their

Meat with gladness and singleness of Heart. Acts 5. 41. They departed from the Presence of the Council, rejoicing that they were counted worthy to suffer shame for his Name. Acts 13. 52. The Disciples were filled with Joy, and the Holy Ghost. Thel. 4. 17. 18. Then we which are alive and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air: and so shall we be ever with the Lord. Wherefore comfort one another with these Words.

† Isa. 26. 17. Like as a Woman with Child, that draweth near the Time of her Delivery, is in Pain, and crieth out in her Pangs; so have we been in thy Sight, O Lord.

Gen. 3. 16. Unto the Woman He said, I will greatly multiply thy Sorrow and thy Conception; in Sorrow thou shalt bring forth Children.—

Gen. 31. 6. Sarah said, God hath

man is born into the world. 22. And ye now there-
 ye sorrow; but I will see you again, and¹ your heart
 joyce, and your joy no man taketh from you. 23.
 that day ye shall ask me nothing: Verily verily
 to you, Whatsoever ye shall^{*} ask the Father in my
 he will give¹ it you. 24. Hitherto have ye asked no-
 in my name: ask, and ye shall receive, that¹ your
 may be full. 25. These things have I spoken unto you in
 words [Or, *Parables*]: the time cometh when I shall no
 speak unto you in^{*} Proverbs [Or, *Parables*], but I shall
 ou plainly of the Father. 26. At that day ye shall
 my name: And I say not unto you, that I will pray
 ther for you: 27. For the Father himself loveth
 because ye have loved me, and have^o believed that I
 out from God. 28. I^a came forth from the Father,
 I come into the world: again, I leave the world, and
 the Father. 29. His disciples said unto him, Lo, now
 st thou plainly, and speakest no^{*} Proverb [Or, *Para-*
 30. Now are we sure that thou^r knowest all things,
 edest not that any man should ask thee: by¹ this we
 e that thou^a camest forth from God. 31. Jesus an-

F.f 4.

swered

ade me to laugh, so that all
 ar will laugh with me.

oh. 14. 1. Let not your Heart
 ible: ye believe in God,
 also in me. † Joh. 20. 20. s
 vere the Disciples glad when
 w the Lord. Luk. 24. 41,
 hile they yet believed not;
 and wondred, he said unto
 Have ye here any Meat? 10
 4. 17. Our light Affliction;
 is but for a Moment, *worketh*
 a far more exceeding and
 Weight of Glory. 1 Pet.
 Whom having not seen, ye 15
 n whom though now ye see
 ot, yet believing, ye *rejoice*
 y unspeakable and full of Glo-
 ce on Ver. 20.

oh. 15. 16. See on Mat. 7. 7. 20
 oh. 15. 11.

Joh. 1. 4. These things write
 to you, that your Joy may be

oh. 14. 21, 23. He that hath 25
 ommandments, and keepeth

them, he it is that loveth me: and
 he that loveth me, shall be loved of
 my Father, and I will love him,
 and will manifest my self to him.
 — If a Man love me, he will keep
 my Words: and my Father will
 love him:—

^a Joh. 8. 42. If God were your
 Father, ye would love me: for I
 proceeded forth and came from
 God.— Joh. 13. 3. Jesus know-
 ing that the Father had given all
 things into his Hands, and that he
 was come from God, and went to
 God.— Joh. 3. 13. No Man
 hath ascended up to Heaven, but
 he that came down from Heaven, e-
 ven the Son of Man which is in
 Heaven.

^o † Joh. 17. 8.

^a † Joh. 13. 3. The Words under
 Ver. 27.

^r † Joh. 21. 17. He [Peter] said
 unto him, Lord, thou knowest all
 things.

^a Joh. 17. 8.

ferred them, Do ye now believe? 32. * Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to * his own [Or, *his own home*], and shall leave me lone: and yet I am not alone, because the Father is with me. 33. These things I have spoken unto you, that when ye might have peace. In the World ye shall have tribulation: but be of good cheer, I have overcome the World.

CH

* * Mar. 26. 31. All ye shall be offended because of me this Night: for it is written, I will smite the Shepherd, and the Sheep of the Flock shall be scattered abroad. *The like Words are in Mar. 14. 27.*

† Joh. 20. 10. Then the Disciples went away again unto their own home.

† Joh. 8. 29. He that sent me, is with me: the Father hath not left me alone: for I do always those things that please him. † Joh. 14. 10. Believest thou not that I am in the Father, and the Father in me? The Words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the Works.

† Isa. 2. 4. They shall beat their Swords into Plow-shares, and their Spears into Pruning-Hooks: Nation shall not lift up Sword against Nation, neither shall they learn War any more. † Isa. 9. 6. Unto us a Child is born. — The Prince of Peace. Isa. 57. 19. I create the Fruit of the Lips: Peace, Peace to him that is far off, and to him that is near, saith the Lord. — Mic. 5. 5. This Man shall be the Peace when the Assyrian shall come into our Land. — Zech. 9. 10. — He shall speak Peace to the Heathen. — Luk. 1. 79. To give Light to them that sit in Darkness, and in the Shadow of Death, to guide our Feet into the Way of Peace. Luk. 2. 14. Glory to God in the highest, and on Earth Peace, good Will towards Men. Luk. 19. 38. Blessed be the King that cometh in the Name of the Lord: Peace in Hea-

ven, and Glory in the highest. † Joh. 14. 27. Peace I leave unto you, my Peace I give unto you, not as the World giveth peace unto you. Let not your Hearts be troubled, neither let it be feared. Acts. 10. 36. The Word of God sent unto the Children of Israel, preaching Peace by Jesus Christ. † Rom. 5. 1. Being justified by Faith, we have Peace with God through our Lord Jesus Christ. 1 Cor. 2. 14, 15, 16, 17. He is our Wisdom, who hath made both one, who hath broken down the middle Wall of Partition between Jew and Gentile, Having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself of twain, one new man, so as to give Peace: And that he might reconcile both unto God, in one Body by the Cross, having slain the Enmity thereby: And came and preached Peace to you which were afar off, and to them that were nigh. Eph. 4. 7. The Peace of God, which passeth all Understanding, shall guard your Hearts and Minds through Jesus Christ. † Col. 1. 20. Having reconciled all things to himself by the Blood of his Cross. Col. 3. 15. Let the Peace of God rule in your Hearts, to the which also ye are called in one Body, and be ye thankful. 1 Pet. 5. 14. — Peace be to you all that are in Christ Jesus.

1 Cor. 15. 57. Thanks be to God, which giveth us the Victory through our Lord Jesus Christ. 1 Joh. 4. 4. Ye are of God, and have overcome them that are of the World, because greater is he that is in you, than he that is in the World.

C H A P. XVII.

TH E S E words spake Jesus; and lift up his eyes to heaven, and said, Father, the (1) hour is come; glorify thy Son, that thy Son also may glorify thee. 2. As thou hast ^e given him power over all flesh, that he should give eternal life to as many as thou hast ^e given him. 3. And ^h this is life eternal, that they might ⁱ know thee the ^k only true God, and ⁱ Jesus Christ, ^m whom thou hast sent. 4. I have ⁿ glorified thee on the earth: I have finished

^f See on Mat. 11. 27. and Mat. 23. 18.

^g See the Note on Joh. 6. 37.

^h [†] Isa. 53. 11.— By his *Knowledge* shall my righteous Servant *justify* many: for he shall bear their Iniquities. [†] Jer. 9. 24. Let him that *glorifieth*, glory in this, that he *knoweth* and understandeth me.— Col. 2. 2. That their Hearts might be comforted, being knit together in love, and unto all Riches of the full Assurance of Understanding, to the *Acknowledgment* of the *Mystery of God*, and of the *Father*, and of *Christ*.

ⁱ Joh. 2. 3. Hereby we *know* that we *know* him, if we keep his Commandments.

^k [†] Cor. 8. 4.—We know that an Idol is nothing in the World, and that there is *none other God* but *one*. [†] Thes. 1. 9. Ye turned to God from Idols, to serve the *Living* and *true* God.

^l See on Joh. 3. 16.

^m Joh. 5. 36.—The Works which the Father hath given me to finish, the same Works that I do, bear witness of me, that the Father hath *sent* me. Joh. 6. 29. This is the Work of God, that ye believe on him whom he hath *sent*. Joh. 8. 42. I proceeded forth, and

came from God; neither came I of my self, but he *sent* me. [†] Joh. 10. 36. Say ye of him whom the Father hath sanctified and *sent* into the World, Thou blasphemest; because I said I am the Son of God? Mar. 9. 37. Whosoever shall receive me, receiveth not me, but him that *sent* me. Luk. 4. 18, 43. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor, he hath *sent* me to heal the brokenhearted, to preach Deliverance to the Captives, and recovering of Sight to the Blind, to set at Liberty them that are bruised.— I must preach the Kingdom of God to other Cities also: for therefore am I *sent*.

ⁿ [†] Joh. 13. 32. If God be *glorified* in him, God shall also *glorify* him in himself, and shall straightway *glorify* him. Joh. 11. 4, 40. This Sickness is not unto Death, but for the *Glory* of God, that the Son of God might be *glorified* thereby. Said I not unto thee, that if thou wouldst believe, thou shouldst see the *Glory* of God? [†] Joh. 14. 13. Whatsoever ye shall ask the Father in my Name, that will I do, that the Father may be *glorified* in

(1) The Word Hour is often used in the Gospels. It frequently signifies, that the Time of our Lord's Sufferings, which were to make Way for his Glory, was, or was not come, which the Words it is joined with shew. It occurs in the following Places, Mar. 14. 35, 41. Luk. 22. 53. Joh. 7. 30. Joh. 8. 20. Joh. 12. 23, 27. Joh. 13. 1. Joh. 16. 32.

* finished the work which thou gavest me to do. 5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. 6. I have manifested thy name unto the men, which thou gavest me out of the world: thing they were, and thou gavest them me; and they have kept thy Word. 7. Now they have known that all things whatsoever thou hast given me, are of thee. 8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9. I pray

in the Son. Mat. 9. 8. When the Multitude saw it, they marvelled, and glorified God, which had given such Power unto Men. Mat. 15. 31. The Multitude wondered when they saw the Dumb to speak, the Maimed to be whole, the Lame to walk, and the Blind to see: and they glorified the God of Israel. Mar. 2. 12. Immediately he arose, took up the Bed, and went forth before them all, inasmuch that they were all amazed, and glorified God, saying, We never saw it on this Fashion. Luk. 5. 26. They were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to Day. Luk. 18. 43. Immediately he received his Sight, and followed him, glorifying God: and all the People when they saw it, gave Praise unto God.

* † Joh. 4. 34. My Meat is to do the Will of him that sent me, and to finish his Work. Joh. 5. 36. The Works which my Father hath given me to finish, the same Works that I do, bear witness of me, that the Father hath sent me. Joh. 9. 30. Neither hath this Man sinned, nor his Parents: but that the Works of God should be made manifest in him. † Joh. 19. 30. When Jesus therefore had received the Vinegar, he said, It is finished: and he bowed his Head, and gave up the

Ghost.

* † Joh. 15. 10. If ye keep my Commandments, ye shall abide in my love; even as I have kept my Fathers Commandments, and abide in his Love.

* Rev. 5. 12. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

* † Joh. 1. 1, 2. In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the Beginning with God. † Joh. 10. 30. I and my Father are one. † Joh. 14. 9. — He that hath seen me, hath seen the Father. —

* 1 Pet. 1. 20. Who [Christ] verily was fore-ordained before the Foundation of the World. —

* Joh. 1. 18. No Man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, he hath declared him. Heb. 2. 12. I will declare thy Name unto my Brethren. —

* † Joh. 15. 29. See on Joh. 6. 37. Joh. 15. 15. — All things that I have heard of my Father, I have made known unto you.

* † Joh. 8. 28. † Joh. 12. 49.

* † Joh. 14. 10. See on Joh. 7. 16.

* Joh. 16. 27, 30.

pray for them: I pray not for the (1) world, but for them which thou hast given me, for they are thine. 10. And all mine are thine, and thine are mine, and I am glorified in them. 11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, ^o as we are. 12. While I was with them

¹ † Joh. 16. 15.
² † 1. Pet. 1. 5. † Jude ver. 1.
see on Joh. 10. 28.
³ Ezek. 11. 19. I will give them
me *Hearts*, and I will put a new
Spirit within you. — Acts 4. 32.
The Multitude of them that be-
lieved, were of *one Heart*, and of
one Soul. — Rom. 12. 16. Be of
the *same Mind* one toward ano-
ther. — Rom. 15. 5. Now the
God of Patience and Consolation,
grant you to be *like-minded* one to-
wards another, according to Christ
Jesus. 1 Cor. 1. 10. Now I beseech
you, Brethren, by the Name of our
Lord Jesus Christ, that ye all speak
the *same* thing, and that there be no
Divisions among you; but that ye
be perfectly joined together in the
same Mind, and in the *same Judge-*
ment. 2 Cor. 13. 11. Be perfect, be
of good Comfort, be of *one Mind*,
live in Peace, and the God of Love
and Peace shall be with you. 35
Eph. 4. 1, 6. I therefore the Pri-
soner of the Lord beseech you,
that ye walk worthy of the Voca-
tion wherewith ye are called, —
endeavouring to keep the *Unity* of
the Spirit in the bond of Peace.

There is *one Body*, and *one Spirit*; ^o
even as ye are called in *one Hope*
of your Calling; *one Lord*, *one*
Faith, *one Baptism*, *one God* and
Father of all, who is above all,
and through all, and in you all.
Phil. 1. 27. Only let your Conver-
sation be as becometh the Gospel
of Christ; — that ye stand fast in
one Spirit, with *one Mind*. — Phil.
2. 2. Fulfil ye my joy, that ye be
like-minded, having the *same Love*,
being of *one accord*, of *one Mind*.
Phil. 3. 15, 16. Let us therefore,
as many as be perfect, be *thus mind-*
ed; and if in any thing ye be o-
therwise minded, God shall reveal
even this unto you. Nevertheless,
whereto we have already attained,
let us walk by the *same Rule*; let us
mind the *same* thing. Phil. 4. 2.
I beseech Euodias, and beseech
Syntyche, that they be of the *same*
Mind in the Lord. 1 Pet. 3. 8. Bi-
nally, be ye all of *one Mind*, hav-
ing Compassion one of another,
love as Brethren, be pitiful, be
courteous.

• † Joh. 10. 30. I and my Fa-
ther are *one*. Joh. 14. 20. At
that

(1) That the Sense of these Words is: At this Time, or in this Part
of my Prayer, I pray *peculiarly* for my Apostles, appears from Ver. 20.
Neither pray I for these *alone*, but for them also which shall believe on me through
their Word. And Ver. 21, 23. Our Lord prays for the whole World; for
he prays for such an *Unity and Agreement* among his Followers, as may be
visible to the World, and that the World may be thereby induced to be-
lieve, that the Father had sent him; that is, that the World might own
him to be the *Messiah*, and believe, repent, be converted and saved. So
that here is no Foundation for the Opinion of those, who fancy, that
because our Lord does not in this Verse pray for the World, therefore he
did not die for the World, but only for some few Persons; for it is manifest
that he in other Parts of the Chapter prays for the World.

440 *Year of our Lord* 33. St. J O H N XVII.
 them in the world, I kept them in thy name: that thou gavest me I have kept, and none of the lost, but the son of perdition: that the scripture might be fulfilled. 13. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled themselves. 14. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. 15. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from evil. 16. They are not of the World, even as I am not of the World. 17. Sanctify them through thy (1) truth:

that Day ye shall know, that I am in my Father, and you in me, and I in you.

† Joh. 6. 39. This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last Day. † Joh. 10. 28. I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand.

† Heb. 2. 13. —Behold, I and the Children which God hath given me.

† Joh. 18. 9. † 1 Joh. 2. 19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us.—

† Joh. 6. 70. Have not I chosen you Twelve, and one of you is a Devil? † Joh. 13. 18. I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth Bread with me, hath lift up his Heel against me.

† Psal. 109. 8. Let his Days be few, and let another take his Office. See the Note on Joh. 12. 38.

† See on Joh. 15. 11.

† See on Joh. 15. 18. the Note on Joh. 7. 7.

† Mat. 6. 13. Lead us not to Temptation, but deliver us from Evil. † 1 Joh. 5. 18. —He begotten of God, keepeth himself, and that wicked one toucheth him not. † Gal. 1. 4. Who gave himself for our Sins, that he might deliver us from this present World.—

† 2 Thes. 3. 3. The Lord is faithful, who shall keep you, and keep you from Evil.

15 † 1. 27. Pure Religion is to be led before God and the Father, this, To visit the Fatherless Widows in their Affliction, keep himself unpotted from the World.

20 † Eph. 5. 26. That he might sanctify and cleanse it [the Church] with the washing of Water by the Word. † Acts 15. 9. And he made no difference between us [Jews] and them [Gentiles], purifying their Hearts by Faith. † 1 Pet. 1. 2. Seeing you have purified your Souls in obeying the Truth by the Spirit—

(1) Our Blessed Lord here particularly prays for his Apostles, judicious and learned Mr. Joseph Mede thinks the Sense of this and two following Verses to be, Sanctify them unto, or for thy Truth. Word which they are to preach and deliver to the World, is the Word which thou hast sent me into the World, to deliver thy Mind and Will.

word is truth. 18. As thou hast sent me into the world, even so have I also sent them into the world. 19. And for their sakes I ^m sanctifie my self, that they also might be * sanctified [Or, truly sanctified] through the truth. 20. Neither pray I for these alone, but for them also which shall ⁿ believe on me through their word. 21. ° That they all may be one, as ^p thou Father art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. 22. And the ^q glory which thou

^k † 2 Sam. 7. 28. O Lord God, — thy Words be true. — Psal. 119. 142, 151. Thy Law is the Truth. — All thy Commandments are Truth. † Joh. 8. 40. Ye seek to kill me, a Man that hath told you the Truth, which I have heard of God. — Joh. 15. 3. Now ye are clean through the the Word which I have spoken unto you.

† Joh. 20. 21. — As my Father hath sent me, even so send I you. 2 Cor. 5. 20. We are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

^m † 1 Cor. 1. 2, 30. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, — of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification and Redemption. † 1 Thes. 4. 7. God hath not called us unto Uncleaness, but unto Holiness. Heb. 9. 14. How much more shall the Blood of Christ, who through the eternal Spirit, offered himself without Spot to God, purge your Conscience from dead Works, to serve the living God. ° Heb. 10. 10. By the which will ye are sanctified, through the Offering of the Body of Jesus once

for all. 1 Pet. 2. 24. Who his own self bare our sins in his own Body on the Tree, that we being dead to Sin, should live unto Righteousness.

ⁿ Acts 4. 32. The Multitude of them that believed, were of one Heart, and of one Soul. — Rom. 12. 5. We being many, are one Body in Christ, and every one Members one of another. Eph. 4. 3. Endeavouring to keep the Unity of the Spirit in the Bond of Peace.

^o † Ver. 11, 22, 23. † Gal. 3. 28. There is neither Jew nor Greek, — for ye are all one in Christ Jesus.

^p † Joh. 10. 38. Though ye believe not me, believe the Works: that ye may know and believe that the Father is in me, and I in him. † Joh. 14. 11. Believe me that I am in the Father, and the Father in me: or else believe me for the very Works sake.

^q Joh. 2. 11. This beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his Glory. Joh. 11. 40. Said I not unto thee, that if thou wouldst believe, thou shouldst see the Glory of God? Joh. 14. 12. Verily verily I say unto you, He that believeth on me, the Works that I do, shall he do also.

to have I sent them into the World for the same purpose. This, says he, is the Key which unlocks the rest. And for their sakes I sanctifie my self, that is, I offer my self as a Sacrifice unto thee, to atone for, and purifie them, instead of those Legal Sacrifices wherewith Aaron and his Sons first, and then the whole Tribe of Levi, were consecrated to thy Service.

442. *Tear of our Lord* 32. St. J. O H N XVIII.
 thou gavest me, I have given them: * that they may
 one, even as we are one. 23. I in them, and thou in
 that they may be made * perfect in one, and that
 world may know that thou hast sent me, and hast
 them, as thou hast loved me. 24. Father, I will
 they also whom thou hast given me, * be with me when
 am; that they may * behold my glory which thou hast
 ven me: for thou lovedst me before the found
 of the world. 25. O righteous Father, the world
 not * known thee; but * I have known thee, and
 have known that thou hast sent me. 26. And I have de
 red unto them thy name, and will declare it: that
 * love wherewith thou hast loved me, may, be in them,
 I in them.

C H A P. XVIII.

WHEN Jesus had spoken these words, he went
 with his disciples over the brook Cedron, where
 was a garden, into the which he entered, and his disci
 2. And Judas also which betrayed him, knew the place
 for Jesus oft-times resorted thither with his disci

also. — Mat. 10. 1. When he had
 called unto him his twelve Disci
 ples, he gave them Power against
 unclean Spirits, to cast them out,
 and to heal all manner of Sickness,
 and all manner of Disease. Rom.
 6. 4. — Like as Christ was raised
 from the Dead by the Glory of the
 Father. —

* See on Ver. 11.

Col. 3. 14. Above all these
 Things put on Charity, which is
 the Bond of Perfection. Heb. 11.
 40. God having provided some
 better Thing for us, that they
 without us should not be made
 perfect. Heb. 12. 23. To the gene
 ral Assembly and Church of the
 First-born, — and to the Spirits of
 just Men made perfect.

† Joh. 14. 3. † 1 Thel. 4. 17.
 See on Joh. 12. 26.

† Joh. 3. 2. — We know that
 when he shall appear, we shall be
 like him: for we shall see him as he is.

† Joh. 15. 21. All these things
 will they do unto you for
 Names sake, because they know
 him that sent me. † Joh. 16.

† Joh. 7. 29. I know him,
 am from him, and he hath sent me.

† Joh. 8. 55. Ye have not
 known him; but I know him: and

should say I know him not, I
 be a Liar like unto you: I

know him, and keep his sayings.

† Joh. 10. 15. As the Father
 loveth me, even so know I the

things that are in him. —

† Ver. 8. Joh. 16. 27.
 Joh. 15. 9. As the Father
 loved me, so have I loved you

continue ye in my Love.

* Mat. 26. 36. † Mar. 14. 32.
 See on Luk. 22. 39.

† 2 Sam. 15. 23. — The King
 [David] also himself passed over
 the Brook Kidron.

Luk. 22. 39. He came
 and went: as he was wont to do.

las then having received a band of men, and officers
 re chief Priests and Pharisees, cometh thither with
 , and torches, and weapons. 4. Jesus therefore
 g all things that should come upon him, went forth,
 d unto them, Whom seek ye? 5. They answered
 esus of Nazareth. Jesus saith unto them, I am he.
 das also which betrayed him, stood with them. 6. As
 en as he had said unto them, I am he, they went back-
 id fell to the ground. 7. Then asked he them again,
 seek ye? And they said, Jesus of Nazareth. 8. Je-
 vered, I have told you that I am he. If therefore ye
 , let these go their way: 9. That the saying might
 lled which he spake, "Of them which thou gavest me,
 lost none. 10. * Then Simon Peter having a sword,
 t, and smote the high Priests servant, and cut off his
 ar. The servants name was Malchus. 11. Then said
 unto Peter, Put up thy sword into the sheath: the
 which my Father hath given me, shall I not drink it?
 hen the band, and the captain, and officers of the Jews
 esus, and * bound him, 13. And * led him away to
 s first (for he was father in law to Caiaphas, which was
 gh Priest that same year.) [*And Annas sent Christ bound*
phas the high Priest, Ver. 24.] 14. " Now Caiaphas was
 ich gave counsel to the Jews, that it was expedient
 ne man should die for the People. 15. ¶ And * Simon
 followed Jesus, and *so did* another disciple. That dis-
 as known unto the high Priest, and went in with Je-
 sus

of Olives, and his Disciples
 d him.

Mar. 14. 43. † Luk. 22. 47.
 r. 16. See on Mat. 26.

Joh. 17. 12. See on Joh.

Mat. 26. 51. † Mar. 14. 47.
 Luk. 22. 50.

Mat. 26. 39. See on Mat. 10

en. 22. 9. —Abraham built
 ar there, and laid the Wood
 er, and bound Isaac his Son.—

118. 27. Bind the Sacrifice
 Cords.—

ee on Mar. 26. 57.

ee on Luk. 3. 2.

* Joh. 11. 50. Caiaphas—said,
 —Ye know nothing at all, nor con-
 sider that it is expedient for us,
 that one Man should die for the
 5 People, and that the whole Nation
 perish not.

Mat. 26. 58. Peter followed
 him afar off, unto the high Priests
 Palace, and went in and sat with
 the Servants to see the end. † Mar.
 14. 54 Peter followed him afar off,
 even into the Palace of the high
 Priest: and he sat with the Ser-
 vants, and warmed himself at the
 15 Fire. † Luk. 22. 54. Then took
 they him, and led him, and brought
 him to the high Priests House,
 And Peter followed afar off.

fus into the palace of the high priest. 16. But * Peter stood at the door without. Then went out that other disciple which was known unto the high Priest, and spake unto him that kept the door, and brought in Peter. 17. Then said the damsel that kept the door unto Peter, Art not thou one of this mans disciples? He saith I am not. 18. And servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: Peter stood with them, and warmed himself. 19. The high Priest then asked Jesus of his disciples, and of his doctrine. 20. Jesus answered him, I spake ^b openly to the world; I ever taught in the (1) Synagogue, and in the Temple, whither the Jews always resort, and in secret I said nothing. 21. Why askest thou me? ask them which ^c heard me, what I have said unto them: behold, they know what I said. 22. And when he had thus spoken, one of the officers which stood by, ^d struck Jesus * with the palm of his hand [Or, *with a rod*], saying, Answerest thou the high Priest so? 23. Jesus answered him, If I have spoken evil, hear witness of the evil: but if well, why smitest thou me? 24. (Now ^e Annas had sent him bound unto Caiaphas

* † Mat. 26. 69. Peter sat without in the Palace: and a Damsel came unto him, saying, Thou also wast with Jesus of Galilee.

^b Luk. 2. 46. —After three Days they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them Questions. Luk. 4. 15. He taught in their Synagogues, being glorified of all. † Joh. 7. 26. Lo, he speaketh boldly, and they say nothing unto him: do the Rulers know indeed that this is the very

Christ?

^c Joh. 7. 46. The Officers answered, Never Man spake like this Man.

^d † Jer. 20. 2. Pashur smote me: and I said, I will not be ashamed. — † Jer. 22. 24. Zedechiah the Son of Chanaan went near, and smote me on the Cheek. — † Acts 2. The high Priest Ananias commanded them that stood by, to smite him on the Mouth.

^e See on Mat. 26. 57.

(1) Our Lord here clears himself from having any Design to raise a sedition against the Government. When therefore he says, *in secret I said nothing*; his Meaning is not, that he never said any thing in Private to his Followers; but that the Doctrine he taught at all times was of the same Substance the same; and what that was, there were great Numbers whom they might enquire, he having as often as any Opportunity offered, taught publicly in the Temple, and in the Synagogues; therefore it was fitter to ask them who heard him, than to enquire of him, who was the Person accused, and so might not be believed in his own Case. He did not go about to conceal any thing, which he who intend to raise Sedition are wont to do; but what he said in Private, was the same he spake in Publick.

ft.) 25. And Simon Peter stood and warmed him. They said therefore unto him, Art not thou also one of the disciples? He denied it, and said, I am not. 26. The servants of the high Priest, (being his kinsman or Peter cut off) saith, Did not I see thee in the garden with him? 27. Peter then denied again, and immediately the cock crew. 28. ¶ Then led they Jesus from the hall, unto * the hall of judgment [Or, *Pilates house*]: It was early, and they themselves went not into the judgment-hall, lest they should be defiled: but that they might eat the passover. 29. Pilate then went out unto them, and said, What accusation bring you against this man? 30. Peter answered and said unto him, If he were not a malefactor, I would not have delivered him up unto thee. 31. Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32. * That the writing of Jesus might be fulfilled, which he spake, signifying what death he should die. 33. ¶ Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews? 34. Jesus answered and said unto him, sayst thou this thing of thy self, or did others tell it me? 35. Pilate answered, Am I a Jew? Thine own Jews and the chief Priests have delivered thee unto me. What hast thou done? 36. ¶ Jesus answered,

Gg My

Mat. 26. 69, 71. Peter sat in the Palace: and a *Damsel* came unto him, saying, Thou wast with Jesus of Galilee. When he was gone out into the porch, another *Maid* saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. † Mar. 14. 69. Peter saw him again, and began to curse and swear, saying, I know not this man. † Luk. 22. 58. A little while another saw him and said, Thou art also one of them.

Joh. 13. 38. — Verily verily I say unto thee, the Cock shall crow, till thou hast denied me three times.

Mat. 27. 2. † Mar. 15. 1. 20
Luk. 23. 1.

1 * Acts 10. 28. † Acts 11. 3.
See on Joh. 4. 9.

* Mat. 20. 19. [They] shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him. † Joh. 12. 32. And I, if I be lifted up from the Earth, will draw all Men unto me.

1 * Mat. 27. 11. Jesus stood before the Governor; and the Governor asked him, saying, Art thou the King of the Jews? and Jesus said unto him, Thou sayst. Mar. 15. 2. Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayst it.

† 1 Tim. 6. 13. I give thee charge in the sight of God, who quickneth all Things, and before Christ Jesus, who before Pontius Pilate witnessed a good Confession.

* My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37. Pilate therefore said unto him, Art thou king then? Jesus answered, Thou sayst that I am a king.
 * To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that * is of the truth, heareth my Voice. 38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no * fault at all. 39. But ye have a * custom, that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews? 40. Then cried they all again, saying, * Not this man, but Barabbas. ^b Now Barabbas was a robber.

C H A P. XIX.

TH E N Pilate therefore took Jesus and ¹ scourged him. 2. And the soldiers platted a crown of thorns, and

^a Luk. 12. 14. He said unto him, Man, *who made me a judge, or a divider over you?* † Joh. 6. 15. When Jesus therefore perceived that they would come and take him by force, to *make him a King*, he departed again into a Mountain himself alone. † Joh. 8. 15. Ye judge after the Flesh, I judge no Man. See on Luk. 1. 33.

^b Luk. 1. 32. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the Throne of his Father David.

^c Joh. 7. 17. If any Man will do His Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self. Joh. 8. 47. He that is of God, heareth 20 Gods Words.— † 1 Joh. 3. 19. Hereby know we that we are of the Truth, and shall assure our Hearts before him. 1 Joh. 4. 6. We are of God: he that knoweth 25 God, heareth us.—

^d † Mat. 27. 24. When Pilate saw that he could prevail nothing,

but that rather a Tumult was made, he took Water, and washed his Hands before the Multitude, saying, I am innocent of the Blood of this just Person: See ye to it. † Luk. 23. 4. Then said Pilate to the chief Priests, and to the People, I find no fault in this Man.

^e Joh. 19. 4. 6. 10 † † Mar. 15. 6. Luk. 23. 17. See on Mat. 27. 15.

^f Acts 3. 44. Ye denied the holy one and the just, and desired a Murderer to be granted unto 15 you.

^g † Luk. 23. 19. Who for a certain Sedition made in the City, and for Murder, was cast into Prison.

^h † Mat. 27. 26. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Mar. 10. 34. They shall mock him, and shall 25 scourge him, and shall spit upon him, and shall kill him. † Mar.

15. 25. Pilate willing to content the

it on his head, and they put on him a purple robe, 3. d, Hail king of the Jews: and they smote him with their hands. 4. Pilate therefore went forth again, sh unto them, Behold, I bring him forth to you, may know that I ¹ find no fault in him. 5. Then Jesus forth, wearing the crown of thorns, and the purple. 6. And Pilate saith unto them, Behold the man. 7. The chief Priests therefore and officers saw him, they ut, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him, for I find no fault in him. 8. ¶ When Pilate therefore heard that saying, he was more afraid; 9. And went again into the judgment-hall, and saith unto Jesus, Whence art thou? but Jesus him no answer. 10. Then saith Pilate unto him, Knowest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he delivered me unto thee hath the (1) greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, ^a If thou let this man go, thou

Gg 2

ple, released Barabbas unto and delivered Jesus, when scourged him, to be crucified.

Joh. 18. 38.

Lev. 24. 16. He that blasphemeth the Name of the Lord, shall surely be put to death.

Mat. 26. 65. The high priest rent his Clothes, saying, he hath spoken Blasphemy. — † Joh. 10. 33.

The Jews sought the more to kill him, because he not only broken the Sabbath, but said that God was his Father, making

king himself equal with God. † Joh. 10. 33.

— For a good Work we stone thee not; but for Blasphemy, and because that thou being a Man, makest thyself God. Joh. 10. 36. Say ye of him whom the Father hath sanctified and sent into the World, Thou blasphemest; because I said, I am the Son of God?

10. ^a Luk. 23. 2. They began to accuse him, saying, We found this fellow perverting the Nation, and forbidding to give Tribute to Caesar, saying, that he himself is Christ the King.

I take the Sense of this Verse to be this: I readily acknowledge my Power over Malefactors and common Men; but thou couldst have no Power over me, who am the Son of God, and free from those Crimes which are laid to my Charge, unless it were given thee, or permitted from above. Therefore he who knew my Person, and was a Witness of my innocent and inoffensive Behaviour, and notwithstanding delivered me unto thee, that I might be crucified as a Malefactor, is guilty of a greater Sin than thou wilt be in Condemning me.

thou art not Cefars friend: ^a whosoever maketh himself king speaketh against Cefar. 13. ¶ When Pilate there heard that saying, he brought Jesus forth, and sat down upon the judgment-seat, in a Place that is called the Pavement, in the Hebrew Gabbatha. 14. And it was the ^b preparation of the passover, and about the ^c sixth hour: and he came unto the Jews; Behold your king. 15. But they cried ^d Away with him, away with him, crucifie him. Pilate said unto them, Shall I crucifie your king? The chief Priests answered him, We have no king but Cefar. 16. Then ^e delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. 17. And he bearing his cross, went forth into a place called *the place* of a ^h Scull, which is called in the Hebrew, Golgotha. 18. Where they crucified him, and two other with him, on either side one, and in the midst. 19. ¶ And Pilate wrote a ⁱ title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21. Then said the chief Priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews. 22. Pilate answered, What I have written, I have written. 23. ¶ Then the soldiers, when they had crucified Jesus

^a † Acts. 17. 7. These all do contrary to the Decrees of Cefar, saying, That there is another King, one Jesus.

^b † Mat. 27. 62. Now the next Day that followed the Day of the Preparation, the chief Priests and Pharisees came together unto Pilate.

^c See the Note on Mar. 15. 25.

^d See on Luk. 23. 18.

^e † Gen. 49. 10. The Sceptre shall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come.

^f † Mat. 27. 26. † Mar. 15. 15. See on Luk. 23. 16, 24.

^g Numb. 15. 35. — All the Congregation shall Stone him with Stones *without* the Camp. † 1 King. 20. 21, 23. — They carried him forth

out of the City, and stoned him with Stones that he died.

^h 4. 28, 29. All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the City, and led him unto the brow of the Hill (whereon the City was built) that they might cast him down headlong.

ⁱ 7 58. [They] cast him out of the City, and stoned him.

^j 13. 12. Jesus, also, that he might sanctifie the People with his Blood, suffered *without* the Gate.

^k † Mat. 27. 33. See on Luk. 23. 33.

^l † Mar. 15. 26. † Luk. 23. 38. See on Mat. 27. 37.

took his garments (and made four ^{*} parts, to every soldier a part) and also his coat: now the coat was without seam, ^{*} woven [Or, *wrought*] from the top throughout. 24. They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They ¹ parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. 25. ¶ Now there ^m stood by the cross of Jesus, his mother, and his mothers sister, Mary *the wife of* ⁿ ^{*} Gleophas [Or, *Clopas*], and Mary Magdalene. 26. When Jesus therefore saw his mother, and the disciple standing by, whom he ^o loved, he saith unto his mother, ^p Woman, behold thy son. 27. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his ^a own home. 28. ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29. Now there was set a vessel full of vinegar: and they filled a sponge with ^r vinegar, and put it upon hyssop, and put it to his mouth. 30. When Jesus therefore had received the vinegar, he said, It is ^s finished: and he bowed his head, and ^u gave up the ghost. 31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and *that* they might be taken away. 32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33. But when they came to Jesus, and saw that

G g 3 he

ing, said unto him, Art thou only a Stranger in Jerusalem, and hast not known the things which are come to pass there in these Days?

⁵ ^o See on Joh. 13. 23.

^p † Joh. 2. 4. *Woman*, what have I to do with thee?

^a Joh. 16. 32. Behold, the hour cometh, yea, is now come, that ye shall be scattered every Man to *his own*, and shall leave me alone.—

^r See on Mat. 27. 48.

^s See on Joh. 17. 4.

^u Eccl. 12. 7. — The Spirit shall return unto God, who gave it.

^{*} See on Mat. 27. 35.

¹ ^{*} Psal. 22. 18. See on Mat.

27. 35.

^m † Mat. 27. 55. Many Women were there (beholding *as far off*)

which followed Jesus from Galilee, ministring unto him. † Mar.

15. 40. There were also Women looking on *as far off*: among whom

was Mary Magdalene, and Mary ¹⁰ the Mother of James the less, and of Joses and Salome. † Luk. 23.

49. All his Acquaintance, and the Women which followed him from

Galilee, stood *as far off* beholding these things.

ⁿ Luk. 24. 18. One of them, whose Name was *Gleophas*, answer-

he was dead already, they brake not his legs. 34. But of the soldiers with a spear pierced his side, and forth came there out ^a blood and water. 35. And he that saith bare record, and his record is true: and he knoweth ^a he saith true, that ye might believe. 36. For these things were done, that the scripture should be fulfilled, ^a Of him shall not be broken. 37. And again, another scripture saith, They shall ^a look on him whom they pierced. ¶ And after this ^a Joseph of Arimathea (being a disciple of Jesus, but secretly for ^a fear of the Jews) besought him that he might take away the body of Jesus: and he gave him leave: He came therefore and took the body of Jesus. 39. And there came also ^f Nicodemus (which first came to Jesus by night) and brought ^a mixture of myrrour and aloes, about an hundred pound *weight*. 40. Then they the body of Jesus, and ^a wound it in linen clothes with the ^b spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, which was never man yet laid. 42. There laid they Jesus therefore, because of the Jews preparation, for the sepulchre was nigh at hand.

C H A P. XX.

THE ^a first day of the week cometh Mary Magdalene early when it was yet dark, unto the sepulchre, to see whether the stone taken away from the sepulchre. 2. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus ^a loved, and saith unto them, They

^a [†] 1 Joh. 5. 6. This is he that came by *Water* and *Blood*, even Jesus Christ; not by *Water* only, but by *Water* and *Blood*. —

^b ^{*} Exod. 12. 46. — Neither shall ye *break* a *Bone* thereof.

^{*} Numb. 9. 12. They shall leave none of it unto the Morning, nor *break* any *Bone* of it. — ^{*} Psal. 34. 20. He keepeth all his *Bones*; not one of them is *broken*.

^{*} [†] Zech. 12. 10. — They shall look upon me whom they have *pierced*. Rev. 1. 7. Behold he cometh with Clouds; and every Eye shall see him, and they also which *pierced* him: —

^d [†] Mar. 15. 42. [†] Luk. 24. See on Mat. 27. 57.

^e See on Joh. 7. 13.

^f See on Joh. 7. 13.

^g ^{*} Acts 5. 6. The young man arose, *wound* him up, and carried him out, and buried him.

^h ² Chron. 16. 14. They laid him [Aśa] in his own Sepulchre, and laid him in the Bed, which was filled with the *sweet odours*, and divers kinds of *Spices* prepared by the Apothecaries Art.

ⁱ ^{*} Mar. 16. 1. [†] Luk. 24. See on Mat. 28. 1.

^k See on Joh. 13. 23.

have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3. Peter therefore went forth, and that other disciple, and came to the sepulchre. 4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5. And he stooping down, and looking in, saw the ^m linen clothes lying; yet went he not in. 6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; 7. And the ⁿ napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. 8. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. 9. For as yet they knew not the ^o scripture, that he must rise again from the dead. 10. Then the disciples went away again unto their own home. 11. ¶ ^p But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down, and looked into the sepulchre, 12. And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain; 13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14. And when she had thus said, she turned her self back, and ^q saw Jesus standing, and ^r knew not that it was Jesus. 15. Jesus saith

G g 4

unto

¹ † Luk. 24. 12. Then arose Peter, and ran unto the Sepulchre, and stooping down, he beheld the linen Clothes laid by themselves.—

^m † Joh. 19. 40.

ⁿ † Joh. 11. 44. He that was dead came forth bound Hand and Foot with Grave-clothes, and his Face was bound about with a Napkin.—

^o † Psal. 16. 10. Thou wilt not leave my Soul in Hell; neither wilt thou suffer thine *holy one* to see Corruption. † Acts 2. 25, 31. David speaketh concerning him, I foresaw the Lord always before my Face, for he is on my right Hand that I should not be moved. He seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither his Flesh did see Corruption. † Acts

13. 35. Wherefore he saith also in another Psalm, Thou shalt not suffer thine *holy One* to see Corruption.

^p † Mar. 16. 5. And entering into the Sepulchre, they saw a young Man sitting on the right side, clothed in a long white Garment; and they were afraid.

^q † Mat. 28. 9. As they went to tell the Disciples, behold, Jesus met them.— † Mar. 16. 9. Now when Jesus was risen early, the first Day of the Week, he appeared first to Mary Magdalene, out of whom he had cast seven Devils.

^r † Luk. 24. 16, 31. Their Eyes were holden that they should not know him. Their Eyes were opened, and they knew him, and he vanished out of their Sight. † Joh.

unto her, Woman, why weepest thou? whom seekest thou? she supposing him to be the gardener, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away. 16. Jesus saith unto her, Mary. She turned her self, and saith unto him, Rabboni, which is to say, Master. 17. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my ^a brethren, and say unto them, I ^b ascend unto my Father, and your Father, and to ^c my God, and your God. 18. Mary Magdalene came and told the disciples, that she had seen the Lord; and that he had spoken these things unto her. 19. ¶ Then the ^a same day at evening, being the first day of the week, when the (1) doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. 20. And when he had so said, he shewed unto them his ^c hands and his side. Then were the disciples ^d glad when they saw the Lord. 21. Then said Jesus to them again, Peace be unto you: ^e as my Father hath sent me, even so send

21. 4. —Jesus stood on the Shore; but the Disciples *knew not* that it was Jesus.

^a † Psal. 22. 22. I will declare thy Name unto my Brethren. — Mat. 25. 40. —In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me. † Mat. 28. 10. —Go tell my Brethren. — † Heb. 2. 11. Both he that sanctifieth, and they who are sanctified, are all one: for which cause he is not ashamed to call them Brethren.

^b Joh. 16. 28. —I leave the World, and go to the Father.

^c † Eph. 1. 3, 17. Blessed be the

God and Father of our Lord Jesus Christ. —The God and Father of our Lord Jesus Christ, the Father of Glory. —

^d * Mar. 16. 14. † 1 Cor. 15. 5. See on Luk. 24. 34, 36.

^e Ver. 27.

^f † Joh. 16. 22. Ye now therefore have Sorrow: but I will see you again, and your Heart shall rejoice, and your Joy no Man taketh from you.

^g † Mat. 28. 18, 19. All Power is given to me, both in Heaven and in Earth; Go ye therefore and teach, &c. Mar. 16. 15. He said unto

(1) The Papists, to support their absurd Doctrine of Transubstantiation, would understand these Words, as if our Lord penetrated through the Doors, they continuing shut, and appeared among his Disciples; but there is no Foundation for such a Conceit; for our Lord might silently open the Doors and come in amongst them, without their perceiving it. I see no inconsistency in putting such a Sense upon these Words. But if we should suppose, with the Papists, that his Body penetrated through the Doors, it will destroy one end of his Appearing among them, which seems to be, to convince them that he was risen with the same Body that was crucified, which he proved to them, by shewing them his Hands, and his Side, Ver. 20.

and I you. 22. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the holy Ghost. 23. Whose soever *sins* ye ^h remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained. 24. ¶ But Thomas, one of the Twelve, ⁱ called Didymus, was not with them when Jesus came. 25. The other disciples therefore said unto him, We have seen ^k the Lord. But he said unto them, Except I shall see in his hands, the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26. ¶ And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. 27. Then saith he to Thomas, ⁱ Reach hither thy finger, and behold my hands; and reach hither my hand, and thrust it into my side: and be not faithless, but believing. 28. And Thomas answered and said unto him, My Lord and my God. 29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have ^m not seen, and yet have believed. 30. ¶ And many

unto them, *Go ye* into all the World, and *preach* the Gospel to every Creature. † Joh. 17. 18. *As* thou hast sent *me* into the World, *even* so have I also sent *them* into the World. ∴ Heb. 3. 1. Wherefore, holy Brethren, partakers of the heavenly Calling, consider the *A*pple and *h*igh Priest of our Profession Christ Jesus. 1 Tim. 2. 7. 10 Whereunto I am *ordained* a Preacher and an Apostle, — a *Teacher* of the Gentiles in Faith and Verity. 2 Tim. 2. 2. The things which thou hast heard of me among many Witnesses, the same *commit* thou to *faithful Men*, who shall be able to teach others also.

ⁿ Mat. 16. 19. See on Mat. 18. 18.

† Joh. 11. 16. Then said Thomas, which is called Didymus, unto his fellow Disciples, Let us also go, that we may die with him.

^k Ver. 2, 13, 18. Joh. 21. 7. 1 Joh. 1. 1. See on Luk.

24. 39.

^m 2 Cor. 5. 7. We walk by *Faith*, not by *Sight*. Rom. 8. 23, 24. 25. — We our selves groan within our selves, *waiting* for the Adoption, to wit, the Redemption of our Body. For we are saved by *Hope*: but *hope* that is *seen* is not hope: for what a Man *seeth*, why doth he yet *hope* for? But if we *hope* for that we *see not*, then do we with *Patience wait* for it. 1 Cor. 13. 12, 13. Now we *see* through a Glass darkly; but then Face to Face. — Now abideth *Faith*, *Hope*, and *Charity*. — Heb. 11. 1, 27. *Faith* is the Substance of Things hoped for, the Evidence of things *not seen*. By *Faith* he forsook Egypt, not fearing the Wrath of the King: for he endured as *seeing* him who is *invisible*. † 1 Pet. 1. 8. Whom having *not seen*, ye love; in whom though now ye *see him not*, yet *believing*, ye rejoice with joy *unspeakable* and full of *Glory*.

* many other signs truly did Jesus in the Presence of his disciples; which are not written in this Book. 31. But these are written, that ye might * believe that Jesus is the Christ the Son of God, and that believing ye might have life * through his name.

C H A P. XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*: 2. There were together Simon Peter, and Thomas called Didymus, and * Nathanael of Cana in Galilee, and the * sons of Zebedee, and two other of his disciples. 3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a ship immediately; and that night they caught nothing. 4. But when the morning was now come, Jesus stood on the shore: but the disciples * knew not that it was Jesus. 5. Then * Jesus saith unto them, * Children [Or, *Sirs*], have ye any meat? They answered him, No. 6. And he said unto them, * Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7. Therefore that disciple whom Jesus ¹ loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fishers coat *unto him*, (for he was (1) naked) and

* Joh. 21. 25.

* Luk. 1. 4. That thou mightest know the *Certainty* of those things wherein thou hast been *instructed*.

* Act. 4. 12. Neither is there Salvation in *any* other: for there is *none* other *Name* under Heaven given among Men whereby we must be saved.

^d † Joh. 1. 45. Philip findeth *Nathanael*.—

* † Mat. 4. 21. —He saw other two Brethren, *James*, the son of

Zebedee, and *John* his Brother.—

^e † Joh. 20. 14.

* † Luk. 24. 41. While they yet believed not for Joy, and wondred, he said unto them, Have ye here any *Meat*?

^h † Luk. 5. 4, 6. —Launch out into the Deep, and let down your Nets for a Draught. And when they had this done, they inclosed a great multitude of Fishes; and their Net brake.

ⁱ See on Joh. 13. 23.

(1) The Words translated *naked*, or *to be naked*, very often signifie the having only some part of the Body uncovered; also the being *without an* upper Garment. That St. Peter was not altogether naked, seems evident from what is here said; for St. John telling him, that our Lord was there, he girt his Fishers Coat, or his upper Garment unto him, and cast himself

J O H N XXI. Tear of our Lord 33. 453
 cast himself into the sea. 8. And the other disci-
 ple in a little ship (for they were not far from land,
 were two hundred cubits) dragging the net with fish.
 As soon then as they were come to land, they saw
 coals there, and fish laid thereon, and bread. 10.
 With unto them, Bring of the fish which ye have now
 11. Simon Peter went up, and drew the net to land.
 Great fishes, an hundred and fifty and three: and for all
 were so many, yet was not the net broken. 12. Jesus
 saith unto them, Come and dine, and none of the disciples
 asked him, Who art thou? knowing that it was the Lord.
 Jesus then cometh, and taketh bread, and giveth them;
 likewise. 14. This is now the third time that Je-
 sus showed himself to his disciples, after that he was risen
 from the dead. 15. ¶ So when they had dined, Jesus saith
 unto Peter, Simon son of Jonas, lovest thou me more than
 I? He saith unto him, Yea, Lord; thou knowest that I
 love thee. He saith unto him, Feed my lambs. 16. He
 saith unto him again the second time, Simon son of Jonas, lovest
 thou me? He saith unto him, Yea, Lord, thou knowest
 that I love thee. He saith unto him, Feed my sheep. 17.
 He saith unto him the third time, Simon son of Jonas, lovest
 thou me?

Acts 10. 41. — To us who ^m 2 Sam. 7. 20. — Thou, Lord
 and drink with him after he God, knowest thy Servant [Da-
 vom the Dead. vid].
 see Joh. 20. 19, 26.

into the Sea, to swim first to him. Both the Jews and Romans
 when they speak of a Person's being Naked, mean, his having only a
 n, or some linen Garment, or other inner Clothing next his Skin,
 and he was absolutely naked without any Covering at all. They there-
 fore called him naked who had put off his Gown or outward Garment.
 In this Sense, I conceive, the Command of God to Isaiah, Chap. 20. 2, 3.
 Naked and barefoot for three Years is to be understood. For is it to
 be imagined that God, who would not suffer that his Altar, Exod. 20. 26.
 should be made to go up by Steps, lest the Nakedness of his People should
 be discovered thereon, would command the Prophet to go publicly na-
 ked without any Covering whatsoever for the Space of three Years? Nor
 being ordered to put off his Sackcloth, an Argument that he was
 naked; for though Sackcloth was worn next the Skin in Times of
 humiliation, it might notwithstanding be worn on the like Occasions
 for outward Garment too. In this Sense also, I suppose, Saul is said,
 19. 24. to have prophesied before Samuel, and to lie down naked;
 in this Sense David was uncovered when he danced before the Ark,
 16. 20. The Meaning is, they laid aside their Royal Robes. Of
 which it is expressly said, 14. that he was girded with a linen

thou me? Peter was grieved, because he said unto the third time, Lovest thou me? And he said unto the Lord, thou^a knowest all things; thou knowest that I love thee. Jesus saith unto him, ^b Feed my ^c sheep. 18. Verily verily I say unto thee, When thou wast young, thou girdedst thyself, and walkest whither thou wouldst: but when thou shalt be old, thou shalt ^d stretch forth thy hands, and another shall gird thee, and carry thee whither thou wilt not. 19. This spake he, signifying by what death he should glorify God. And when he had spoken this, he said to him, Follow me. 20. Then Peter turning about, saw the disciple whom Jesus ^e loved, following; which also lay on his breast at supper, and said, Lord, which is he that betrayeth thee? 21. Peter seeing him, saith to Jesus, and what shall this man do? 22. Jesus saith unto him, He will that he tarry till I come, what is that to thee? Follow thou me: 23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? 24. This is the disciple which testifieth of these things, and wrote these things: we ^f know that his testimony is true. 25. And there are so many other things which Jesus did, the which if they should be ^g written every one, I suppose that even the ^h world it self could not contain the books that should be written. *Amen.*

A C

^a † Joh. 16. 30. Now are we sure that thou *knowest* all things, and needest not that any Man should ask thee: by this we believe that thou camest forth from God.

^b Acts 20. 28. Take heed therefore to your selves, and to all the *Flock* over the which the Holy Ghost hath made you Overseers, to feed the *Church* of God which he hath purchased with his own Blood.

^c See on Joh. 10. 11.

^d See on Joh. 13. 36.

^e See on Joh. 13. 23.

^f † Joh. 19. 35. He that saw bare record, and his record is true, and he *knoweth* that he saith the truth, that ye might believe. 1 Joh. 1. 9. — We also bear record, and ye *know* that our record is true.

^g * Joh. 20. 30.

^h Amos 7. 10. — The Lord is not able to *bear* all his [Amos] Words. See the Note on Amos 17. 20.

A C T S I.

TH E former Treatise have I made, O ¹ Theophilus, of all that Jesus began both to do and teach, 2. ^k Until the day in which he was taken up, after that he through the holy Ghost had ¹ given commandments unto the apostles whom he had chosen. 3. To whom also he ^m shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4. And ^{*} being assembled together with them [Or, *eating together with them*], commanded them that they should not depart from Jerusalem, but ^a wait for the promise of the Father, which, *said he*, ye have heard of me. 5. For ^o John truly baptized with water; but ^p ye shall be baptized with the holy Ghost, not many days hence. 6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the ^q kingdom to Israel. 7. And he said unto

ⁱ † Luk. 1. 3. It seemed good to me also, having had perfect Understanding of *all things* from the very first, unto write to thee in Order, most excellent *Theophilus*.

^k † Mar. 16. 19. So then, after the Lord had spoken unto them, he was *received up* into Heaven, and sat on the right Hand of God.

† Luk 9. 51. When the Time was, come that he should be *received up*, he stedfastly set his Face to go to Jerusalem. † 1 Tim. 3 16. —God was manifest in the Flesh, —*received up* into Glory.

^l † Mat. 28. 19. Mar. 16. 15. See on Joh. 20. 21.

^m See on Luk. 24. 34, 36.

ⁿ † Joh. 14. 16, 26. † Joh. 15.

26. † Joh. 16. 7. See on Luk. 20. 49.

^o † Acts 2. 4. † Acts 11. 16.

11. † Acts 19. 4. See on Mat. 3.

^p † Joel 3. 18. It shall come to pass on that Day, that the Moun-

tains shall drop down new Wine, and the Hills shall flow with Milk; and all the Rivers of Judah shall flow with Waters, and a Fountain shall come forth of the House of the Lord, and shall water the Valley of Shittim. † Acts 2. 4. They were all *filled* with the *holy Ghost*, and began to speak with other Tongues as the Spirit gave them utterance. † Acts 11. 15. The *holy Ghost* fell on them as on us at the Beginning.

^q Mat. 20. 21. —Grant that these my two Sons may sit, the one on thy right Hand, and the other on the left in thy Kingdom. † Mat. 24. 3. —The Disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the *sign* of thy *Coming*, and of the End of the World? Luk. 17. 20. When he was demanded of the Pharisees, when the Kingdom of God should come,

unto them, * It is not for you to know the * times or the seasons, which the Father hath put in his own power. 8. But ye shall * receive* power after that the ^d holy Ghost is come upon you [*Or, the power of the holy Ghost coming upon you*]: and ye shall be * witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. 9. And when he had spoken these things, * while they beheld, he was taken up, and a cloud received him out of their sight. 10. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in * white apparel. 11. Which also said, Ye men of ^b Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall ^a so come in like manner as ye have

come; he answered and said, The Kingdom of God cometh not with Observation.

* † Mar. 13. 32. See on Mat. 24. 36.

* 1 Thes. 5. 1. Of the *Times and Seasons*, Brethren, ye have no need that I write unto you.

* A C T s 2. 1, 4.

* See on Luk. 24. 49.

* † Joh. 15. 27. Ver. 22.

† A C T s 2. 32. See on Luk. 24. 48.

* See on Luk. 24. 51.

* Mar. 17. 2 [Jesus] was transfigured before them, and his Face did shine as the Sun, and his Raiment was white as the Light. † Mat. 28. 3. His Countenance was like Lightning, and his Raiment white as Snow. Joh. 20. 12. [Mary] seeth two Angels in white, sitting, the one at the Head, and the other at the Feet, where the Body of Jesus had lain. * A C T s 10. 3, 30. He saw in a Vision evidently, about the ninth Hour of the Day, an Angel of God coming in to him, and saying unto him, Cornelius,— Behold, a Man stood before me in *bright Clothing*.

* A C T s 2. 7. * A C T s 13. 31. He was seen many days of them which came up with him from Galilee to Jerusalem.—

* Zech. 14. 5. —The Lord my

God shall come, and all the Saints with thee. † Dan 7. 10, 13. —*Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set, and the Books were opened. I saw in the Night Visions, and behold, one like the Son of Man came with the Clouds of Heaven.*— Mat. 16. 27. The Son of Man shall come in the Glory of his Father.— * Mar. 14. 30. —They shall see the Son of Man coming in the Clouds of Heaven with Power and great Glory: Mat. 26. 64. —Hereafter shall ye see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven. Mat. 25. 31. When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory. † Mar. 13. 36. Lest coming suddenly he find you sleeping. Mar. 14. 62. —Ye shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven. † Luk. 21. 27. Then shall they see the Son of Man coming in a Cloud with Power and great Glory.. * Joh. 14. 3. If I go and prepare a Place for you, I will come again and receive you unto my self, that where I am, there ye may be also. † 1 Thes.

have seen him go into heaven. 12. Then ¹ returned they into Jerusalem, from the mount called Olivet, which is from Jerusalem, a (1) sabbath-days journey. 13. And when they were come in, they went up into an ¹ upper room, where abode both ^m Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. 14. These all ^a continued with one accord in prayer and supplication, with the ^o women, and Mary the mother of Jesus, and with his ^p brethren. 15. ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the ^a names together were about an hundred and twenty) 16. Men and brethren, this scripture must needs have been fulfilled, which the ^h holy Ghost by the mouth of David spake before concerning Judas, which was ^a guide to them

Thes. 2. 30. To wait for his Son from Heaven.— 1 Thes. 4. 16. The Lord himself shall descend from Heaven with a Shout.— 2 Thes. 1. 7. —The Lord Jesus shall be revealed from Heaven, with his mighty Angels. 4. 2 Thes. 1. 10. When he shall come, to be glorified in his Saints, and to be admired of all them that believe—in that Day. Jude ver. 14. —Behold the Lord cometh with ten Thousands of his Saines. † Rev. 1. 7. Behold he cometh with Clouds; and every eye shall see him.— Rev. 14. 14. I looked, and behold, a white Cloud, and upon the Cloud one sat, like unto the Son of Man, having on his Head a golden Crown.—

Luk. 24. 52. They worshipped him, and returned to Jerusalem with great Joy.

Luk. 22. 12. He shall shew you a large upper Room furnished: there make ready. Acts. 9. 37. —They laid her [Dorcas] in an upper Chamber. When he [Pe-

ter] was come, they brought him into the upper Chamber.— Acts 20. 8. There were many Lights in the upper Chamber where they were gathered together.

^m The Names of the Apostles are recited, Mat. 10. 2, &c. Luk. 6. 14, &c.

^a † Acts 2. 1, 46.
^o Mat. 27. 55, 56. Many Women were there (beholding afar off) which followed Jesus from Galilee, ministring unto him. Among which was Mary Magdalene, and Mary the Mother of James and Joseph, and the Mother of Zebedee's Children.

^p See on Mat. 12. 46.

^a Rev. 3. 4. Thou hast a few Names even in Sardis.—

^h † Psal. 41. 9. Yea, mine own familiar Friend in whom I trusted, which did eat of my Bread, hath lift up his Heel against me.

^a † Joh. 13. 18. † Joh. 18. 3. See on Mat. 26. 47.

(1) Bethany, was the Place from which our Lord ascended, as appears from Luk. 24. 50. This was distant from Jerusalem fifteen Furlongs, Joh. 11. 18. St. Luke therefore does not here give us the Distance of Bethany from Jerusalem, but the Distance of the Foot of the Mount of Olives from thence, which is a Sabbath-days Journey, that is, about one of our measured Miles.

them that took Jesus. 17. For he was ^a numbered with and had obtained part of this ^b ministry. 18. Now ^c man ^c purchased a field with the ^d reward of iniquity; falling headlong, he burst asunder in the midst, and all bowels gushed out. 19. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in the proper tongue, Aceldama, that is to say, The field of blood. 20. For it is written in the book of psalms, ^e Let ^f his habitation be desolate, and let no man dwell therein: and ^g bishoprick [Or, Office, or, Charge], let another take. Wherefore of these men which have companied with us the time that the Lord Jesus went in and out among us, ^h Beginning from the baptism of John, unto that same time that ⁱ he was taken up from us, must one be ordained to be a witness with us of his resurrection. 23. And they appointed two, Joseph called ^k Barsabas, who was surnamed Justus, and Matthias. 24. And they prayed, and said, Thou, Lord, which ^l knowest the hearts of all men, shew whether of

^a † Luk. 6. 13, 16. He called unto him his Disciples: and of them he chose *twelve*, whom also he named Apostles. And Judas the Brother of James, and *Judas Iscariot*, which also was the Traytor.

^b Ver. 25. Acts 12. 25.
^c Acts 20. 24. Acts 21. 19.
See on Col. 1. 23.

^d * Mat. 27. 5, 7, 8. He cast down the Pieces of Silver in the Temple, and departed, and went and hanged himself. And they took counsel, and bought with them the *Potters Field* to bury Strangers in. Wherefore that Field was called the Field of Blood unto this Day.

^e 2 Pet. 2. 15. —Who loved the *Wages of Unrighteousness*.

^f * Psal. 69. 25. Let their *Habitation* be desolate, and let none dwell in their Tents.

^g * Psal. 109. 8. Let his Days be few, and let another take his Office.

^h Mar. 1. 1. The Beginning of the Gospel of Jesus Christ, the Son of God.

ⁱ Ver. 9.

^j See on Luk. 24. 48.

^k Acts 15. 22. —Judas called Barsabas.—

^l Deut. 31. 21. —I know *Imagination* which they go about.

^m † 1 Sam. 16. 7. —The Lord seeth not as Man seeth; for Man looketh on the outward Appearance, but the Lord looketh on the Heart.

ⁿ † 1 Chron. 28. 9. —The Lord searcheth all Hearts, and knoweth all the *Imaginations* and Thoughts.— † 1 Chron. 28. 9. I know also, my God, that thou triest the Heart, and hast Precedence in Uprightness.— Psal. 7. 9. righteous God triest the Heart.

^o Psal. 44. 21. Shall not I search this out? for he knoweth the Secrets of the Heart.— Psal. 94. 11. The Lord knoweth the Thoughts of Man, that they are Vanity.

^p 15. 11. Hell and Destruction before the Lord: how much more then the Hearts of the Children of Men? † Jer. 11. 20. O Lord, that judgest righteous Men, triest the Righteous, and the Wicked.

^q 17. 10. I the Lord search the Heart.

^r 17. 10. I the Lord search the Heart.

1. **hast chosen,** 25. That he may take part of this and apostleship, from which Judas by transgression t he might go to his own place. 26. And they gave eir ^m lots; and the lot fell upon Matthias, and he bred with the eleven apostles.

CHAPTER II.

D when the day of ^a Pentecost was fully come, they
ere ^o all with one accord in ^p one place. 2. And sud-
ere came a sound from heaven, as of a rushing migh-
, and it ^a filled all the house where they were sitting:
there appeared unto them cloven Tongues, like as of
d it sat upon each of them: 4. And they were all
with the holy Ghost, and began to ^s speak with other
, ^a as the Spirit gave them utterance. 5. And there
velling at Jerusalem, Jews, devout men, out of every
under heaven. 6. Now * when this was noised a-
[Or, *when this voice was made*], the multitude came to-
H h gether,

Hh

Reins.— Jer. 20. 12. O
Hoists, that *triff* the Righ-
nd seeft the *Reins* and the
Joh. 6. 64. Jesus *knew* from
inning who they were that
not, and who should betray
Acts 15. 8. God which
the *Hearts* bare them wit-

Rom. 8. 27. He that *search-
Hearts*; knoweth what is the
of the Spirit, because he ma-
tercession for the Saints ac-
to the Will of God. † Rev.
-I am he that *searcheth* the
and *Hearts*:-

Ex. 16. 8. Aaron shall cast
down the two Goats; one Lot
for the Lord, and the other Lot for
the Goats. Josh. 13. 6. — Dis-
tribute it *by Lot* unto the Israel-
ites for an Inheritance, as I have
commanded thee. Judg. 20. 9.

will go up by *Lot* against it
ah]. 1 Chron. 24. 5. Thus
they [the Sons of Aaroh]
ed [into Courses] by *Lot* one
with another]. Prov. 16. 33.
Lot is cast into the Lap: but
whole disposing thereof is of
ord.

"† Lev. 23. 15, 16. Ye shall count unto you from the Morrow after the Sabbath, from the Day that ye brought the Sheaf of the Wave-offering, *seven Sabbaths* shall be compleat. Even unto the Morrow after the *seventh Sabbath*, shall ye Number *fifty Days*, and ye shall offer a new Meat-offering unto the Lord. † Deut 16. 9. *Seven Weeks* shalt thou number unto thee : begin to number the *seven Weeks* from such time as thou beginnest to put the Sickle to the Corn.

† Acts i. 14.

Acts 1: 13.

⁹ † Acts 4. 31. See on Acts 5.

32. r † Acts 1. 5.

† Acts 10. 46. † 1 Cor. 12:
10, 28. † 1 Cor. 14. 2. See on
Mar. 16. 17.

2 Pet. 1. 21. Prophecy came
not in old time by the Will of
Man; but *holy Men* of God *spoke*
as they were *moved* by the *holy*
Ghost. Psal. 8. 2. Out of the Mouths
of *Babes* and *Sucklings* hast thou
ordained Strength.—

gether, and were * confounded [Or, *troubled in mind*], because that every man heard them speak in his own language. 7. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, * Galileans? 8. And how hear we every man in our own tongue, wherein we were born? 9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10. Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Profelytes. 11. Cretes and Arabians, we do hear them speak in our tongues the wonderful Works of God. 12. And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13. Others mocking, said, These men are full of new wine. 14. ¶ But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15. For these are not drunken, as ye suppose, * seeing it is but the third hour of the day. 16. But this is that which is spoken by the prophet Joel, 17. And it shall * come to pass in the (1) last days (saith God) I will * pour out of my Spi-

* Acts 1. 11.

* 1 Thes. 5. 7. — They that be drunken, are drunken in the Night.

* Joel 2. 28. It shall come to pass afterward, that I will pour out my Spirit upon all Flesh, &c. as here. Isa. 32. 15. Until the Spirit be poured upon us from on high, and the Wilderness be a fruitful Field.— * Isa. 44. 3. I will pour Water upon him that is thirsty, and Floods upon the dry Ground: I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring. Jer. 31. 33. This shall be my Covenant that I will make with the House of Israel, After those Days saith the Lord, I will put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People. Jer. 32. 40. I

will make an everlasting Covenant with them — I will put my Law in their Hearts, that they shall not depart from me. † Ezek. 11. 19. I will give them one Heart, and I will put a new Spirit within you, and I will take the stony Heart out of their Flesh, and will give them an Heart of Flesh. † Ezek. 36. 27. I will put my Spirit within you, and cause you to walk in my Statutes.— † Zech. 12. 10. I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplication.— † Joh. 7. 38, 39. He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of Living Water. But this spake he of the Spirit.—

* † Acts 10. 45. They of the Circumcision which believed, were also—

(1) I do not understand this Promise as if every particular Man and Woman

on all flesh: and your sons and your daughters shall lie, and your young men shall see visions, and you shall dream dreams: 18. And on my servants, and on maidens, I will pour out in those days of my Spirit, they shall prophesie: 19. And I will shew wonders in the air above, and signs in the earth beneath; blood, and vapour of smoke. 20. The sun shall be turned into blood, and the moon into blood, before that great and terrible day of the Lord come. 21. And it shall come to pass, that whosoever shall (1) call on the name of the Lord,

H h 2

Lord;

as many as came with this purpose of heart, that on the Gentiles should be poured out the Gift of the Spirit.

The same Man [Philip] had four Daughters, Virgins, which did prophesie.

† See on Mat. 14. 29.

11. 28. There stood up a man, named Agabus, and by the Spirit, that there should be great dearth throughout the World.— † Acts 21. 9.

† Rom. 10. 13. Whosoever shall call on the Name of the Lord shall be saved [or delivered, as it is in Joel 2. 32]. See on Acts 7. 59.

in the Times of the Messiah, should have the Spirit in an extraordinary manner poured out upon him; but the Meaning thereof seems that some of all sorts of Men, some of every Rank, of both Sexes, of all Ages, Conditions, and Circumstances, young Men and old, and Daughters, should have the Spirit in a plentiful manner poured out upon them. So that it should be more easie to attain to the Knowledge of the Will of God, than in any other Age or Time before. These Words in too large a Sense, has led some well-meaning men into great Inconveniencies and Mistakes. See Dr. Whitby on the

to call on the Name of the Lord, does not only signifie praying to him; Lord have mercy on me, and the like; but it denotes the Embracing Religion of Jesus Christ, owning him for our Lord and King, and living by his Laws.

Word saved here, probably relates to the being preserved from the Destruction which came upon Jerusalem, when it was taken by the Romans, the Christians were, in an extraordinary manner, being warned by the Revelations to depart from the City, and go over Jordan to this Day. This the Roman General gave the Christians an opportunity of doing for without any Cause, he raised the Siege, and went from before the City, as he might have taken it; at which time the Christians departed out of the City and escaped the Destruction which afterwards came upon it. No Argument can be drawn from hence to defer our Repentance to a sick Bed. Not only the great uncertainty of our Lives, and the uncertainty of our being in a Condition to repent then, should deter us from it, but the express Declarations in the Gospel, that we shall be judged according to our Works, and the Assurances given us by our Saviour and Father, that it is not the Calling of him Lord, but the doing of his Father's Will that will gain us Admittance into Heaven, and that he will bid all Workers of Iniquity to depart from him, Mat. 7. 21, 23.

Lord, shall be saved. 22. Ye men of Israel, hear these words: Jesus of Nazareth, a ^a man: ^b approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as ye your selves also know. 23. (1) Him ^c being delivered by the determinate counsel and fore-knowledge of God, ^d ye have taken, and by wicked hands have crucified and slain: 24. Whom God hath ^e raised up, having loosed the pains of death: because it was

^a 1 Tim. 2. 5. — The Man Christ Jesus.

^b Mat. 11. 3, 4. Go and shew John again those things which ye do hear and see: The Blind receive their Sight, &c. Joh. 10. 25, 37, 38. The Works that I do in my Fathers Name, they bear witness of me. If I do not the Works of my Father, believe me not. But if I do, though ye believe not me, believe the Works. — Rom. 1. 4. Declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead. Heb. 2. 4. God also bearing them witness, by Signs and Wonders, and divers Miracles, and Gifts of the holy Ghost.

^c Mar. 14. 21. The Son of Man indeed goeth, as it is written of him; but *not* to that Man by whom the Son of Man is betrayed: good were it for that Man if he had never

been born. Acts 3. 18. Those things which God before had shewed by the Mouth of all his holy Prophets that Christ should suffer, he hath so fulfilled. † Acts 4. 28. For to do whatsoever thy Hand and thy Counsel determined before to be done.

^d † Acts 5. 30. — Whom ye slew, and hanged on a Tree.

^e † Ver. 32. † Acts 3. 15. And killed the Prince of Life, whom God raised up. — † Acts 4. 10. — By the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the Dead, even by him doth this Man stand here before you whole. Acts 5. 30. The God of our Fathers raised up Jesus. — † Acts 10. 40. Him God raised up the third Day, and shewed him openly. † Acts 13. 30, 34. But God raised him from the Dead. And

(1) It is not here said, that the Jews, by the determinate Counsel and Fore-knowledge of God, should take, and by wicked Hands crucify and slay our Lord. No: What God determined, was to give his Son to die, as a Sacrifice for the Sins of the World. But he did not determine that Judas should betray him to the Scribes and Pharisees, and that they should deliver him to the Romans to be crucified; that was the Effect of their own wicked Malice. This is manifest from the Text among the References, Mar. 14. 21. and from the Purport of St Peter's Discourse, his Design being to reprove the Jews for their great Sin in crucifying Christ. They were therefore, Ver. 37. pricked in their Hearts, and said unto Peter and the rest of the Apostles, Men and Brethren, what shall we do? Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ for the Remission of Sins; which many of them were, Ver. 41.

The Author of the Essay for a new Translation of the Bible observes, that this Verse should be thus rendred, "That having taken him, who had been given them by the determinate Counsel and Fore-knowledge of God, they had crucified and slain him with wicked Hands."

possible that he should be holden of it. 25. For
 peaketh concerning him, I ^e foresaw the Lord al-
 fore my face, for he is on my ^e right hand, that I
 not be moved. 26. Therefore did my heart rejoice;
 tongue was glad: moreover also, my flesh shall
 hope. 27. Because thou wilt not leave my soul in
 l, neither wilt thou suffer thine ^h holy One to see
 ion. 28. Thou hast made known to me the ways of
 thou shalt make me full of joy with thy countenance.
 n and brethren, * let me [Or, I may] freely speak
 H h 3 unto

concerning that he raised
 from the Dead, now no
 return to Corruption, he
 this wife, I will give you
 Mercies of David. † Acts;
 —Whereof he hath given
 ce unto all Men, in that he
 sed him from the Dead.
 4. 24. —If we believe on
 raised up Jesus our Lord,
 e Dead. Rom. 6. 4. —Like
 st was raised up from the
 the Glory of the Father.—
 8. 11. If the Spirit of him
 sed up Jesus from the Dead,
 on you, he that raised up
 from the Dead, shall also
 a your mortal Bodies by his
 that dwelleth in you. † 1 Cor.
 God hath both raised up the
 and will raise up us by his
 Power. † 1 Cor. 15. 15.
 have testified of God that he
 up Christ.— 2 Cor. 4. 14.
 ing, that he which raised up
 25 Jesus, shall raise up us al-
 Jesus.— † Gal. 1. 1. Paul an-
 le, not of Men, neither by
 but by Jesus Christ, and God
 30 ther, who raised him from the
 † Eph. 1. 20. Which he
 ght in Christ, when he raised
 from the Dead.— † Col. 2. 12.
 ed with him in Baptism,
 ein also you are risen with
 35 [Christ] through the Faith of
 the Operation of God, who hath
 raised him from the Dead. † 1
 Thes. 1. 10. To wait for his Son
 from Heaven, whom he raised from
 the Dead.— † Heb. 13. 20. The
 God of Peace, that brought again
 from the Dead our Lord Jesus.—
 † 1 Pet. 1. 21. Who by him do be-
 lieve in God that raised him up
 from the Dead.— Joh. 2. 19, 21.
 —Destroy this Temple, and in three
 Days I will raise it up. He spake of
 the Temple of his Body. Joh. 10. 17,
 18. —I lay down my Life that I
 might take it again. No Man tak-
 eth it from me, but I lay it down
 of my self: I have Power to lay it
 down, and I have Power to take it a-
 gain. This Commandment have I
 received of my Father. 1 Pet. 2.
 18 —Being put to Death in the
 Flesh, but quickened by the Spirit.
 † † Psal. 16. 8. I have set the
 Lord always before me: because he
 25 is at my right Hand, I shall not be
 moved.
 † Psal. 121. 5. The Lord is thy
 Keeper: the Lord is thy Shade
 upon thy right Hand.
 † Dan. 2. 24. Seventy Weeks
 are determined upon thy People,
 and upon thy holy City, —and to
 anoint the most holy. Luk. 1. 35.
 —That holy Thing which shall be
 born of thee, shall be called the
 Son of God.

) The Word here translated *Hell*, does not signify the Place of the
 ned, but the *Grave*, or the *State* or *Place* of Death.

unto you ^a of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day: 30. Therefore being a prophet, and ^b knowing that God had sworn with an oath to him, that of the fruit of his loyns, according to the flesh, he would raise up Christ to sit on his throne: 31. He seeing this before, spake of the resurrection of Christ, ^c that his soul was not left in hell, neither his flesh did see corruption. 32. This Jesus hath ^d God raised up, whereof we all are ^e witnesses. 33. Therefore ^f being by the right hand of God exalted, and having received of the Father the ^g promise of the holy Ghost, he hath ^h shed forth this which ye now see and hear. 34. For David is not ascended into the heavens: but he saith himself, ⁱ The LORD said unto my Lord, Sit thou on my right hand, 35. Until I make thy foes thy footstool. 36. Therefore let all the house of Israel know assuredly, that God ^k hath made that

that

^a ^{*} 1 King. 2. 10. So David slept with his Fathers, and was buried in the City of David. [†] Acts 13. 36. David, after he had served his own Generation, by the Will of God, fell on sleep, and was laid unto his Fathers, and saw Corruption.

^b 2 Sam. 7. 12. —I will set up thy Seed after thee [David] which shall proceed out of thy Bowels, and I will establish his Kingdom. 1 Chron. 22. 10. —I will establish the Throne of his Kingdom over Israel for ever. ^{*} Psal. 132. 11. The Lord hath sworn in truth unto David, he will not turn from it, Of the Fruit of thy Body will I set upon thy Throne. Isa. 9. 7. Of the Increase of his Government and Peace there shall be no end, upon the Throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever: the Zeal of the Lord of Hosts will perform this. Isa. 11. 1. There shall come forth a Rod out of the Stem of Jesse. — Mat. 1. 6. Jesse begat David the King, and David the King begat Solomon. — [†] Luk. 3. 32, 33. —The Lord God shall give unto him the Throne of his Father David, And he shall Reign

over the House of Jacob for ever, and of his Kingdom there shall be no end. [†] Rom. 1. 13. Concerning his Son Jesus Christ our Lord, which was made of the Seed of David according to the Flesh [†] 2 Tim. 2. 8. —Jesus Christ, of the Seed of David.—

^c ^{*} Psal. 16. 10. See on Joh. 20. 9.

^d Ver. 24.

^e See on Luk. 24. 48.

^f [†] Acts 5. 31. Him hath God exalted with his right Hand to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins. [†] Phil. 2. 9. Wherefore God also hath highly exalted him, and given him a Name which is above every Name.

^g [†] Joh. 14. 26. [†] Joh. 15. 26. [†] Acts 1. 4. See on Luk. 24. 49.

^h [†] Acts 10. 45. They of the Circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the holy Ghost.

ⁱ ^{*} Psal. 110. 1. [†] 1 Cor. 15. 25. [†] Eph. 1. 20. [†] Heb. 1. 13. See on Mat. 22. 44.

^k ^{*} Acts 5. 31. Phil. 2. 9. The Words under Ver. 33.

the Jesus, whom ye have crucified, both Lord and
 37. ¶ Now when they heard *this*, they were
 in their heart, and said unto Peter, and to the rest
 apostles, Men and brethren, ^m what shall we do?
 n Peter said unto them, ⁿ Repent; and be baptized
 e of you in the (1) name of Jesus Christ, for the re-
 of sins, and ye shall receive the gift of the holy
 39. For the promise is unto you, and ^o to your child-
 ed to all that are ^p afar off, even as many as the Lord
 shall call. 40. And with many other words did
 he and exhort, saying, Save your selves from this
 d generation. 41. ¶ Then they that gladly re-
 Hh 4. ceived

ch. 12. 10. I will *pour* up-
 house of David, and upon
 bitants of Jerusalem, the
 of Grace and Supplications,
 ey shall look upon me
 they have pierced,
 hey shall *mourn* for
 one *mourneth* for his only
 d shall be in *bitterness* for
 one that is in *bitterness* for
 born.

Luk. 3. 10. The People ask-
 , saying, *What* shall we do
 † Acts 9. 6. He [Saul]
 ing and astonished, said, *What*
 wilt thou have me to
 † Acts 16. 30. —Sirs, *what*

must I do to be saved?

ⁿ † Acts 3. 19. See on Mat.
 4. 17.

^o † Joel 2. 28. It shall come to
 pass afterward, that I will pour out
 my Spirit upon all Flesh, and
 your Sons and your Daughters shall
 prophesie.—

^p Acts 11. 1. The Apostles and
 Brethren that were in Judea,
 heard that the Gentiles had also re-
 ceived the Word of God. Acts
 22. 21. And he said unto me, De-
 part: for I will send thee *far*
 hence unto the Gentiles. † Eph. 2.
 13. —Ye who sometimes were *far*
 off, are made *nigh* by the Blood of
 Christ.

In the first Institution of *Baptism*, Mat. 28. 18, 19. The Names of
 the Father, and of the Son, and of the Holy Ghost, are all expressly mention-
 ed. We cannot therefore think that St. Peter here intended to exclude
 the Father and the Holy Ghost. And though they are not here particular-
 ly down, those who were baptized might notwithstanding be bap-
 tized in their Name, as well as in the Name of Jesus Christ. For it is cer-
 tain from the Apostles Times the Names of all the three were used.
 Lightfoot's Account of this Matter is to this effect: That among
 Jews, the Apostles baptized in the Name of Jesus Christ only, because
 already believed in the Father and the Holy Ghost, who spake by the
 Spirit; for the Point controverted among them was, whether Jesus
 was the Son of God, and the true Messiah, which those who were
 baptized by the Apostles professed to believe. But among the Gentiles
 heathens, they baptized in the Name of the Father, and of the Son, and
 of the Holy Ghost; by which they were instructed in the Knowledge of
 true God, of whom before they were ignorant. The Name only of
 Lord Jesus and of the Lord, is mentioned Acts 8. 16. Acts 10. 48.
 19. 5.

ceived his word, were baptized: and the same day they were ^a added unto *them* about three thousand souls. And they ^b continued stedfastly in the apostles doctrine fellowship, and in ^c breaking of bread, and in prayers. And fear came upon every soul: and (1) many wonders and signs were done by the apostles. 44. And all that believed were together, and ^d had all things (2) common. 45. And sold their possessions and goods, and ^e parted them to all men, as every man had need. 46. And they ^f continued daily with one accord ^g in the temple, and ^h breaking bread (3) ^{*} from house to house [Or, *at home*], did eat and

^a Acts 1. 16. —The Number of the Names [of the Disciples] together, were an *hundred and twenty*. Acts 4. 4. Many of them which heard the Word, believed, and the Number of the Men was about *five thousand*. Acts 5. 14. Believers were the more *added* to the Lord, *Multitudes* both of Men and Women.

^b † Ver. 46. † Acts 1. 14. These all continued with one accord in Prayer and Supplication, with the Women, and Mary the Mother of Jesus, and with his Brethren. Acts 15. 2. 1. —They were all with one accord, in one Place. Acts 6. 4. We will give our selves continually to Prayer, and to the ministry of the Word. Heb. 10. 25. Not forsaking the *Assembling* our selves together as the manner of some is; but *exhorting* one another; and so much the more, as ye see the Day approaching.

^c Acts 20. 7. Upon the *first day* of the Week, when the Disciples came together to break Bread, Paul

preached unto them.—

^d † Acts 4. 32, 34. And the multitude of them that believed, were of one Heart, and of one Soul, they said any of them that owned of the things that he possessed his own, but they had all the things common. Neither was there among them that lacked: for as many as were possessors of Houses or Houses sold them, and brought the Prices of the things that they sold.

^e Isa. 58. 7. Is it not to *deal Bread* to the Hungry, and that thou bring the Poor that are cast out thy House? When thou seest the Naked, that thou cover him.

^f See on Ver. 42.

^g † Luk. 24. 53. And were continually in the Temple, praising and blessing God. † Acts 5. 42. daily in the Temple, and in every House, they ceased not to teach and preach Jesus Christ.

^h † Acts 20. 7. The Words of Ver. 42.

(1) The Apostles had not only a Power of Healing the Sick, raising Dead, &c. but they had likewise a Power of inflicting Punishments, in the Case of Ananias and Sapphira, Acts 5. and Elymas the Sorcerer, Acts 13. What Signs and Miracles were wrought by the Apostles. See on 16. 17, 18.

(2) We are not to understand this Place, as if these Christians were obliged to put what they had into one common Stock. For the contrary is evident from what St. Peter says to Ananias, Acts 5. 4. *Whilst it remained was it not thine own? and after it was sold, was it not in thine own power?*

(3) The Words rendered *from House to House*, are in the Margin at the

ith gladness and singleness of Heart. 47. Praising
 and having ¹ favour with all the people. And the
 added to the Church daily such as should be
 d.

C H A P. III.

W Peter and John went up together, into the
 temple, at the hour of prayer, ^m being the ninth
 .. And a certain man ^a lame from his mothers womb
 rried, whom they laid daily at the gate of the
 which is called Beautiful, to ^o ask alms of them
 tred into the temple. 3. Who seeing Peter and

John .

uk. 2. 52. Jesus increased in
 and Stature, and in *Favour*
 d and Man. † Acts 4. 33.
 eat Power gave the Apo-
 nesses of the Resurrection of
 d Jesus: and *great Grace*
 on them all. † Rom. 14.
 that in these things serveth
 is *acceptable* to God, and ap-
 f Men.

*Morning, and at Noon will I pray, and
 cry aloud: and he shall hear my
 Voice.*

on Ver. 41.

on Acts 2. 46.

Psal. 55. 17. *Evening, and*

ⁿ † Acts 14. 8. There sat a cer-
 5 tain Man at Lystra, *impotent* in his
 Feet, being a *Cripple* from his Mo-
 thers Womb, who never had
 walked.

^o † Joh. 9. 8. The Neighbours
 10 therefore, and they which before
 had seen him, that he was blind,
 said, Is not this he that *sat* and
 begged?

may be translated in the *House*; that is, the *Place* where they
 went to meet together to perform their *publick Worship* as *Christians*.
 learned think that this Place, Acts 1. 13. is called the *upper Room*.
 oe, in his *primitive Christianity*, tells us, that by a very *antient Tra-*
 this is supposed to be the *Room* where our *Saviour*, the Night be-
 s Death, celebrated the *Passover*. In this *Place* probably they, were
 led when the *Holy Ghost* came down upon them, Acts 2. 1. So that the
 of this Verse seems to be, that having performed their *Devoti-*
 the Temple at the accustomed Hours of Prayer, they used to re-
 come to this *upper Room*, there to celebrate the holy *Eucharist*, and
 o to their ordinary Meals. See *Prim. Christianity*, Part I. Chap. 6.
 ede's Discourse on 1 Cor. 11. 22.

We cannot from hence conclude that there is any *determinate Num-*
 Persons appointed to Salvation, and that the residue, which are
 much greater Part of Mankind, are, by a peremptory Decree of
 , appointed to everlasting Destruction; for the plain Import of
 Words is this, That those, who by the *Preaching* of the Apostles,
 perswaded that Jesus is the Christ, and *accepted* of the Salvation
 ased by him, on the *gracious* and *reasonable Conditions* it was offered
 em, were added to the Church, being by Baptism admitted into it.
 h Conditions are, *Faith, Repentance, and sincere Obedience* to the Laws
 rist, the Performance of which are promised and vowed in Bap-
 The strict rendring of these Words is, *The Lord added to the*
 h daily the saved.

John about to go into the temple, asked an alms. And Peter ^a fastning his eyes upon him, with John, ^b Look on us. 5. And he gave heed unto them, expecting to receive something of them. 6. Then Peter said, Sir, and gold have I none; but ^b such as I have give I thee. In the ^c name of Jesus Christ of Nazareth, rise up and walk. 7. And he took him by the right hand, and ^b him up; and immediately his feet and ankle bones received strength. 8. And he ^a leaping up, stood, and walked, and entred with them into the temple, walking, leaping, and praising God. 9. And all the people saw him walking and praising God. 10. And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 11. And all the people ran together unto him in the porch which is called ^c Solomons, greatly wondring. 12. ¶ And when Peter saw *it*, he answered unto the People, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13. ^c The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath ^a glorified his Son Jesus: whom ye delivered up, and ^b denied him in the presence of Pilate, when he determined to let *him* go. 14. But ye denied the ^b Holy One, and the ^a just, and desired a murderer to be granted unto you. 15. And killed the ^a prince [Or, author]

^a Acts 14. 9. The same heard Paul speak: who steadfastly beholding him, and perceiving that he had Faith to be healed.

^b 1 Pet. 4. 10. As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God.

^c Acts 4. 10.

^d Isa. 35. 6. Then shall the Lame Man leap as an Hart. —

^e See on Joh. 10. 23.

^f † Acts 5. 30. See on Mat. 22. 32.

^g † Joh. 17. 1. — Father the Hour is come; glorify thy Son,

that thy Son also may glorify

^h † Mar. 15. 11. † Luk. 19. 11. † Joh. 18. 40. Joh. 19. 15. See Mat. 27. 20.

ⁱ Rev. 3. 7. — These things saith he that is holy, he that is true. —

^k Acts 7. 52. They have despised his Word, which shewed before of

^l Coming of the just One; of whom ye have been now the Beggars, and Murderers. — Acts 22. 16.

The God of our Fathers hath sent thee, that thou shouldst bear witness to his Will, and see that just One, thou shouldst hear the Voice of his Mouth.

life, whom ^m God hath raised from the dead; whereof we are ⁿ witnesses: 16. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all. 17. And now brethren, I wot that through ^o ignorance ye did it, as did also your ^p rulers. 18. But those things which ^q God before had shewed ^r by the mouth of all his Prophets, that Christ should

¹ Joh. 1. 4. In him was *Life*, and the *Life* was the Light of Men. Joh. 3. 36. He that believeth on the Son hath *everlasting Life*: and he that believeth not the Son, shall not see *Life*.— Joh. 5. 24. He that heareth my Word, and believeth on him that sent me, hath *everlasting Life*.— Joh. 5. 21, 26. As the Father raiseth up the Dead, and quickneth them: even so the Son quickneth whom he will. As the Father hath Life in himself, so hath he given to the Son to have *Life* in himself. Joh. 6. 40 This is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have *everlasting Life*, and I will raise him up at the last Day. Joh. 11. 25. ²⁰ Jesus said unto her, I am the Resurrection, and the *Life*: he that believeth in me, though he were dead, yet shall he live. Joh. 14. 6. I am the Way, the Truth, and the *Life*.— Col. 3. 4. Christ, who is our *Life*.— 1 Joh. 2. 25. This is the Promise that he hath promised us, even *eternal Life*. 1 Joh. 4. 9.— God sent his only begotten Son into ³⁰ the World, that we might live through him. 1 Joh. 5. 11. This is the Record that God hath given to us *eternal Life*: and this *Life* is in his Son.

^m See on Acts 2. 24.

ⁿ † Acts 2. 32. See on Luk. 24. 48.

^o † Luk. 23. 34. Father, forgive them; for they know not what they do.— Mat. 11. 25. —Thou hast hid these things from the Wise and Prudent, and hast revealed

them unto Babes. Joh. 16. 3. These things will they do unto you, because they have not known the Father nor me. 2 Cor. 3. 14. Their ⁵ Minds were blinded: for until this Day remaineth the same Vail untaken away.— † 1 Tim. 1. 13. Who was before a Blasphemer, and a Persecutor, and Injurious. But I obtained Mercy because I did it ignorantly in unbelief.

^p Joh. 7. 26, 48. —Do the Rulers know indeed that this is the very Christ? Have any of the Rulers, or of the Pharisees believed on him? ∴ Acts 13. 27. They that dwell at Jerusalem, and their Rulers, because they knew him not, nor yet the Voices of the Prophets which are read every Sabbath-day, they have fulfilled them, in condemning him. † 1 Cor. 2. 8. Which none of the Princes of this World knew: for had they known it, they would not have crucified the Lord of Glory.

^q † Luk. 24. 44. These are the Words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.

^r † Isa. 50. 6. I gave my Back to the Smiters, and my Cheeks to them that plucked off the Hair: I hid not my Face from Shame and Spitting. † Isa. 53. 5, &c. He was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him, and with his Stripes we are healed, &c.

should suffer, he hath so fulfilled. 19. ¶ * Repent therefore, and be converted, that your sins may be ^b blotted out, (i) when the times of ^c refreshing shall come from the presence of the Lord. 20. And he shall send Jesus Christ, which before was preached unto you: 21. Whom the heaven must receive, until the times of ^d restitution of all things, which God hath spoken by the mouth of all his holy Prophets, ^e since the world began. 22. For Moses truly said unto the fathers, A ^f prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye obey in all things whatsoever he shall say unto you. 23. And all these things shall come to pass, *that every soul which will not hear the prophet, shall be ^h destroyed from among the people.*

^a † See on Mat. 4. 17.

^b Neh. 4. 5. Cover not their Iniquity, let not their Sin be blotted out from before thee. Psal. 51. 9. Hide thy Face from my Sins; and blot out all my Iniquities. Isa. 43. 25. I, even I am he that blot out thy Transgressions for mine own sake, and will not remember thy Sins. Isa. 44. 22. I have blotted out as a thick Cloud thy Transgressions:— Jer. 18. 23. —Forgive not their Iniquity, neither blot out their Sin from thy Sight.—

^c Psal. 16. 11. —In thy Presence is Fulness of Joy, at thy right Hand there are Pleasures for evermore. Psal. 17. 15. As for me, I will behold thy Face in Righteousness: I shall be satisfied when I awake with thy Likeness. Luk. 16. 25. —Now he [Lazarus] is comforted. Rev. 7. 14, 15. —These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb. Therefore are they before the Throne of God; and serve him Day and Night in his Temple:

and he that *sitteth* on the Throne shall dwell among them.

^d Mat. 17. 11. Elias shall first come, and restore all things. Rom. 8. 21. The Creature itself shall also be delivered from Bondage of Corruption, into the glorious Liberty of the Children of God. 2 Pet. 3. 13. Nevertheless, according to his Promise, for new Heavens and new Earth, wherein dwelleth Righteousness.

^e See on Luk. 1. 70.

^f * Deut. 18. 15, 18. * Acts

37. See on Joh. 7. 40.

^g † Mat. 17. 5. —This is my beloved Son, in whom I am pleased; hear ye him.

^h 1 Sam. 2. 25. If one Man rise up against another, the Judge shall judge him; but if a Man sin against the Lord, who shall intreat for him? Deut. 18. 19. It shall come to pass, that whosoever will not hear my Words which he shall speak in my Name, I will require it of him. Heb. 2. 2, 3. If the Word spoken by Angels was

(1) The Word here translated *when*, is frequently in other Places translated *that*. And then the Sense will be, *That*, or so that the Time of Refreshing may come, &c. This Time seems to be the second Coming of our Lord, when the Dead shall be raised, and his faithful Servants admitted to the Enjoyment of the most compleat Happiness in his Presence and Kingdom for ever.

Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. 25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kingdoms of the earth be blessed. 26. * Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

C H A P. IV.

AND as they spake unto the people, the priests, and the * captain [Or, ruler] of the temple, and the Sadducees came upon them, 2. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. 4. Howbeit, ⁿ many of them which heard the word, believed; and the number of the men was about five thousand. 5. ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes, 6. And ° Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. 7. And when they had set them in the midst, they asked, ^p By what power, or by what name have ye done this? 8.

and every Transgression and Disobedience *received a just Recompence of Reward*; How shall we escape if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirm'd unto us by them that heard him?

ⁱ * Gen. 12. 3. — In thee shall all Families of the Earth be blessed.

[†] Gen. 18. 18. Abraham shall surely become a great and mighty Nation, and all the Nations of the Earth shall be blessed in him. [†] Gen. 22. 18. In thy Seed shall all the Nations of the Earth be blessed: because thou hast obeyed my Voice. [†] Gen. 26. 4. I will make thy Seed to multiply as the Stars of Heaven, and will give unto thy Seed all these Countries: and in thy Seed shall all the Nations of the Earth be blef-

sed. [†] Ecclesiasticus 44. 21. He assured him by an Oath, that he would bless the Nations in his Seed.— Gal. 3. 8. The Scripture foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham, saying, In thee shall all Nations be blessed.

¹⁰ * ^k [†] Acts 13. 46. See on Mat. 10. 6.

¹ Ver. 21.

^m [†] Luk. 22. 4. He went his Way, and communed with the chief Priests and Captains, how he might betray him unto them.

¹⁵ Acts. 5. 24.

ⁿ See on Acts 2. 41.

^o See on Luk. 3. 2.

²⁰ ^p [†] Exod. 2. 14. [†] Acts 7. 27. See on Mat. 21. 23.

8. Then Peter (1) filled with the holy Ghost, said unto the rulers of the people, and elders of Israel, 9. If we this be examined of the good deed done to the impotent man, what means he is made whole; 10. Be it known unto all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom raised from the dead, even by him doth this man stand before you whole. 11. This is the stone which was nought of you Builders, which is become the head corner. 12. Neither is there salvation in any other: there is none other name under heaven given among whereby we must be saved. 13. ¶ Now when they saw the boldness of Peter and John, and perceived that they were learned and ignorant men, they marvelled, and they sought knowledge of them, that they had been with Jesus. 14. Beholding the man which was healed standing with them, they could say nothing against it. 15. But when they commanded them to go aside out of the council, they conferred among themselves, 16. Saying, ^a What shall we do with these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem, we cannot deny it. 17. But that it spread no further among the people, let us straitly threaten them, that they fear henceforth to no man in this name. 18. And they called them, and ^e commanded them not to speak at all, nor teach the name of Jesus. 19. But Peter and John answered and said unto them, ^f Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. 20. For we cannot but speak the things which we have ^g seen and heard. 21. So when they had further threatned them, they let them go, finding nothing how they might punish them, ^h because of the people: for all men glorified God.

^a See on Acts 2. 24.

^b ^e Psal. 118. 22. ^c Isa. 28. 16. See on Luk. 2. 34.

^c ^f Mat. 1. 21.—He shall save his People from their Sins. ^d Acts 10. 43. See on 1 Tim. 2. 5.

^d ^g Joh. 11. 47. Then gathered the chief Priests and Pharisees a

Council, and said, *What do we do for this Man doeth many Miracles*

^e Acts 5. 28, 40.

^f ^h Acts 5. 29.

^g ⁱ Acts 26. 16. ^j Joh. 1. 19.

See on Acts 22. 14.

^h ^k Mat. 21. 26. If we shall

(1) See on Mat. 10. 19. and you will observe the Accomplishment of what our Lord promised, namely, that when they were brought before the rulers, &c. for his sake, it should be given them in the same hour what they ought to speak.

which was done. 22. For the man was above forty
 ld, on whom this miracle of healing was shewed. 23.
 being let go, they ^k went to their own company, and
 d all that the chief priests and elders had said unto
 24. And when they heard that, they lift up their
 o God with one accord, and said, Lord, thou art God
 hast made heaven and earth, and the sea, and all
 them is: 25. Who by the mouth of thy servant
 hast said, ¹ Why did the heathen rage, and the people
 e vain things? 26. The kings of the earth stood up,
 e rulers were gathered together against the Lord, and
 his Christ. 27. For of a truth ^m against thy ⁿ holy
 Jesus, whom thou hast anointed, both Herod and
 Pilate, with the Gentiles and the people of Israel
 gathered together, 28. ^o For to do whatsoever thy
 and thy counsel (1) determined before to be done. 29.
 And

1, we fear the People; for
 John as a Prophet. † Luk.
 19. If we say, Of Men; all
 ple will Stone us; for they
 aded that John was a Pro-
 The chief Priests and
 the same hour sought to
 ds on him [Christ]; and
 ared the People.— † Luk.
 he chief Priests and Scribes
 how they might kill him;
 y feared the People. † Acts

Acts 3. 7, 8.

As 1. 13. When they were
 n, they went up into an up-
 om, where abode both Peter,
 mes, &c. Acts 2. 1, 46.
 were all with one accord
 lase. They continuing dai-
 one accord in the Temple,
 eaking Bread from House
 fe.— † Acts 12. 12. When

he [Peter] had considered the mat-
 ter, he came to the House of Mary
 the Mother of John, whose surname
 was Mark, where many were gather-
 ed together praying.

¹ Psal. 2. 1. Why do the Hea-
 then rage, and the People imagine
 a vain thing?

^m † Mat. 26. 3. Then assembled
 together the chief Priests, and the
 Scribes, and the Elders of the Peo-
 ple, unto the Palace of the high
 Priest.— † Luk. 23. 1. 8. The
 whole Multitude of them arose, and
 led him unto Pilate. When Herod
 saw Jesus, he was exceeding glad.—

ⁿ Joh. 10. 36. Say ye of him
 whom the Father hath sanctified
 and sent into the World, Thou
 blasphemest; because I said I am
 the Son of God? Acts 3. 14.

^o See on Acts 2. 23.

The Apostles speak of the wicked *AE* of the Jews and Romans in
 our Lord to Death with abhorrence, ascribing it to the Devil, and
 as acted under him as his Instruments. The Sense therefore of
 Words cannot be, that God did determine that they should do
 e hates, and what he has threatened to punish severely. But the
 ity will be removed, if we render the 27 and 28 Verses thus,
 the Original Text will allow of: Of a Truth, both Herod and
 Pontius

And now, Lord, behold their threatnings: and grant thy servants, that with all ^a boldness they may speak word, 30. By stretching forth thine hand to heal: that signs and wonders may be done by the name of thy child Jesus. 31. ¶ And when they had prayed, the place was ^b shaken where they were assembled together; and they were all ^c filled with the holy Ghost, and they spake the word of God with boldness. 32. And the multitude of them believed, ^d were of one heart, and of one soul: neither was there any of them, that ought of the things which he possessed, his own, ^e but they had all things common. 33. And great power gave the apostles ^f witness of the resurrection of the Lord Jesus: and ^g great grace was upon them all. 34. There was there any among them that ^h lacked: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold. 35. And ⁱ laid them down at the apostles feet: and distribution was made unto every man according as he had need. 36. And Joseph, who by the

^a Ezek. 2. 6. And thou Son of man be not afraid of them, neither be afraid of their Words, though briers and thorns be with thee, and thou dost dwell among Scorpions: be not afraid of their Words, nor be dismayed at their Looks, though they be a rebellious House. Ver. 13. Acts 9. 27. — He [Saul] had preached boldly at Damascus in the Name of Jesus. Acts 13. 46. Paul and Barnabas waxed bold. — Acts 14. 3. Long time therefore abode they speaking boldly in the Lord. — Acts 19. 8. He went into the Synagogue, and spake boldly for the space of three Months. Acts 26. 26. The King knoweth of these things, before whom I speak freely. — Acts 28. 31. Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence. — 2 Cor. 3. 12. Seeing then that we have such hope, we use great plainness of Speech. Eph.

6. 19. That patience may be given unto me, that I may open my Mouth boldly, to make known the Mystery of the Gospel.

^b Acts 16. 26. See on 6. 12.

^c Acts 2. 44. See on 5. 32.

^d 1 Pet. 3. 8. See on 10. 17. 11.

^e Acts 2. 44. And all that believed were together, and had all things common.

^f See on Luk. 24. 48.

^g See on Acts 2. 47.

^h Acts 2. 45. And sold their Possessions and Goods, and gave them to all Men, as every one had need. 1 Joh. 3. 17. Whoso hath this World's Goods, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him? Ver. 37.

ⁱ Pontius Pilate, with the Gentiles and People of Israel, were gathered together against thy holy Child Jesus, whom thou hast anointed: whatsoever thy Hand and thy Counsel determined before to be done

firmnamed Barnabas (which is, being interpreted, of consolation) a Levite, and of the country of Cyprus. Having land, sold it, and brought the money, and it at the apostles feet.

C H A P. V.

a certain man named Ananias, with Sapphira his wife, sold a possession, 2. And ¹ kept back part of the is wife also being privy to it, and brought a certain ¹ laid it at the apostles feet. 3. But Peter said, why hath ⁿ Satan filled thine heart to ^o *lie to *deceive*] the holy Ghost, and to ^p keep back part of the price of the land? 4. Whiles it remained, was it not *thine*? and after it was sold, was it not in thine own? why hast thou conceived this thing in thine heart; hast not lied unto men, but unto God. 5. And Ananias hearing these words, fell down and gave up the ghost: great fear came on all them that heard these things.

Ii

6. And

35. Acts 5. 2. 7. 1, 21. But the Children of Israel committed a Treason the *accursed* thing; for Ananias took of the *accursed* thing. 1 I saw among the Spoils a Babylonish Garment, and hundred Shekels of Silver, and a Wedge of Gold,— then I *concern*, and took them. 2 King. 10 Jehazi, the Servant of Eliashaph, Man of God, said, Behold, after hath *spared* Naaman the Syrian, in not receiving at his hat which he brought: but Lord liveth, I will run after and take somewhat of him. 6. 10. The Love of Money is the root of all Evil: which while men have coveted after, they have lost from the Faith, and pierced themselves through with many Sor-

speaketh of *his own*: for he is a Liar, and the Father of it.

^o Psal. 94. 7. They say, the Lord shall not see: Neither shall the God of Jacob regard it. Isa. 29. 15. Wo unto them that seek deep to hide their Counsel from the Lord, and their Works are in the dark, and they say, Who seeth us? and who knoweth us?

^p Numb. 30. 2. If a Man *vow* a vow unto the Lord, or swear an Oath to bind his Soul with a Bond; he shall not break his Word, he shall do according to all that proceeded out of his Mouth. Deut. 23. 21. When thou shalt *vow* a Vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. Psal. 66. 13. —I will pay thee my Vows. Eccl. 5. 4. When thou *vowest* a Vow unto God, defer not to pay it: for he hath no Pleasure in Fools; pay that which thou hast vowed.

^q Ver. 11.

^r Psal. 119 120. My Flesh trembleth

Acts 4 37. Luk 22. 3. Then entered Satan into Judas firmnamed Iscariot.— 13. 27. After the Sop Satan did into him.— Joh. 8. 44. Of your Father the Devil, he Lusts of your Father ye will do. When he speaketh a lie, he

6. And the young men arose, ^a wound him up, and carried him out, and buried him. 7. And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. 9. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband ^{are} at the door, and shall carry thee out. 10. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband. 11. And great fear came upon all the church, and upon as many as heard these things. 12. ¶ And ^b by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomons ^c porch. 13. And of the rest ^d durst no man join himself to them: ^e but the people magnified him. 14. And believers were the more ^f added to the Lord, multitudes both of men and ^g women.) 15. Insomuch that they brought forth the sick ^{*} into the streets [Or, *in every street*], and laid them on beds and couches, that at the least, the ^h shadow of Peter passing by, might over-

bleth for fear of thee, and I am ^a afraid of thy Judgments. Acts 2.

43. Fear came upon every Soul.—

^a Joh. 19. 40. Then took they the Body of Jesus, and wound ^g it in linen clothes, with the Spices, as the manner of the Jews is to bury.

^b See on Mar. 16. 17, 18.

^c See on Joh. 10. 23.

^d 2 Sam. 6. 9. David was afraid of the Lord that Day, and said, How shall the Ark of the Lord come to me? Isa. 33. 14. The Sinners of Zion are afraid, fearful-^{ness} hath surprised the Hypocrites: Who among us shall dwell with the devouring Fire? Who among us shall dwell with everlasting Burnings? Luk. 5. 8. When Simon Peter saw it, he fell down at Jesus Knees, saying, Depart from me, for I am a sinful Man, O Lord. See on Joh. 7. 13.

^e See on Acts 4. 21.

^f See on Acts 2. 41.

^g Gal. 3. 28. There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female; for ye are all one in Christ Jesus.

^h† Mat. 9. 21. She said within her self, If I may but touch his Garment, I shall be whole. †Mat.

10 14. 36. And besought him, that they might only touch the Hem of his Garment: and as many as touched were made perfectly whole. Joh. 14. 12. Verily verily I say unto you, He that believeth on me, the Works that I do, shall he do also, and greater Works shall he do; because I go unto my Father. † Acts 19. 12. So that from his 20 [Pauls] body were brought unto the Sick, Handkerchiefs or Aprons, and the Diseases departed from them, and the evil Spirits went out of them.

overshadow some of them. 16. There came also a multitude ~~out~~ of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. 17. ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with indignation, 18. And laid their hands on the apostles, and put them in the common Prison. 19. But the angel ^k of the Lord by night opened the prison-doors, and brought them forth, and said, 20. Go, stand and speak in the temple to the people, ^l all the words of this life. 21. And when they heard ~~that~~, they entred into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. 22. But when the officers came, and found them not in the prison, they returned, and told, 23. Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. 24. Now when the high priest, and the ^m captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow. 25. Then came one and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people. 26. Then went the captain with the officers, and brought them without violence: (for they ⁿ feared the people, lest they should have been stoned.) 27. And when they had brought them, they set ~~them~~ before the council: and the high priest asked them, 28. Saying, Did not we ^o straitly command you, that you should not teach in this name, and behold, ye have filled Jerusalem with your doctrine, and in-

li 2

tend

ⁱ See on Mar 16. 17, 18.

loosed.

^k † Acts 12. 7. Behold, the Angel of the Lord came upon him, and a Light shined in the Prison: and he smote Peter on the Side, and raised him up, saying, Arise up quickly. And his Chains fell off from his Hands. † Acts 16. 26. Suddenly there was a great Earthquake, so that the Foundations of ¹⁰ the Prison were shaken: and immediately all the Doors were opened, and every one's Bands were

^l Joh. 6. 68. Simon Peter answered him, Lord, to whom shall we go? Thou hast the Words of ⁵ Eternal Life. Joh. 12. 50. I know that his Commandment is Life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

^m See on Acts 4. 1.

ⁿ See on Acts 4. 21.

^o † Acts 4. 18.

* intend to bring this mans blood upon us. 29. ¶ Then Peter and the other apostles answered and said, ^b We ought to obey God rather than men. 30. The ^c God of our fathers raised up Jesus, ^d whom ye slew and hanged on a tree. 31. Him hath God ^e exalted with his right hand, *to be a ^f Prince and a ^g Saviour*, for to give ^h repentance to Israel, and Forgiveness of Sins. 32. And we are his ⁱ witnesses of these things; ^k and *so is also the holy Ghost, whom ^l God hath given*

^a Acts 2. 23. — Ye have taken, and by wicked Hands have crucified and slain [Jesus of Nazareth]. Acts 3. 13. — Whom [Jesus] ye delivered up, and denied him in the Presence of Pilate, when he was determined to let him go. Acts 4. 10. — Jesus Christ of Nazareth, whom ye crucified. — Acts 7. 52. — Of whom ye have been now the ¹⁰ Betrayers and Murderers.

^b † Acts 4. 19.

^c See on Acts 2. 24.

^d † Acts 10. 39. — Whom they *slew*, and hanged on a Tree. † Acts 13. 29. When they had fulfilled all that was written of him, they took him down from the Tree. — † 1 Pet. 2. 24. Who his own self bare our Sins in his own Body on ²⁰ the Tree. —

^e † Acts 2. 33, 36. Therefore being by the right Hand of God exalted. — Let all the House of Israel know assuredly, that God hath ²⁵ made that same Jesus whom ye have crucified, both Lord and Christ. See on Mat 22. 44.

^f Acts 3. 15. And killed the Prince of Life. —

^g † Acts 4. 12. Neither is there Salvation in any other: for there is none other Name given among Men whereby we must be saved.

^h † Luk. 24. 47. That Repentance ³⁵ and remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem.

Acts 3. 26. Unto you first, God having raised up his Son Jesus, ⁴⁰ sent him to bless you, in turning away every one of you from his ini-

quities. Acts 11. 18. — Then hath God also to the Gentiles granted Repentance unto Life. † Acts 13. 38. Be it known unto you therefore, Men and Brethren, that *this Man is preached unto you the Forgiveness of Sins.* † 1 Joh. 2. 12. I write unto you little Children, because your sins are forgiven you for his Names sake.

ⁱ See on Luk. 24. 48.

^k Joh. 15. 26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall *testify* of me.

^l † Acts 2. 2, 4, 38. Suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting; And they were ²⁵ filled with the holy Ghost, and began to speak with other Tongues as the Spirit gave them utterance. Repent and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the ³⁰ holy Ghost. Acts 4. 31. When they had prayed, the Place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the Word with boldness. Acts 7. 55. He being full of the holy Ghost. Acts 8. 15, 16. [Peter and John] prayed for them that they might receive the holy Ghost. (For as yet he was ⁴⁰ sent upon none of them: only they were baptized in the Name of

given to them that obey him. 33. ¶ When they heard *hat*, they were ^m cut to the heart, and took counsel to slay them. 34. Then stood there up one in the council, a Pharisee, named ⁿ Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space, 35. And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as touching these men. 36. For (1) before these days rose up Theudas, boasting himself to be some body, to whom a number of men, about four hundred, joyned themselves: who was slain, and all as many as * obeyed [Or, *believed*] him, were scattered, and brought to nought. 37. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed. 38. And now I say unto you, Refrain from these men, and let them alone: ° for if this counsel, or this work be of men, it will come to nought: 39. But if it be of God, ye cannot overthrow it; lest haply ye be found even to ^p fight against God. 40. And to him they agreed: and when they

li 3

had

of the Lord Jesus). Acts 9. 17.

—Brother Saul, the Lord— hath sent me, that thou mightest receive thy sight, and be filled with the *holy Ghost*. Acts 10. 44. —The *holy Ghost fell on all them* which heard the Word. Acts 11. 15, 17, 24. As I began to speak, the *holy Ghost fell on them*, as on us at the Beginning. Forasmuch then as God gave unto them the *like Gift* he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God? He [Barnabas] was a good Man, and full of the *holy Ghost*, and of Faith.— Acts 13. 52. The Disciples were filled with joy, and with the *holy Ghost*. Acts 15. 8. God which knoweth the Hearts, bare them witness, *giving them the holy Ghost*, even as he did unto us.

^m † Acts 7. 54. When they heard these things, they were cut to the Heart, and they gnashed on him

with their Teeth.

ⁿ † Acts 22. 3. —Brought up in this City at the Feet of Gamaliel.—

^o † Prov. 21. 30. There is no Wisdom, nor Understanding, nor Counsel against the Lord. † Isa. 8: 10. Take Counsel together, and it shall come to nought; speak the Word, and it shall not stand: for God is with us. † Mat 15. 13. Every Plant which my heavenly Father hath not planted, shall be rooted up.

^p † Acts 9. 5. —The Lord said; I am Jesus whom thou persecutest: it is hard for thee to kick against the Pricks. † Acts 23. 9. We find no Evil in this Man: but if a Spirit or an Angel hath spoken to him, let us not fight against God: 1 Cor. 10. 22. Do we provoke the Lord to jealousy? are we stronger than he? Rev 7. 14. These shall make War with the Lamb, and the Lamb shall overcome them.

(1) This was in the Third Year before the Account called, The Year of our Lord.

had * called the apostles, and ^b beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. 41. ¶ And they departed from the presence of the council, ^c rejoicing that they were counted ^d worthy to suffer shame for his name. 42. And daily in the ^e temple, and in every house, they ceased not to teach and preach Jesus Christ.

C H A P. VI.

AND in those days, when the number of the disciples was ^f multiplied, there arose a murmuring of *the*

* Acts 4. 18.

^b Mar. 21. 35. The Husbandmen took his Servants, and *beat* *one*, and killed another, and stoned another. Mar. 13. 9. Take heed to your Selves: for they shall deliver you up to Councils; and in the Synagogues ye shall be *beaten*, and ye shall be brought before Rulers and Kings for my sake. —

^c † Mat. 5. 11, 12. Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of evil against you *falsly* for my sake. *Rejoice*, and be *exceeding glad*: for great is your Reward in Heaven. — Acts 16.

25. At Midnight [in Prison] Paul and Silas prayed, and *sang Praises* to God. — Rom. 5. 3. — We *glory* in Tribulations. — 2 Cor. 6.

10. As sorrowful, yet *always rejoicing* — 2 Cor. 7. 4. — I am filled with Comfort, I am *exceeding joyful* in all our Tribulation. 2 Cor.

8. 2. How that in a great Tryal of Affliction, the *Abundance* of their Joy. — 2 Cor. 12. 10. I take *Pleasure* in *Infirmities*, in Reproaches, in Necessities, in Persecutions, in Distresses for Christsake. — † Phil.

30. 17. If I be offered upon the Sacrifice and Service of your Faith, I

joy and rejoice with you all. † Col.

1. 24. Who now *rejoice* in my *Sufferings* for you. — † Heb. 10. 34. Ye had compassion of me in my Bonds, and took *joyfully* the *Spoiling* of your Goods, knowing in your selves that ye have in Heaven a better and an enduring Substance.

† Jam. 1. 2 My Brethren, count it *all joy* when ye *fall* into divers *Temptations*. 1 Pet. 1. 6. Where-

in ye *greatly rejoice*, though now for a Season (if need be) ye are in Heaviness through manifold Temptations. † 1 Pet. 4. 13, 16. *Re-*

joice in as much as ye are *Partakers* of Christs *Sufferings*, that when his Glory shall be revealed, ye may be *glad* with *exceeding joy*. If any Man

suffer as a Christian, let him not be *ashamed*; but let him *glorify* God on this behalf.

^d Phil. 1. 29. Unto you it is given in the *behalf* of Christ, not only to believe on him, but also to *suf-*

fer for his sake.

^e See on Acts 2. 42, 46.

^f Mat. 13. 31. The Kingdom of Heaven is like to a *Grain* of *Mu-*

stard-Seed, which a Man took, and sowed in his Field. See on Acts

2. 41.

the ^s Grecians against the (1) Hebrews, because their widows were neglected ^h in the daily ministrations. 2. Then the twelve called the multitude of the disciples unto them, and said, ⁱ It is not reason that we should leave the word of God, and serve tables. 3. Wherefore, brethren, ^k look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business. 4. But we will ^l give our selves continually to prayer, and to the ministry of the word. 5. ¶ And the saying pleased the whole multitude: and they chose Stephen, a man ^m full of faith, and of the holy Ghost, and ⁿ Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and ^o Nicolas a proselyte of Antioch. 6. Whom they set before the apostles: and when they had ^p prayed, they (2) laid their

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^q ∴ Acts 9. 29. And he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him. ∴ Acts 11. 20. Some of them were Men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

^h ∴ Acts 4. 35. And laid them down at the Apostles Feet: and distribution was made to every Man according as he had need.

ⁱ † Exod. 18. 17. Moses Father in Law said unto him, The Thing ^l that thou dost is not good.

^k † Deut. 1. 13. Take ye wise Men and understanding, and known among your Tribes, and I will makethem Rulers over you. † Acts 1. 21. Of these Men which have ^o accompanied with us, all the Time that the Lord Jesus went in and out among us. † Acts 16. 2. Which [Timotheus] was well reported of by the Brethren.— † 1 Tim. 3. 7. He must have a good Report of them which are with-

out.—

^l ∴ Acts 2. 42. They continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers.

^m † Act. 11. 24. He [Barnabas] was a good Man, and full of the holy Ghost, and of Faith.—

ⁿ † Acts 8. 5, 26 Philip went down to the City of Samaria, and preached Christ to them. The Angel of the Lord spake unto Philip, saying, Arise, and go toward the South.— † Acts 21. 8. —We entered into the House of Philip the Evangelist (which was one of the seven) and abode with him.

^o ∴ Rev. 2. 6, 15. Thou hatest the Deeds of the Nicolaitans, which I also hate. So hast thou also them, which hold the Doctrine of the Nicolaitans, which thing I hate.

^p Acts 1. 24. They prayed and said, Thou, Lord, which knowest the Hearts of all Men, shew whether of these two thou hast chosen.

(1) That is, Jews who lived in Judea, and used the Hebrew or Syriac Language. The Grecians were probably Jews, who lived in Heathen Countries, and spoke the Greek Tongue, and used the Greek Bible in their Synagogues. These seem to have been Jewish Proselytes.

(2) Instead of setting down the Texts at length where this Ceremony, the

their hands on them. 7. And the ^a word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the ^b priests were ^c obedient to the faith. 8. And Stephen full of faith and power, did great wonders and miracles among the people. 9. ¶ There arose certain of the synagogue, which is called the *synagogue of the* (1) Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. 10. And they were not ^d able to resist the ^e wisdom and

^a Isa. 55. 11. So shall my Word be that goeth forth out of my Mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the Thing whereto I sent it. [†] Acts 12. 24. The Word of God grew and multiplied. Acts 13. 49. And the Word of the Lord was published throughout all the Region. [†] Acts 19. 20. So mightily grew the Word of God and prevailed. [†] Col. 1. 6. Which is come unto you, as it is in all the World, and bringeth forth Fruit, as it doth also in you, since the Day ye heard of it, and knew the Grace of God in Truth.

^b Joh. 12. 42. Among the chief Rulers also many believed on him.

^c [†] Rom. 1. 5. By whom we have received Grace and Apostleship for Obedience to the Faith among all Nations for his Name. 25

[†] Rom. 16. 26. But now is manifest, and by the Scriptures the Prophets, according to the Commandment of the everliving God, made known to all Nations the Obedience of Faith. [†] Rom. 18. —To make the Gentiles Obedient by Word and Deed. 1 Cor. 10. 5. Casting down Imaginations and every high thing that exalts itself against the Knowledge of God, and bringing into Captivity every thought to the Obedience of Christ.

^d [†] See Exod. 4. 12. —I will speak with thy Mouth, and reach that which thou shalt say. [†] Isa. 54. —Every Tongue that shall rise against thee in Judgment thou shalt condemn — [†] Luk. 21. 15. I will give you a Mouth and Wisdom, which your Adversaries shall not be able to gain/say or resist.

^e Mat. 10. 20. For it is not

the *Laying on of Hands*, is mentioned, I will briefly lay before you what Occasions this antient Rite was used. I. In *Blessings*, Gen. 14. Mat. 19. 15. Mar. 10. 16. II. In *Dedicating Sacrifices* to God under the Law, Exod. 29. 10. Lev. 1. 4. III. In the *Condemnation and Punishment of Criminals*, Lev. 24. 14. Deut. 17. 7. IV. In *Appointing and Ordaining Persons to Offices*, Numb. 8. 10, 20. Numb. 27. 18, 23. Deut. 34. 9. Acts 6. 6. Acts 13. 3. 1 Tim. 4. 14. 1 Tim. 5. 22. 2 Tim. 1. V. It was used by our Lord and his Apostles in *miraculous Cures* wrought by them, Mar. 6. 5. Mar. 16. 18. Luk. 4. 40. Luk. 13. 13. Acts 9. Acts 28. 8. VI. In *conferring the miraculous Gift of the holy Ghost*, Acts 8. 17. Acts 19. 6. Our Church uses this antient Ceremony in Confirmation, and in Ordaining and Consecrating Bishops, Priests, and Deacons.

(1) These were probably the Sons of such Jews as had obtained *man Freedom*, and so were *Free-born*, which was accounted more honorable than the being made Free by Purchase or Gift.

which he spake. 11. Then they suborned men
aid, We have heard him speak blasphemous words
Moses, and *against* God. 12. And they ^f stirred up
ple, and the elders, and the scribes, and came upon
caught him, and brought *him* to the council, 13.
up ^s false witnesses, which said, This man ceaseth
speak blasphemous words against this holy place,
law. 14. For we have heard him say, that this Je-
azareth shall ^b destroy this place, and shall change
ustoms [Or, *rites*] which Moses delivered us. 15.
that sat in the council, looking stedfastly on him,
face as it had been the face of an ^a angel.

C H A P. VII.

EN said the high priest, Are these things so?

And he said, ^k Men, Brethren, and Fathers, heark-
e ¹ God of glory appeared unto our father Abraham,
e was in Mesopotamia, before he dwelt in Charran,
said unto him, ^m Get thee out of thy country, and
y kindred, and come into the land which I shall shew
4. Then ⁿ came he out of the land of the Chaldeans,
and

ak, but the *Spirit* of your
at *speaketh* in you.

13. 50. The Jews stirred
devout and honourable
and the chief Men of the
nd raised Persecution a-
aul and Barnabas, and ex-
em out of their Coasts.

26. 59. The chief Priests
ers, and all the Council, 10
false Witness against Jesus
im to death.

Acts 25. 8. Neither against
w of the Jews, neither a-
he Temple, nor yet against
ave I offended any thing

bd. 34. 30. When Aaron
the Children of Israel saw

Behold, the *Skin* of his
one, and they were afraid to
nigh him. Mat 28. 3. His
ngels] *Countenance* was like
ng, and his Raiment white
y.

Acts 22. 1. Men, Brethren,

and Fathers, hear ye my Defence,
which I now make unto you.

¹ Psal. 29. 3. — The God of Glory
thundreth.—

5 ^m * Gen. 12. 1, 4. Now the Lord
had said unto Abram, Get thee *out*
of thy Country, and from thy Kin-
dred, and from thy Fathers House,
unto a Land that I will *shew* thee.

10 So Abram departed, as the Lord had
spoken unto him.— Gen. 15. 7. I
am the Lord that brought thee *out*
of Ur of the Chaldees, to give thee
this Land to inherit it. Neh. 9.
15 7. Thou art the Lord the God,
who didst choose Abram, and
broughtest him *out* of Ur of the
Chaldees, and gavest him the Name
of Abraham.

25 ⁿ † Gen. 11. 31. Terah took A-
bram his Son, and Lot the Son of
Haran his Sons Son, and Sarai his
Daughter in Law, his Son Abrams
Wife; and they went forth with
them from Ur of the Chaldees, to

and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell. 5. And he gave him no inheritance in it, no not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his ^a Seed after him, ^b when *as yet* he had no child. 6. And God spake on this wife, that his seed should ^c sojourn in a strange land, and that they should bring them into bondage, and (1) intreat them evil ^d four hundred years. 7. And the nation to whom they shall be in bondage, will I judge said God: and after that shall they come forth, and serve me in (2) this place. 8. And he ^e gave him the covenant of circumcision: and

go into the Land of Canaan; and they came unto *Haran*, and dwelt there.

^a † Gen. 12. 7. The Lord appeared unto Abram, and said, Unto thy Seed will I give this Land. † Gen. 13. 15. All the Land which thou seekest, to thee will I give it, and to thy Seed for ever.

^b Gen. 15. 3, 18. Abram said, Behold, to me thou hast given no Seed.— In that same Day, the Lord made a Covenant with Abram, saying, Unto thy Seed have I given this Land, from the River of Egypt unto the great River, the River Euphrates.

^c † Gen. 15. 13, 16. He said unto Abram, Know of a surety, that thy Seed shall be a *Stranger* in a Land ²⁰

that is *not theirs*, shall serve them, and they shall afflict them four hundred Years. But in the fourth Generation they shall come hither ⁵ again.

^d † Exod. 12. 40. Now the sojourning of the Children of Israel who dwelt in Egypt, was *four Hundred and thirty Years*. † Gal. 3. 17. The Covenant that was confirmed before of God in Christ, the Law which was *four Hundred and thirty Years* after cannot disannul.—

^e * Gen. 17. 9, 10, 11. God said unto Abraham, Thou shalt keep my Covenant therefore, thou and thy Seed after thee in their Generations. This is my Covenant which ye shall keep between me and

(1) This Computation includes not only the Time when the Posterity of *Abraham* were in *actual Bondage* in Egypt, but likewise the Time before, when they sojourned in the Land of Promise, as in a *strange Country*, Heb. 11. 9. For they were then in an unsettled and suffering Condition. St. Stephen's Computation is the same with that, Gen. 15. 13. and commences from the Birth of *Isaac*; St. Paul's, Gal. 3. 17. is 430 Years, the same in Exod. 12. 40. which begins thirty Years before *Isaac's* Birth, at the Time when the Promise was made to *Abraham* in *Ur* of the *Chaldees*, Gen. 12. 1. The 430 Years are thus reckoned; in *Haran* five Years; in *Canaan* eleven; fourteen Years of *Ishmael's* Age when *Isaac* was born; between the Birth of *Isaac* and *Jacob* were sixty Years; from *Jacob's* Birth to *Joseph's* was ninety Years; thence to *Joseph's* Death, one Hundred and ten Years; thence to the Birth of *Moses*, sixty Years; when the Children of Israel came out of Egypt *Moses* was eighty Years old; in all, 430 Years. See Bp. Kidder on Gen. 15. 13. and Exod. 12. 40.

(2) That is, the Land of *Canaan*, to which they were to return, and where St. Stephen was when he made his Defence.

Abraham begat *Isaac*, and circumcised him the
ay: and ^s *Isaac* begat *Jacob*, and ⁿ *Jacob* begat the
patriarchs. 9. And the ⁱ patriarchs moved with
old *Joseph* into Egypt: but ^k God was with him,
^l delivered him out of all his afflictions, and gave
power and wisdom in the sight of Pharaoh king of E-
gypt: and he made him ⁿ governour over Egypt, and all his
house.

and thy Seed after thee; ^{n-child} among you shall
be ^{circumcised}. And ye shall ^{cir-}
cumcise the Flesh of your Fore-skin,
all be a Token of the Cov-
enant betwixt me and you.

1. 21. 2, 3, 4. Sarah con-
ceived and bare *Abraham* a Son in
his old age.— And *Abraham* cal-
led the Name of his Son that was
born to him, whom Sarah bare
him, *Isaac*. And *Abraham*
circumcised his Son *Isaac*, being
threescore years old, as God had com-
manded him.

Gen. 25. 26. —His Hand
was upon *Esau's* Heel; and his
Name called *Jacob*.—

Gen. 29. 32, &c. —*Leah*
conceived and bare a Son, and the
Name of his Name *Reuben*.— † Gen.
30. 16. *Bilhah* conceived and
bare a Son, &c. † Gen. 35.

The Sons of *Leah*, *Reuben*,
first born, and *Simeon*, and
Judah, and *Issachar*, and
&c.

Gen. 37. 4, 11, 28. When his
Father saw that his Father loved
him more than all his Brethren,
his Brethren hated him, and could not
speak peaceably unto him. And
his Brethren envied him.— Then
he was sold by Midianites Mer-
cenaries; and they drew and
brought *Joseph* out of the Pit, and
brought him to the Ishmaelites for
Pieces of Silver: and they
brought *Joseph* into Egypt. † Psal.
104. 17. He sent a Man before
him, even *Joseph*, who was sold
a servant.

Gen. 39. 2, 21. The Lord was
with *Joseph*, and he was a prospe-

rous Man.— The Lord was with
Joseph, and shewed him Mercy, and
gave him Favour in the Sight of the
Keeper of the Prison. Wisd. 10.
13. When the Righteous was sold,
he forsook him not, but delivered
him from Sin: She went down
with him into the Pit.

1 Sam. 17. 37. David said more-
over, The Lord who delivered me
out of the Paw of the Lion, and
out of the Paw of the Bear, he will
deliver me out of the Hand of this
Philistine.— Psal. 34. 19. Many
are the Afflictions of the Righte-
ous: but the Lord delivereth him
out of them all. Prov. 24. 16.
A just Man falleth seven Times,
and riseth up again.— 2 Cor. 1.
10. Who delivered us from so great
a Death, and doth deliver: in whom
we trust that he will yet deliver
us. 2 Tim. 3. 11. Persecutions,
Afflictions, which came unto me at
Antioch, at Iconium, at Lystra;
what Persecutions I endured; but
out of them all the Lord delivered
me.

† Gen. 41. 37. The Thing was
good in the Sight of Pharaoh, and in
the Eyes of all his Servants.

† Gen. 42. 6. *Joseph* was the Go-
vernour over the Land.— Gen. 41.
40. Thou shalt be over my House,
and according unto thy Word shall
all my People be ruled: only in
the Throne will I be greater than
thou. Psal. 105. 21. He made him
Lord of his House, and Ruler of all
his Substance. 1 Mac. 2. 53. *Jo-*
seph in the Time of his Distress
kept the Commandment, and was
made Lord of Egypt.

house. 11. Now there came a ^a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance. 12. But when Jacob heard that there was ^b corn in Egypt, he sent out our fathers first. 13. And at the second time Joseph was ^c made known to his brethren; and Josephs kindred was made known unto Pharaoh. 14. Then sent Joseph, and called his father Jacob to him, and all his kindred, (1) ^d threescore and fifteen Souls. 15. So ^e Jacob went down into Egypt, and ^f died, he and our fathers. 16. And ^g were carried over into Sychem, and laid in

^a † Gen. 41. 54. And the seven Years of Dearth began to come, according as Joseph had said: and the Dearth was in all Lands; but in all the Land of Egypt there was Bread. Psal. 105. 16. Moreover, he called for a Famine upon the Land; he brake the whole Staff of Bread.

^b * Gen. 42. 2. Behold, I have heard that there is Corn in Egypt, get you down thither, and buy us from thence; that we may live and not die.

^c * Gen. 45. 4, 16. Joseph said unto his Brethren, Come near to me, I pray you; and they came near: and he said, I am Joseph your Brother, whom ye sold into Egypt. And the Fame thereof was heard ²⁰ in Pharaohs House, saying, Josephs Brethren are come.—

^d † Gen. 46. 27. —All the Souls of the House of Jacob, which came

into Egypt, were *threescore and ten*. † Deut. 10. 22. Thy Fathers went down into Egypt with *threescore and ten* Persons; and now the Lord thy God hath made thee as the Stars of Heaven for Multitude.

^e * Gen. 46. 5. Jacob rose up from Beersheba: and the Sons of Israel carried Jacob their Father, and their little Ones, and their Wives, in the Waggons which Pharaoh had sent to carry him.

^f * Gen. 49. 33. When Jacob had made an end of Commanding his Sons, he gathered up his Feet into the Bed, and yielded up the Ghost, and was gathered unto his People.

^g † Gen. 23. 16. Abraham hearkened unto Ephron, and Abraham weighed unto Ephron the Silver which he had named, in the Audience of the

(1) There is some Difference between the Account of Moses in the References, and that of St. Stephen here; but this will be no unmountable Difficulty, when it is considered, that the Design of Moses seems to be, to number Jacob and those that proceeded out of his Loins; whereas St. Stephen's Design was not to number Jacob's Family, but the Persons Joseph sent for into Egypt. This takes in their Kindred, that is, their Wives, as well as the Descendants from Jacob. Among the threescore and fifteen, Jacob, the Head of the Family, is not reckoned, nor Joseph, nor his two Sons, because they were already in Egypt. But the *threescore and fifteen* may be thus computed: Joseph's Brethren and their Wives 22, their Children 52, and their Sister Dinah, which makes up the Number before mentioned. There are other Solutions of this Place. See Dr. Whistby's Comment. Surenhusius on the Texts cited out of the Old Testament in the New, pag. 407. Also Dr. Lightfoot's Works, Vol. I. p. 490, 781.

in the (1) sepulchre that Abraham bought for a sum of money of the sons of Emmor the Father of Sychem. 17. But when the ⁿ time of the promise drew nigh, which God had sworn to Abraham, the people grew and ⁱ multiplied in Egypt, 18. Till another king arole, which knew not Joseph. 19. The same dealt subtilly with our kindred, and evil intreated our fathers, so that they ^k cast out their young children, to the end they might not live. 20. In which time Moses was born, and was ^{*} exceeding ⁱ fair, [Or, fair

the Sons of Heth, four Hundred Shekils of Silver, current Money with the Merchant. † Gen. 33. 19. [Jacob] bought a Parcel of a Field where he had spread his Tent, at the Hand of the Children of Hamor, Shechems Father, for an hundred Pieces of Money. Gen. 47. 30. I [Jacob] will lie with my Fathers, and thou shalt carry me out of Egypt, and bury me in their burying Place.— Gen. 49. 29. [Jacob] charged them, and said unto them, I am to be gathered unto my People: bury me with my Fathers, in the Cave that is in the Field of Ephron the Hittite. Gen. 50. 13. His [Jacob's] Sons carried him into the Land of Canaan, and buried him in the Cave of the Field of Machpelah, which Abraham bought with the Field for a Possession of a Burying-place, of Ephron the Hittite before Mamre. † Exod. 13. 19. Moses took the Bones of Joseph with him: for he had straitly sworn the Children of Israel, saying, God will surely visit you, and ye shall carry up my Bones away hence with you. † Josh. 24. 32. The Bones of Joseph, which the Children of Israel brought out of Egypt, buried they in Shechem, in a

Parcel of Ground which Jacob bought of the Sons of Hamor the Father of Shechem, for an hundred Pieces of Silver; and it became the Inheritance of the Children of Joseph.

ⁿ Gen. 15. 13. He said unto Abram, Know of a surety, that thy Seed shall be a Stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred Years.

ⁱ † Exod. 1. 7. The Children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding Mighty; and the Land was filled with them. Exod. 1. 12, 20. The more they afflicted them, the more they multiplied and grew.— The People multiplied, and waxed exceeding Mighty: † Psal. 105. 24. He increased his People greatly, and made them Stronger than their Enemies.

^k † Exod. 1. 22. Pharaoh charged his People, saying, Every Son that is born ye shall cast into the River, and every Daughter ye shall save alive.

ⁱ * Exod. 2. 2. The Woman conceived and bare a Son: and when she saw him that he was a goodly Child,

(1) I have set down the Texts relating to this Subject. To speak to the Difficulties arising from hence, would carry me too far from my main Design. Those who would satisfie themselves, may consult the Authors referred to in the former Note; also the Essay for a new Translation of the Bible, Part II. pag. 140. Dr. Lightfoot proves that the Bones of all the Patriarchs, as well as Joseph's, were brought out of Egypt, and buried at Sichem, Vol I. p. 781, 782.

fair to God], and nourished up in his father's house three months: 21. And when he was cast out, ^a Pharaoh's daughter took him up, and nourished him for her own son. 22. And Moses was learned in all the wisdom of the ^b Egyptians, and was ^c mighty in words and in deeds. 23. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24. And seeing one of them ^d suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian. 25. ^e For [Or, now] he supposed his brethren would have understood, how that God by his hand would deliver them; but they understood not. 26. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are ^e brethren; why do ye wrong one to another? 27. But he that did his neighbour wrong, thrust him away, saying, Who made thee a ^f ruler and a judge over us? 28. Wilt thou kill me as thou didst the Egyptian yesterday? 29. Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. 30. And when forty years were expired, there appeared to him in the wilderness of mount Sina, an ^g angel of the Lord in a flame of fire in a bush. 31. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, 32. Saying, I am ^h the God of thy fathers,

Child, she hid him three Months.

^a Heb. 11. 23. By Faith Moses, when he was born, was hid three Months of his Parents, because they saw he was a *proper Child*; and they were not afraid of the Kings Commandment.

^a Exod. 2. 5. And the *Daughter* of Pharaoh came down to wash her self at the River, and her Maidens walked along by the River side: and when she saw the Ark among the Flags, she sent her Maid to fetch it.

^b 1 King. 4. 30. And Solomons Wisdom excelled— all the *Wisdom* of Egypt.

^c † Luk. 24. 19. —Concerning Jesus of Nazareth, which was a Prophet *mighty in Deed and Word* to before God and all the People.

^d ^e Exod. 2. 11, 12. It came to pass in those Days, when Moses

was *grown*, that he went out unto his Brethren, and looked on their Burdens: and he espied an Egyptian *smiting an Hebrew*, one of his Brethren. And— he slew the Egyptian.

^e Gen. 13. 8. Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my Herdmen, and thy Herdmen: for we be Brethren. ^f Exod.

2. 13. When he went out the second Day, behold, two Men of the Hebrews strove together: and he said to him that did the Wrong, Wherefore *smitest thou thy Fellow*?

^g See on Mat. 21. 23.

^h ^e Exod. 3. 2. The *Angel* of the Lord appeared unto him in a *Flame of Fire* out of the Bush.—

^h See on Mat. 22. 32.

the God of Abraham, and the God of Isaac, and the Jacob. Then Moses trembled, and durst not behold, ¹ *en said the Lord to him; Put off thy shoes from thy feet for the place where thou standest is holy ground.* 34. *Then, I have seen the affliction of my people which is upon them, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into*

35. This Moses whom they refused, saying, Who ¹ *see a ruler and a judge? the same did God send to thee and a deliverer by the hands of the angel which appeared to him in the bush.* 36. He brought them out, after that he had ⁽¹⁾ *shewed wonders and signs in the land of Egypt, and in the red sea, and in the wilderness forty*

37. ¶ This is that Moses which said unto the children of Israel, *A prophet shall the Lord your God raise up out of your brethren, like unto me [Or, as my self]; and ye shall hear:* 38. ¹ *This is he that was in the church in*

John. 5. 15. See on 2 Pet.

Exod. 3. 10. Come now therefore, I will send thee unto Pharaoh, that thou mayst bring forth my people the Children of Israel out of Egypt.

Exod. 14. 19. And the Angel of the Lord, which went before the Children of Israel, removed and went on before them; and the Pillar of Cloud went from before them, and stood behind them.

Exod. 13. 20. Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the land which I have prepared.

Exod. 20. 16. When we cried unto the Lord, he heard our voice, and sent an Angel, and hath brought us out of Egypt.— Isa. 63. 9. In all their affliction he was afflicted, and the Angel of his Presence saved them: in his Love and Mercy he redeemed them, and he carried them up to the top of the Mount.

^m ** Exod. 16. 1. They took their journey from Elim, and all the Congregation of the Children of Israel came unto the Wilderness of Sin.—*

ⁿ *Numb. 14. 33. Your Children shall wander in the Wilderness forty Years, and bear your Whoredoms, until your Carcasses be wasted in the Wilderness. Numb. 32. 13. The Lord's Anger was kindled against Israel, and he made them wander in the Wilderness forty Years, until all the Generation that had done evil in the Sight of the Lord was consumed.*

^o *See on Joh. 7. 40.*

^p ** Exod. 19. 3, 17, 20. Moses went up unto God, and the Lord called unto him out of the Mount. — Moses brought forth the People out of the Camp to meet with God. — And the Lord came down upon Mount Sinai, on the top of the Mount: and the Lord called Moses up to the top of the Mount, and Moses went up.*

These Wonders and Signs are recorded in the 7, 8, 9, 10, 11, 4 Chapters of *Exodus*.

in the wilderness, with the ^a angel which spake to him in the mount Sina, and *with our* fathers: who received the ^b lively oracles to give unto us. 39. To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, 40. Saying unto Aaron, ^c Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. 41. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. 42. Then ^d God ^e turned, and (1) gave them up to worship the host

^a Deut. 33. 2. The Lord came from Sinai, —he came with *ten Thousands of Saints*: from his right Hand went a *fiery Law* for them. Psal. 68. 17. The Chariots of God are twenty Thousand, even *Thousands of Angels*: the Lord is among them as *in Sinai*, in the holy Place. Isa. 63. 9. *The Words under* Ver. 35. [†] Gal. 3. 19. —It [the Law] was ordained by *Angels* in the Hands of a Mediator. Ver. 53. Heb. 2. 2. If the Word spoken by *Angels* was stedfast.—

^b Deut. 32. 46, 47. Set your Hearts unto all the *Words* which I *testify* among you this Day; which ye shall *command* your Children to *observe* to do all the Words of this Law. For it is not a vain thing for you: because it is *your Life*.—

^c Rom. 3. 2. Much [*advantage hath the Jew*] every way: chiefly, because that unto *them* were committed the *Oracles* of God.

^d Exod. 32. 1. When the People saw that Moses delayed to come down out of the Mount, the People gathered themselves together unto Aaron, and said unto him, Up, *make us Gods* which shall go before us, for as for this Moses, the Man which brought us out of the Land of Egypt, we wot not what is become of him.

^d [†] Psal. 81. 11, 12. My People would not hearken to my Voice: and Israel would none of me. So I gave them up to their own *Hearts Lust*: and they walked in their own Inventions. [†] Ezek. 20. 25, 39. I gave them also Statutes that were *not good*, and Judgments whereby they should not live. As for you, O House of Israel, thus saith the Lord God, Go ye, *serve ye every one his Idols*, and hereafter also, if ye will not hearken unto me: but pollute ye my holy Name no more with your Gifts, and with your Idols. Wisd. 12. 23. Whereas Men have lived dissolutely and unrighteously, thou hast *tormented* them with their own *Abominations*. [†] Rom. 1. 21, 24. Because when they knew God, they glorified him not as God, neither were thankful.— Wherefore God also *gave them up* to Uncleaness, through the *Lusts* of their own *Hearts*.— [†] 2 Thes. 2. 10, 11. With all deceivableness of Unrighteousness in them that perish; because they *received not the Love of the Truth* that they might be saved. And for this cause God shall *send them strong Delusion*, that they should believe a lie.

^e [†] 2 Chron. 15. 2. —The Lord is

35

(1) To explain those Passages wherein God is said to *give Men up to Idolatry and Uncleaness*, to *blind* their Eyes, and *harden* their Hearts, to *deceive*

heaven; as it is written in the book of the
 O ye house of Israel, have ye offered to me slain
 d sacrifices, by the space of forty years in the wil-

43. Yea, ye took up the (1) tabernacle of Moloch,
 star of your god Remphan, figures which ye made
 up them: and I will carry you away beyond Ba-

44. Our fathers had the tabernacle of witness in
 derness, as he had appointed, * speaking [Or, who
 to Moses, ^a that he should make it according to

K k the

, while ye be with him; seek him, he will be found but if ye forsake him, he te you. Hos. 5. 15. I will turn to my Place, till they edge their Offence, and face: in their Affliction I seek me early.

ng. 17. 16. They left all mmandments of the Lord 10 od, and made them molten even two Calves, and made e, and worshipped the Host ren.—† Jer. 19. 13. The

of Jerusalem, and the 15 of the Kings of Judah shall led as the Place of Tophet,

because of all the Houses upon whose Roofs they have burnt in- cense unto all the Host of Heaven —

^a * Amos 5. 25. Have ye offer- ed unto me Sacrifices and Offerings in the Wilderness forty Years, O House of Israel?

^b * Exod. 25. 40. Look that thou make them after their Pattern, which was shewed thee in the Mount. † Heb. 8. 5. Who serve unto the Example and Shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle. For see (saith he) that thou make all things accord- ing

, and the like, it must be observed, that by an usual *Hebraism*, things are in Scripture ascribed to God, which he does not *binde* being done, but *barely permits*, or *suffers* to be done. When there- od does *not restrain*, he is, according to the Hebrew way of Speak- od to give up; when he does not *enlighten*, he is said to *blind*; o *harden*, when he does not *soften*. Such things are suffered to upon Men as a *just Judgment* and *Punishment* for their *Infidelity* and *Wickedness*. God cannot be properly said to be the *Cause* or *Author* of Sins; nor does he do any thing which in *its own Nature* tends to making them hard or blind. But when Men *refuse*, or *abuse* his Grace, ill not be made *wiser* and *better* by the *Means* and *Opportunities* he ously affords them, he in his wise and righteous Providence des- us them of those *Opportunities*, and withdraws his *Grace*, and leaves to themselves, and to be *deceived* by those *Delusions* they choose to w, and then he is said to give up, to *harden*, &c. The same thing, 14. 16. is expressed by God's *Suffering* all Nations to walk in their Ways. See the Note there. I humbly conceive, that when this e Case, he does not *generally* so *wholly* leave them, as that it is *absol- y impossible* for them to repent and recover. See the Note on

12. 40.
) It would carry me too far from my Design, to explain this Verse. ose who are willing to see the Opinion of Commentators, may con- t Dr. Lightfoot, Vol. I. p. 783. Dr. Hammond, and Dr. Whitby.

the fashion that he had seen. 45. * Which also our fathers * that came after [Or, *having received*], brought in with * Jesus into the possession of the Gentiles, * whom God drove out before the face of our fathers, (1) unto the days of David. 46. Who found * favour before God, and * desired to find a tabernacle for the God of Jacob. 47. But * Solomon built him an * house. 48. Howbeit the * most high dwelleth not in temples made with hands; as saith the prophet; 49. * Heaven is my throne, and earth is my footstool: what * house will ye build me? saith the Lord: Or what is the place of my rest? 50. Hath not my hand made

ing to the *Tabernacle* shewed to thee in the *Manna*.

* † Josh. 3. 14. It came to pass when the People removed from their Tents, to pass over Jordan, and the Priests bearing the Ark of the *Covenant* before the People.

* That is, *Joshua*.

* Exod. 34. 24. I will cast out the Nations before thee, and enlarge thy Borders — Deut. 4. 38. To drive out Nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their Land for an Inheritance. * as it is this Day. Deut. 7. 22. The Lord thy God will put out those Nations before thee by little and little: thou mayst not consume them at once, lest the Beasts of the Field increase upon thee. Psal. 78. 59. He cast out the Heathen also before them, and divided them an Inheritance by Line, and made the Tribes of Israel to dwell in their Tents.

* † 1 Sam. 16. 1. — Fill thine Horn with Oil, and go, I will send thee to Jesse the *Bethlehemite*: for I have provided me a King among his Sons. Psal. 78. 71, 72. He chose David his Servant, and took him from the Shepherds: From following the Ewes great with young, he brought him to feed Jacob his People, and Israel his

Inheritance. † Acts 13. 22. — He raised up unto them David to be their King, to whom he gave Testimony, and said, I have found David the Son of Jesse; a Man after mine own Heart, which shall fulfil all my Will:

* † 1 King. 8. 17. It was in the Heart of David my Father to build an House for the Name of the Lord God of Israel. † Psal. 131. 4, 5. I will not give sleep to mine Eyes, or slumber to mine Eye-lids, until I find out a Place for the Lord, an Habitation for the mighty God of Jacob.

* † 1 King. 6. 1. — He began to build the House of the Lord. 1 King. 8. 27. — Behold, the Heaven, and the Heaven of Heavens cannot contain thee, how much less this House that I have builded? * 1 Chron. 17. 12. He shall build me an House, and I will stablish his Throne for ever.

* † 1 King. 8. 27. The Words under Ver. 47. * Acts. 17. 24. God that made the World, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with Hands.

* † Isa. 66. 1. † Mat. 5. 34. See on Mat. 23. 22.

* † 1 King. 8. 27. The Words under Ver. 47.

(1) That is, the Tabernacle continued with the Jews unto the Days of David.

these things? 51. ¶ Ye ^k stiff-necked and ^l un-
 ed in heart and ears, ye do always resist the holy
 as ^m your fathers *did*, so *do* ye. 52. Which of the
 ts have not your fathers persecuted? and they have
 in which shewed before of the coming of the
 e, of whom ye have been now the betrayers and

Kk 2

mur-

d. 32: 9. And the Lord
 Moses, I have seen this
 id behold it is a *stiff-neck-*

e. Exod. 33. 3. — I
 go up in the midst of
 thou art a *stiff-necked* Peo-
 I consume thee in the
 ch. 9. 16. They and our
 salt proudly, and *hardened*
 s, and hearkned not to thy
 dments. Job 9. 4. He is

Heart, and mighty in
 : who hath *hardened* him-
 self him and prospered.

4. I knew that thou art
 and thy *Neck* is an *iron* St-
 thy Brow brass. Ezek. 2.

are impudent Children
hearted: I do send thee
 am, and thou shalt say un-
 Thus saith the Lord God.

11, 12 They *refused* to
 —and *stopped* their *Ears*,
 y should not hear. Yea,
 de their *Hearts* as an *Adamant*
 st they should hear the
 id the Words which the
 Hosts hath sent in his Spi-
 he former Prophets.—

ev. 26. 41, 42. I also have
 contrary unto them, and
 ought them into the Land
 r Enemies; if then their
 ncised *Hearts* be humbled,
 y then, *accept* of the *Punish-*
 their *Iniquity*: then will I
 ber my Covenant with Ja-

† Deut. 10. 16. Circum-
 erefore the *Fore-skin* of your
 and be no more *stiff-necked*.

30. 6. The Lord thy God
 rcumcise thine *Heart*, and the
 of thy Seed, to love the Lord
 od with all thine Heart, and
 all thy Soul, that thou mayst

live. † Jer. 4. 4. *Circumcise* your
 selves to the Lord, and take away
 the *Fore-skin* of your *Heart*.— † Jer.

6. 10. To whom shall I speak and
 give Warning, that they may hear?
 behold their *Ear* is *uncircumcised*,
 they cannot hearken: behold
 the Word of the Lord is unto
 them a Reproach: they have no
 delight in it. † Jer. 9. 26. —All

these Nations are uncircumcised,
 and all the House of Israel are un-
 circumcised in the *Heart*. Rom.

2. 28, 29. —Neither is that Cir-
 cumcision which is *outward* in the
 Flesh: But—Circumcision is that

of the *Heart*, in the *Spirit*, and not
 in the Letter, whose Praise is not
 of Men, but of God. Rom. 4. 11,

12. He received the *Sign* of Cir-
 cumcision, a Seal of the Righte-
 ousness of the Faith which he had

being yet uncircumcised: that he
 might be the Father of all them
 that believe, though they be not

circumcised. — And the Father of
 Circumcision to them who are *not*
 of the Circumcision *only*, but also

walk in the *Steps* of that *Faith* of
 our Father Abraham, which he had
 being yet uncircumcised. Phil. 3.

3. We are the Circumcision, which
 worship God in the *Spirit*, and rejoice
 in Christ Jesus, and have no Con-
 fidence in the Flesh. Col. 2. 11.

In whom also ye are Circumcised
 with the Circumcision made *wi-*
 out *Hands*, in putting off the Body

of the Sins of the Flesh, by the
 Circumcision of Christ.

^m Verses 9, 25, 47, 35, 39, 40,

41.

ⁿ See on Mat. 21. 35.

^o See on Acts 3. 14.

murderers: 53. Who have received the law by the disposition of angels, and have not kept it. 54. ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55. But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God; and Jesus standing on the right hand of God, 56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 58. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young mans feet, whose name was Saul. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60. And he kneeled

* † Exod. 20. 1. God spake all these Words. See on Ver. 38.

^b See on Ver. 38.

^c † Acts 5. 33. When they heard that, they were cut to the Heart, and took Counsel to slay them.

^d † Ezek. 1. 1. — The Heavens were opened; and I saw Visions of God. † Mat. 3. 16. — Lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove; and lighting upon him. † Acts 10. 11. [Peter] saw Heaven opened, and a certain Vessel descending unto him. — † Rev. 19. 11. I saw Heaven opened. —

^e Dan. 7. 13. I saw in the Night Visions, and behold, one like the Son of Man came with the Clouds of Heaven. —

^f † 1 King. 21. 13. † Luk. 4. 29. Heb. 13. 12. See on Joh. 19. 17.

^g † Deut. 17. 7. The Hands of the Witnesses shall be first upon him to put him to death — † Acts 22. 20. When the Blood of thy Martyr Stephen was shed, I also was standing by and consenting to his Death, and kept the Raiment of them that slew him.

^h Acts 9. 14, 21. He hath authority from the chief Priests to bind all that call on thy Name. — Is not this he that destroyed them which called on this Name at Jeru-

salem. — Acts 22. 16. Arise and be baptized, and wash away thy Sins, calling on the Name of the Lord. 1 Cor. 12. Unto the Church of God which is at Coriath, — with all that in every Place call upon the Name of Jesus Christ our Lord, both theirs and ours. 2 Tim. 2. 22. — Follow Righteousness, Faith, Charity, Peace with them that call on the Lord out of a pure Heart. See the Note on Acts 2. 21.

ⁱ † Luk. 23. 46. † Psal. 31. 5. See on 1 Pet. 4. 19.

^k 1 King. 8. 54. When Solomon had made an end of praying all this Prayer and Supplication unto the Lord, he arose from before the Altar of the Lord, from kneeling on his Knees, with his Hands spread up to Heaven. Ezra 9. 5. At the Evening Sacrifice I arose from my Heaviness, and — I fell upon my Knees, and spread out my Hands unto the Lord my God. Psal. 95. 6. O come, let us worship and bow down: let us kneel before the Lord our Maker. Dan. 6. 10. — [Daniel] kneeled upon his Knees three times a Day and prayed, and gave thanks before his God. — Luk. 22. 41. He was withdrawn from them about a Stones cast, and kneeled down and prayed. Acts 9. 40. Peter — kneeled down and prayed

ed (1) down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAP. VIII.

Year of our Lord 34.

AND Saul was consenting unto his death. And at that time there was a great Persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. 2. And devout men carried Stephen to his burial, and made great lamentation over him. 3. As for Saul, he made havock of the church, entering into eve-

Kk 13

ed.— ∴ Acts 20. 36. —[Paul] kneeled down, and prayed with them all. ∴ Acts 21. 5. —We kneeled down on the Shore and prayed. Eph. 3. 14. For this Cause I bow my knees to the Father of our Lord Jesus Christ.

¹ See on Luk. 23. 34.

^m See on Acts 7. 58.

ⁿ ∴ Acts 11. 19. Now they which were scattered abroad upon the Persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but the Jews only.

^o Acts 1. 13. When they were come in, they went up into an upper Room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, and

Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the Brother of James. Acts 2. 1. When the Day of Pentecost was fully come, they were all with one accord in one Place.

^p ∴ Gen. 23. 2. —Abraham came to mourn for Sarah, and to weep for her. ∴ Gen. 50. 10. —They mourned [for Jacob] with a great and very sore Lamentation: and he made a Mourning for his Father seven Days. ∴ 2 Sam. 3. 31. —Rent your Clothes, and gird you with Sackcloth, and mourn before Abner.

^q Acts 9. 1. Saul yet breathing out Threatnings and Slaughter against the Disciples of the Lord, went unto the high Priest: ∴ Acts 21.

4.

(1) Prostration or falling flat on the Face, and Standing, are proper Postures of Worship and Adoration. But that which is recommended to us, not only by the Practice of David, Solomon, Ezra, and Daniel, in the Old Testament, but by our Lord and his Apostles in the New, is *Kneeling*, as may be seen in the References. And our Church, conformable to these unexceptionable Examples, requires the same Posture. We should be careful to avoid both Irreverence and Superstition, expressing our Reverence of Almighty God by such outward Tokens as our Condition and Circumstances will admit of, which holy Men have not neglected, even on their Death-beds. See the References on Heb. 11. 21. The Places of Scripture alledged to excuse sitting at Prayer, will not upon Examination be found sufficient: For Sitting is, by Mr. Waple, in the 3d. Vol. of his Sermons, p. 37. proved to denote not the Posture of Sitting, but the being, remaining, and continuing in a Place.

ry house, and haling men and women, committed them to prison. 4. Therefore they that were ^a scattered abroad, went every where ^b preaching the word. 5. Then ^c Philip went down to the city of Samaria, and preached Christ unto them. 6. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7. For ^d unclean spirits, crying with a loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. 8. And there was great joy in that city. 9. But there was a certain man called Simon, which before-time in the same city used ^e sorcery, and bewitched the people of Samaria, giving out that himself was some ^f great one. 10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11. And to him they had regard, because that of long time he had bewitched them with sorceries. 12. But when they believed Philip preaching the things ^g concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. 13. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the ^h miracles and signs [Gr. *Signs and great miracles*]

4, 19. I persecuted this Way unto the *Death, binding, and delivering* into Prisons both Men and Women. Lord; they know that I *imprisoned*, and beat in every Synagogue them that believed in thee. † Acts 26, 20, 11. — Many of the *Saints* did I *shut up in Prison*, having received Authority from the chief Priests; and when they were put to *Death*, I gave my Voice against them. And I *punished* them off in every Synagogue, and compelled them to blaspheme; and being *exceedingly mad* against them, I persecuted them even unto strange Cities. † 1 Cor. 15. 9. I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. † Gal. 1. 13. Ye have heard of my Conversation in time past, in the Jews Religion, how that beyond Measure I persecuted the Church of God and *wasted* it. Phil. 3. 6. Concerning

Zeal, *persecuting* the Church. — † 1 Tim. 1. 13. Who was before a Blasphemer, and a Persecutor, and injurious. —

5. ^a See on Ver. 1.

^b † Mat. 40. 23. When they persecute you in this City, *see* into another: for verily I say unto you, ye shall not have *gone over* the Cities of Israel till the Son of Man be come.

^c See on Acts 6. 5.

^d See on Mar. 16. 17.

^e † Acts 13. 6. When they had gone through the Isle of Paphos, they found a certain *Sorcerer*, a false Prophet, a Jew, whose Name was Barjesus.

^f Acts 5. 36. Before these Days rose up Theudas, *blaspheming* himself to be *somebody*. —

^g Acts 1. 3. — [Jesus] being seen of them forty Days, and speaking of the Things *pertaining* to the Kingdom of God.

which were done. 14. Now when the apostles, were at Jerusalem, heard that Samaria had received, of God, they sent unto them Peter and John. 15. When they were come down, prayed for them that they might receive the holy Ghost. 16. (For as yet he had upon none of them: only they were baptized in the name of the Lord Jesus) 17. Then they laid their hands upon them, and they received the holy Ghost. 18. And Simon saw that through laying on of the apostles hands, the Holy Ghost was given, he offered them money, 19. Give me also this power, that on whomsoever I lay, he may receive the Holy Ghost. 20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22. Repent therefore of this thy wickedness, and pray God, for if perchance he thought of thine heart may be forgiven thee. 23. Perceive that thou art in the gall of bitterness, and in the bond of iniquity. 24. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things befall me. which

K k 4

Acts 2. 38. See on Acts 5.

Acts 19. 2. — We have not heard whether there be any Holy Ghost.

Mat. 28. 19. Go ye therefore and baptize all Nations, in the Name of the Father, and of the Son, and of the Holy Ghost.

See the Note on Acts 2. 38.

Heb. 6. 2. Of the Doctrine of Baptisms, and of laying on of hands.

— See the Note on Acts

Mat. 10. 8. Heal the Sick, cast out the Devils, raise the Dead, and drive out Devils: freely ye have received, freely give. † See 2 King.

As the Lord liveth, before I stand, I will receive

Gen. 27. 12. My Father peradventure will feel me, and I shall be to him as a Deceiver.

n. 4. 27. — Break off thy Sins by repentance, and thine Iniquities

ties by shewing mercy to the Poor, if it may be a lengthning of thy Tranquillity. Joel 2. 14. Who knoweth, if he will return and repent, and leave a Blessing behind him. — † 2 Tim. 2. 25. — If God peradventure will give them Repentance to the acknowledging the Truth.

† Deut. 29. 18. — Lest there should be among you a Root that beareth Gall and Wormwood. Deut. 32. 32. — Their Grapes are Grapes of Gall, their Clusters are bitter.

† Heb. 3. 12. Take heed, Brethren, lest there be in any of you an evil Heart of Unbelief, in departing from the living God.

Heb. 12. 15. Looking diligently lest any Man fail of the Grace of God; lest any Root of Bitterness springing up trouble you, and thereby many be defiled.

† Exod. 8. 8. — Intreat the Lord, that he may take away the Frogs

which ye have spoken come upon me. 25. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. 26. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27. And he arose and went: and behold a man of ^a Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to ^b worship, 28. Was returning, and sitting in his chariot, ^c read Elisha's the prophet. 29. Then the Spirit said unto Philip, Go near, and join thy self to this chariot. 30. And Philip ran thither to him, and heard him read the prophet Elisha's, and said, Understandest thou what thou readest? 31. And he said, ^a How can I, except some man should guide me?—and he desired Philip that he would come up, and sit with him. 32. The Place of the scripture which he read, was this, He was ^c led as a sheep to the slaughter, and like a lamb dumb before his shearer, he opened not his mouth: 33. In his Humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. 34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35. Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. 36. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder

Frogs from me, and from my People.—† Numb. 21. 7. —Pray unto the Lord that he take away the Serpents from us. † 1 King. 13. 6. *Intreat* now the Face of the Lord thy God, and pray for me, that my Hand may be restored me again.—^a † Zeph. 3. 10. From beyond the Rivers of Ethiopia, my Suppliants, even the Daughter of my dispersed shall bring mine Offering.

^b † Joh. 12. 20. There were certain Greeks among them, that came up to worship at the Feast. ^c Deut. 6. 6, 7. These Words which I command thee this Day,

shall be in thine Heart. And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up.

^d Rom. 10. 14. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher?

^e Isa. 53. 7. —He is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so he openeth not his Mouth.

under me to be baptized? 37. And Philip said, If thou believest with all thine heart, thou mayst. And he answered and said, I believe that Jesus Christ is the Son of God. 38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. 40. But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

C H A P. IX.

Year of our Lord 35.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, 2. And desired of him letters to Damascus to the synagogues, that if he found any of this way [Or, of the way], whether they were men or women, he might bring them bound unto Jerusalem. 3. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. 4. And he fell to the earth; and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. 6. And he trembling and astonished, said, Lord, what wilt thou have me to do?

^f † Joh. 6. 69. † Joh. 11. 27.

† Acts 9. 20. † 1 Joh. 4. 15. † 1 Joh. 5. 5. See on Mat. 16. 16.

^e Mat. 3. 16. Jesus when he was baptized, went up straightway out of the Water. —

^h † 1 King. 18. 12. † 2 King. 2. 16. † Ez. 3. 14. See on Mat. 4. 1.

ⁱ † Gal. 1. 13. † 1 Tim. 1. 13. 10 See on Acts 8. 3.

^k † Acts 22. 6. It came to pass, that as I made my Journey, and was come nigh unto Damascus, about Noon, suddenly there shone from Heaven a great Light round about me. † Acts 26. 12. Whereupon

as I went to Damascus with Authority and Commission from the chief Priests. † 1 Cor. 15. 8. Last of all he was seen of me also, as of one born out of due time.

^l Isa. 63. 9. In their Affliction he was afflicted. — Mat. 25. 40. &c. Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me, &c. 1 Cor. 12. 12. As the Body is one, and hath many Members, and all the Members of that one Body being many, are one Body; so also is Christ.

^m See on Acts 5. 39.

ⁿ See on Acts 2. 37.

do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7. And the ⁴ men which journeyed with him, stood speechless, (1) hearing a voice, but seeing no man. 8. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9. And he was three days without sight, and neither did eat, nor drink. 10. ¶ And there was a certain disciple at Damascus, ⁵ named Ananias, and to him said the Lord in a Vision, Ananias. And he said, Behold, I am here, Lord. 11. And the Lord *said* unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul of ⁶ Tarsus: for behold, he ⁴ prayeth, 12. And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. 13. Then Ananias answered, Lord, I have heard by many of this man, how much ⁶ evil he hath done to thy saints at Jerusalem: 14. And here he hath authority

† Dan. 10. 7. I Daniel alone saw the Vision, for the Men that were with me saw not the Vision: but a great quaking fell upon them, so that they fled to hide themselves. † Acts 22. 9. They that were with me saw indeed the Light; and were afraid; but they heard not the Voice of him that spake to me. † Acts 26. 13. At mid-day, O King, I saw in the Way, a Light from Heaven, above the Brightness of the Sun, shining round about me, and them which journeyed with me.

† Acts 22. 12. One Ananias, a devout Man according to the Law, having a good Report of all the Jews which dwell there, came unto me.

† Acts 21. 39. Paul said, I am a Jew of Tarsus, a Man which am a Jew of Tarsus.

† Acts 22. 3. I am verily a Man which am a Jew born in Tarsus:— † 2 Cor. 11. 22. Are they Hebrews? so am I: are they Israelites? so am I: are they the Seed of Abraham? so am I.

† Job 29. 27. Thou shalt make thy Prayer unto him, and he shall hear thee, and thou shalt pay thy Vows. Psl. 90. 15. Call upon me in the Day of Trouble; I will deliver thee, and thou shalt glorify me. Psl. 91. 15. He shall call upon me, and I will answer him: I will be with him in Trouble, I will deliver him, and honour him. Dan. 9. 20. While I was speaking and praying, and confessing my Sin, and the Sin of my People Israel.—

† See on Acts 8. 3.

2 (1) Here it is said, that the Men which journeyed with Saul heard a Voice, but Acts 22. 9. it is said that they that were with him saw the Light, but heard not the Voice. This Difficulty may be thus solved: They heard a confused sound or noise of Words, but they did not so hear as to understand what was spoken. It so often happens to every Man to hear the sound of Words spoken to himself, and others, and at the same time not to understand them, that I believe this Solution will easily be admitted. Dr. Whitby takes notice of other Solutions.

from the chief priests to bind all
call on thy name. 15. But the Lord said
m, Go thy way: for he is a * chosen vessel
e, to bear my name before the * Gentiles,
and

s 21. 16. 1 Cor. 1. 2.

2. 22. See on Acts 7.

the Note on Acts 2. 21.

re being the first mention

'*saul*'s being called, and or-

to be a Preacher, and an

to the Jews, but more

larly to the Gentiles; and

things being often menti-

gether, I have put the Re-

s relating to these Sub-

at this Place, which I shall

, when any of them oc-

the following Parts of the

Testament. The Reader

Gly apply what relates to

ing chosen, called, or or-

, what to his Preach-

the Jews, and what to the

s.

13. 2, 46. As they mini-

the Lord, and fasted, the

lost said, Separate me Bar-

saul for the Work where-

have called them. Then

Barnabas waxed bold, and

it was necessary that the

of God should first have

oken to you: but seeing

it from you, and judge

elves unworthy of everlast-

se, lo, we turn to the Gen-

Acts 18. 6. When they oppo-

mselves and blasphemed, he

his Raiment, and said unto

Your Blood be upon your

heads; I am clean: from

orth I will go unto the Gen-

† Acts 22. 21. Depart: for I

nd thee *far hence* unto the

s. Acts 23. 11. — The Lord

by him and said, Be of good

, Paul: for as thou hast re-

of me in *Jerusalem*, so must

ear witness also at *Rome*. Acts

17, 18. Rise, and stand upon

ect: for I have appeared

unto thee for this purpose, to make

thee a Minister and a Witness: — De-

livering thee from the People, and

from the Gentiles, unto whom now

I send thee, To open their Eyes, and

to turn them from Darkness to

Light. — Acts 18. 28. Be it known

therefore unto you, that the Salva-

tion of God is sent unto the Gen-

tiles, and that they will hear it.

† Rom 1. 1, 5. Paul, a Servant of

Jesus Christ, called to be an *Apostle*,

separated unto the Gospel of God.

By whom [*Jesus Christ*] we have re-

ceived Grace and *Apostleship*, for O-

bedience to the Faith, among all

Nations for his Name. † Rom. 11.

13. I speak to you Gentiles, in as much

as I am the *Apostle* of the Gentiles, I

magnifie mine Office. † Rom. 15.

16, 19. That I should be the Mini-

ster of Jesus Christ to the Gentiles,

ministering the Gospel of God, that

the Offering up of the Gentiles

might be acceptable, being sancti-

fied by the Holy Ghost. Through

mighty Signs and Wonders, by the

Power of the Spirit of God; so

that from *Jerusalem*, and round a-

bout unto *Illyricum*, I have fully

preached the Gospel of Christ. † Gal.

1. 1, 12, 15, 16. Paul an *Apostle*

(not of Men, neither by Man, but

by Jesus Christ, and God the Fa-

ther, —) I neither received it of

Man, neither was I taught it, but

by the Revelation of Jesus Christ.

But when it pleased God, who se-

parated me from my Mother's

Womb, and called me by his Grace,

to reveal his Son in me, that I

might preach him among the Hea-

then. — † Gal. 2. 2, 7, 8, 9. I went

up [to *Jerusalem*] by revelation,

and communicated to them that

Gospel which I preach among the

Gentiles.

* and kings, and the children of Israel. 16. For I will shew him how great things he must suffer for my names sake. 17. And ^c Ananias went his way, and entred into the house; and ^d putting his hands on him, said, Brother Saul, the Lord (*even* Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightst receive thy sight, and be ^e filled with the holy Ghost. 18. And immediately there fell from his eyes ^f as it had been

scales;

Gentiles.— When they saw that the Gospel of the Uncircumcision was committed unto me, as the Gospel of the Circumcision was unto Peter, (For he that wrought effectually in Peter to the Apostleship of the Circumcision, the same was mighty in me towards the Gentiles.) And when James, Cephas, and John, who seemed to be Pillars, perceived the Grace that was given unto me, they gave to me and Barnabas the right hands of Fellowship; that we should go unto the Heathen, and they unto the Circumcision. Eph. 3. 2, 7, 8. If ye have heard of the Dispensation of the Grace of God, which is given me to you-ward. Whereof [the Gospel] I was made a Minister, according to the Gift of the Grace of God given unto me.— Unto me, who am less than the least of all Saints is this Grace given, that I should preach among the Gentiles the unsearchable Riches of Christ. † 1 Tim. 2. 7. Whereunto I am ordained a Preacher and an Apostle,— a Teacher of the Gentiles in Faith and verity. † 2 Tim. 1. 11. Whereunto I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles. 2 Tim. 4. 17. The Lord stood with me, and strengthened me, that by me the Preaching might be fully known, and that all the Gentiles might hear.

* † Acts 25. 22. Then Agrippa said, ^g Festus, I would hear the Man my self: To Morrow, said he, thou shalt hear him.

^h Acts 20. 23. — The holy Ghost witnesseth in every City,

saying, that Bonds and Afflictions will hide me. † Acts 21. 11, 33. — [Agabus] took Pauls Girdle, and bound his own Hands and Feet, and said, 5 Thus saith the holy Ghost, So shall the Jews bind the Man that owneth this Girdle, and shall deliver him into the Hands of the Gentiles. The chief Captain came near and took him, and commanded him to be bound with two Chains; and demanded, who he was, and what he had done. Acts 24. 27. — Felix willing to shew the Jews a Pleasure left Paul bound. Acts 26. 29. I would to God, that not only thou, but also all that hear me this Day, were both almost, and altogether such as I am, except these Bonds. Acts 28. 20. — For the hope of Israel I am bound with this Chain. † 2 Cor. 6. 4. In all things approving our selves as the Ministers of God, in much Patience, in Afflictions, in Necessities, in Distresses. † 2 Cor. 11. 23. — In Labours more abundant, in Stripes above measure, in Prisons more frequent, in Deaths oft.

The Apostle mentions his Bonds, or Chain, or his being a Prisoner, in the following Places, Eph. 3. 1. Eph. 4. 1. Eph. 6. 20. Phil. 1. 7, 13, 14, 16. Col. 4. 3, 18. 2 Tim. 1. 8, 16. 2 Tim. 2. 9. Philem. Verses 1, 9. * † Acts 22. 12. And one Ananias, a devout Man according to the Law, having a good Report of all the Jews which dwelt there.

^d See the Note on Acts 6. 6.
^e See on Acts 5. 32.

scales; and he received sight forthwith, and arose, and was baptized. 19. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20. And straightway he preached Christ in the synagogues, that he is the Son of God. 21. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. 23. ¶ And after that many days were fulfilled, the Jews took counsel to kill him: 24. But their slaying await was known of Saul: and they watched the gates day and night to kill him: 25. Then the disciples took him by night, and let him down by the wall in a basket. 26. And when Saul was come to Jerusalem, he assayed to joyn himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. 27. But Barnabas took him, and brought him to the apostles, and declared unto them, how he had seen the Lord in the way, and that he had spoken to him; and how he had preached boldly at Damascus in the name of Jesus. 28. And he was with them coming in, and going out at Jerusalem. 29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. 30. Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31.

^f See on Mat. 16. 16.

^g 2 Cor. 11. 32, 33. In Damascus, the Governour under Aretas the King, kept the City of the Damascenes with a Garrison, desirous to apprehend me: And through a Window in a Basket was I let down by the Wall, and escaped his Hands.

^h † Josh. 2. 15. [Rahab] let them down by a Cord through the Window: for her House was upon the Town-Wall.— † 1 Sam. 19. 12. So Michal let David down through a Window: and he went and fled and escaped.

ⁱ † Acts 22. 17. It came to pass, that when I was come again to Jerusalem, even while I prayed in the Temple, I was in a Trance.

^k Mat. 10. 17. Beware of Men, for they will deliver you up to Councils—

^l † Acts 4. 36, 37. Joses, who by the Apostles was surnamed Barnabas, — having land, sold it.—

^m See on Acts 4. 29.

ⁿ † Gal. 1. 18. After three Years I went up to Jerusalem, to see Peter, and abode with him fifteen Days.

^o See on Acts 6. 1.

31. Then had the churches rest throughout all Judea, and Galilee, and Samaria; and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied: 32. ¶ And it came to pass, as Year of our Lord 38. * Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda: 33. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. 34. And Peter said unto him, Eneas, * Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. 35. And all that dwelt at Lydda, and * Saron, saw him, and turned to the Lord: 36. ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called * Dorcas [Or, Doe, or, Roe]: this woman was full of * good works and alms-deeds which she did. 37. And it came to pass in those days, that she was sick; and died: whom when they had washed, they laid her in an * upper chamber. 38. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not * delay [Or, be grieved] to come to them. 39. Then Peter arose, and went with them. When he was come, they brought him into the upper-chamber: and all the widows stood by him * weeping, and shewing the coats and garments which Dorcas made while she was with them. 40. But Peter put them all forth, and * kneeled down and * prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. 41. And he gave her his hand, and lift her up; and when he had called the saints and widows, presented her alive. 42. And it was known throughout all Joppa: and many

* Acts 8. 14.

* Acts 3. 6. —In the Name of Jesus Christ of Nazareth, rise up and walk.

* 1 Chron. 5. 16. —In all the Suburbs of Sharon, upon their Borders.

* Tit. 3. 8. This is a faithful Saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good Works. Acts 10. 4. —Thy Prayers and thine Alms are come up for a

Memorial before God.

* See on Acts 1. 13. and the Note on Acts 2. 46.

* Acts 8. 2. Devout Men carried Stephen to his burial, and made great Lamentation over him. 1 Thes. 4. 13. I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.

* See on Acts 7. 60.

* 2 King. 4. 33. [Elisha] went in — and prayed unto the Lord.

many believed in the Lord. 43. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

C H A P. X.

Year of our Lord 41.

TH E R E was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, 2. ^A devout man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God ^a always. 3. He saw, in a vision evidently, about the ninth hour of the day, an ^a angel of God coming in to him, and saying unto him, Cornelius. 4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are ^a come up for a memorial before God. 5. And now send men to Joppa, and call for one Simon, whose surname is Peter: 6. He lodgeth with one ^p Simon a tanner, whose house is by the sea-side: he shall ^a tell thee what thou oughtest to do. 7. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually: 8. And when he had declared all *these* things unto them, he sent them to Joppa. 9. ¶ On the morrow as they went on their journey, and drew nigh unto the city, ^a Peter went up upon

ⁱ A c t s 10. 6.

^k A c t s. 2. 5. There were dwelling at Jerusalem Jews, *devout Men* out of every Nation under Heaven. A c t s 13. 16. Men of Israel, and ye that fear God give audience. A c t s 17. 4.

—Of the *devout Greeks* a great Multitude [believed]. A c t s 13. 43. — Many of the Jews and *religious* Proselytes followed Paul and Barnabas. A c t s 22. 12. One Ananias, a *devout Man* according to the Law. —

^l Gen. 18. 19. I know him that he will command his *Children*, and his *Household* after him, and they shall keep the Way of the Lord. — Josh. 24. 15. — As for me and *my House*, we will serve the Lord.

^m See on Luk. 18. 1.

ⁿ Dan. 9. 21. Whiles I was speak-

ing in Prayer, even the Man Gabriel, whom I had seen in the *Vision* at the Beginning, being caused to flie swiftly, touched me about the Time of the *Evening Oblation*.

^o Psal. 141. 2. Let my Prayer be set forth *before thee as Incense*; and the *lifting up* of my Hands, as the *Evening Sacrifice*. Heb. 13. 16. To do good, and to communicate, forget not: for with such *Sacrifices* God is well-pleased. Rev. 8. 3. Another Angel came and stood at the Altar, having a golden Censer; and there was given to him much *Incense*, that he should offer it with the *Prayers* of all *Saints*. —

^p A c t s 9. 43.

^q Ver. 22, 32. A c t s 11. 14.

^r A c t s 11. 5, &c.

on the ^a house-top to pray, about the ^b sixth hour. 10. And he became very hungry, and would have eaten: but when they made ready, he fell into a trance. 11. And saw heaven opened, and a certain vessel descending unto him, which had been a great sheet knit at the ^c four corners, and let down to the earth: 12. Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13. And there came a voice to him, Rise, Peter; kill, and eat. 14. But Peter said, Not so, Lord; for I have ^e never eaten any thing that is common or unclean. 15. And the voice spake unto him again the second time, What God hath ^f cleansed, that thou shalt not be common. 16. This was done thrice: and the vessel was received up again into heaven. 17. Now when Peter doubted in himself what this vision which he had seen, should mean; behold, the men which were sent unto him from Cornelius, had made enquiry for Simons house, and stood before the gate, 18. And called, and asked whether Simon, which was surnamed Peter, were lodged there. ¶ While Peter thought on the Vision, the spirit said unto him, Behold, three men seek thee. 20. ^g Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. 21. Then Peter went down to the men which were sent unto him from Cornelius

^a Acts 20. 8. There were many Lights in the upper Chamber where they were gathered together.

^b Psal. 55. 17. Evening and Morning, and at Noon will I pray, and cry aloud: and he shall hear my Voice.

^c See on Acts 7. 56.

^d Luk. 13. 29. They shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God.

^e Lev. 11. 4. These shall ye not eat of them that chew the Cud, or of them that divide the Hoof: as the Camel, because he cheweth the Cud, but divideth not the Hoof; he is *unclean* unto you. ^f Deut. 14. 7. These ye shall not eat, of them that chew the Cud, or of them that divide the cloven

Hoof; as the Camel, and the Coney; for they divide the Cud, but divide not the Hoof: therefore they are *unclean* unto you. ^g Ezek. 4. 14. Then said the Lord God, Behold, I have said, thou shalt not pollute thyself: for I have not eaten of that which is torn in Pieces, neither have I come there *abominable* Flesh to eat. Mouth.

^h Rom. 14. 17, 20. 4. 4. ⁱ Tit. 1. 15. See 15. 11.

^j Acts 15. 7. Peter said unto them, Brethren, ye know that while ago, God made choice of us, that the Gentiles by my mouth should hear the Word of the Gospel and believe.

old, I am he whom ye seek: what is the cause
ye are come? 22. And they said, Cornelius the
just man, and one that feareth God, and of
port among all the nation of the Jews, was warned
by an holy angel, to send for thee into his house,
ar words of thee. 23. Then called he them in,
ed them. And on the morrow Peter went away
n, and certain brethren from Joppa accompanied
And the morrow after they entred into Cesarea
elius waited for them, and had called together his
and near friends. 25. And as Peter was coming
elius met him, and fell down at his feet, and wor-
him. 26. But Peter took him up, saying, Stand
y self also am a man. 27. And as he talked with
went in, and found many that were come together.
l. he said unto them, Ye know how that it is an un-
thing for a man that is a Jew, to keep company, or
to one of another nation: but God hath shewed
t. I should not call any man common or unclean.
erefore came I unto you without gain-saying, as soon
s sent for: I ask therefore for what intent ye have
me. 30. And Cornelius said, Four days ago I was
until this hour, and at the ninth hour I prayed in
use, and behold, a man stood before me in bright

Li clothing,

Acts 22. 12. One Ananias,
t. Man, according to the
aving a good Report of all
s which dwelt there.

s 9. 42. Acts 11. 12.

Acts 14. 13, 14. The Priest-
ter would have done Sa-
with the People. Which
the Apostles Barnabas and
heard of, they rent their

and ran in among the Peo-

Rev. 19. 10. I fell at his
worship him: and he said

me, See thou do it not. I am

low Servant, and of thy bre-

that have the Testimony of

worship God.—† Rev. 22.

—When I had heard and seen,

down to worship before the

of the Angel, which shewed

these things. Then saith he

me, See thou do it not: for I

by Fellow-servant, and of thy

Brethren the Prophets, and of
them which keep the Sayings of
this Book: Worship God.

† Joh. 18. 28. † Acts 11. 3.

See on Joh. 4. 9.

† Acts 15. 8. God which knoweth

eth the Hearts, bare them witness,

giving them the holy Ghost, even

as he did unto us. † Eph. 3. 6.

That the Gentiles should be Fellow-

Heirs, and of the same Body, and

Partakers of his Promise in Christ,

by the Gospel.

† Acts 1. 10. While they look-

ed stedfastly toward Heaven, as he

went up, behold, two Men stood

by them in white Apparell.

† Mat. 28. 3. His Countenance

was like Lightning, and his Rai-

ment white as Snow. † Mar. 16. 5.

Entring into the Sepulchre, they

saw a young Man sitting on the

right

clothing. 31. And said; Cornelius, thy prayer is heard and thine alms are had in remembrance in the sight of God. 32. Send therefore to Joppa, and call hither one whose surname is Peter; he is lodged in the house of Simon a tanner, by the sea-side; who when he cometh shall speak unto thee. 33. Immediately therefore send to thee; and thou hast well done that thou art doing. Now therefore are we all here present before God, to hear all things that are commanded thee of God. 34. ¶ Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35. But in

right side, clothed in a long white garment. † Luk. 24. 4. — Two Men stood by them in shining Garments.

* Deut. 10. 17. The Lord your God is God, of gods, and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh Rewards. 2 Chron.

19. 7. — There is no iniquity with the Lord our God; nor respect of persons, nor taking Gifts. † Job

34. 19. That accepteth not the Persons of Princes, nor regardeth the Rich more than the Poor; for they are all the Work of his Hands.

Wisd. 6. 7. He which is Lord over all, shall fear no Mans Person, neither shall he stand in awe of any Mans Greatness: for he hath made the Small and Great, and careth for all alike Ecclesiasticus 35. 12, 16.

Do not think to corrupt with Gifts, for such he will not receive: and trust not to unrighteous Sacrifices, for the Lord is Judge, and with him is no respect of Persons. He that serveth the Lord, shall be accepted with Favour, and his Prayer shall reach unto the Clouds. 30

Mat. 3. 9. Think not to say within your selves, we have Abraham to our Father. — * Rom. 2. 11.

There is no respect of Persons with God. † Gal. 2. 6. — God accepteth no Mans Person. — † Eph. 6.

9. Masters do the same thing unto them, forbearing Threatning:

knowing that your Master is in Heaven, neither is there respect of Persons with him. † Col. 3. 25. He that doth Wrong, shall be punished for the Wrong that he hath done: and there is no respect of Persons. † 1 Pet. 1. 17. If ye call upon the Father, who without respect of persons judgeth according to Mans Work, pass the time of your sojourning here in fear.

† Acts 15. 9. [God] purged the difference between us [Jews] and [Gentiles] purifying their hearts by Faith. Rom. 3. 22, 29. Everlasting Righteousness of God which by Faith of Jesus Christ unto all, upon all them that believe; there is no difference. Is he the God of the Jews only? Is he not the God of the Gentiles? Yea, of the Gentiles also. Rom. 10. 12. There is no difference between the Jew and the Greek: for the same Lord

is rich unto all that call upon him. 1 Cor. 12. 13. By one Spirit we all baptized into one Body, whether we be Jews or Gentiles, whether we be Bond or Free, we have been all made to drink of one Spirit. Gal. 3. 28. There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female: for ye are all one in Christ Jesus. Gal. 3. 28. In Christ Jesus neither Circumcision availeth any thing, nor the

e that feareth him, and * worketh righteousness, ed with him. 36. The word which God sent un- children of Israel, preaching a peace by Jesus Christ Lord of all) 37. That word (*I say*) you know, as published throughout all Judea, and * began from after the baptism which John preached; 38. Howointed Jesus of Nazareth with the holy Ghost, 1 power; who went about doing good, and heal-

Li 2 ing

; but Faith which work-
e. Gal. 6. 15. —but a
ture. Eph. 1. 10. That
pensation of the Fulness
he might gather toge-
e *all things* in Christ, both
in Heaven, and which
rth. Eph. 2. 13, 14, 16.
Jesus; ye who *sometimes*
off, are made nigh by the
Christ. For he is our
ho hath made both one,
1 broken down the middle
Partition between us, and
might reconcile both unto
one Body by the Cross, 15
lain the Enmity thereby.
8. Knowing that *whatsoever*
g any Man doth, the same
receive of the Lord, whe-
be Bond or Free. Col. 3.
ere there is neither Greek
, Circumcision nor Uncir-
on, Barbarian, Scythian,
or Free, but Christ is all,
all.

n. 2. 17. Shall not Uncir-
on which is by Nature, if
he Law, judge thee, who
Letter and Circumcision
ngress the Law? Rom. 14. 30
ie Kingdom of God is not
nd Drink, but Righteousness,
and Joy in the holy Ghost.
26. The Mystery which
een hid from Ages and Ge- 35
ns, but now is made mani-
the Saints.

Isa. 57. 19. † Eph. 2. 14,
† Col. 1. 20. See on Joh.
Rom. 10. 12. —The same
wer all, is rich unto all that

call upon him. † Dent. 10. 17.
The Lord your God is God of gods,
and Lord of lords, a great God, a
mighty and a terrible.— Dan.
5 2. 47. The King answered unto
Daniel, and said, Of a Truth it is
that your God is a God of gods, and
a Lord of Kings.— * 1 Tim. 6. 15.
Which in his Times he shall shew,
who is the blessed and only Potentate,
the King of kings, and Lord of
lords. Rev. 1. 5. From Jesus
Christ —the Prince of the Kings of
the Earth.— * Rev. 17. 14. These
shall make War with the Lamb,
and the Lamb shall overcome
them: for he is Lord of lords, and
King of kings. † Rev. 19. 16. He
hath on his Vesture and on his
Thigh a Name written, King of
kings, and Lord of lords. 20

† Mat. 4. 23. Jesus went about all
Galilee, teaching in their Syna-
gogues, and preaching the Gospel of
the Kingdom.— † Luk. 4. 14.
Jesus returned in the Power of the
Spirit into Galilee.—

* Luk. 4. 18. The Spirit of the
Lord is upon me, because he hath
anointed me to preach the Gospel
to the Poor, he hath sent me to
heal the broken-hearted.— Joh. 3.
34. God giveth not the Spirit by
measure unto him. Acts 2. 22.
—Jesus of Nazareth, a Man ap-
proved of God among you by Mira-
cles, and Wonders, and Signs, which
God did by him in the midst of
you, as ye your selves also know.
Acts 4. 27. Of a Truth, against
40 thy holy Child Jesus, whom thou
hast anointed, both Herod and Pon-
tius

ing all that were oppressed of the Devil: for God was with him. 39. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40. Him God raised up the third day, and shewed him openly, 41. Not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead. 42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God, to be the Judge of quick and dead. 43. To him

gave

tiug Pilate, with the Gentiles and People of Israel, were gathered together.

Joh. 3. 2. — We know that thou art a Teacher come from God: for no Man can do these Miracles, that thou dost, except God be with him. Joh. 10. 37, 38. If I do not the Works of my Father, believe me not. But if I do, though ye believe not me, believe the Works; that ye may know and believe, that the Father is in me, and I in him. Col. 2. 9. In him dwelleth all the Fulness of the Godhead bodily.

^b See on Luk. 24. 48.

^c See on Acts 2. 24.

Joh. 14. 17, 22. Ye know him, [the Spirit of Truth] for he dwelleth with you, and shall be in you. — How is it that thou wilt manifest thyself unto us, and not unto the World? — Acts 13. 31. He was seen many Days of them which came up with him from Galilee to Jerusalem, who are his Witnesses unto the People.

Luk. 24. 42, 43. They gave him a Piece of a broiled Fish, and of an Honey-comb. And he took it and did eat before them, Joh. 21. 13. Jesus then cometh and taketh Bread, and giveth them, and Fish likewise.

^f Mat. 28. 19. Go ye therefore and teach all Nations. — [†] Acts 1. 8. — Ye shall be Witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and un-

to the uttermost Part of the Earth.

Mat. 23. 34. When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory. [†] Joh. 5. 22, 27. The Father judgeth no Man: but hath committed all Judgment to the Son. And hath given him Authority to execute Judgment also, because he is the Son of Man. [†] Acts 17. 31. Because he hath appointed a Day wherein he will judge the World in Righteousness, by that Man whom he hath ordained. — Rom. 2. 16. In the Day when God shall Judge the Secrets of Men by Jesus Christ. [†] Rom. 14. 10. — We shall all stand before the Judgment-Seat of Christ. 1 Cor. 4. 5. Judge nothing before the Time, until the Lord come, who will bring to Light the hidden things of Darkness, and then shall every Man have praise of God. 2 Cor. 5. 10. We must all appear before the Judgment-Seat of Christ. — [†] 2 Tim. 4. 1. I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom. [†] 1 Pet. 4. 5. Who shall give Account to him that is ready to judge the quick and the dead. Jude Ver. 14, 15. — The Lord cometh with ten Thousands of his Saints, to execute Judgment upon all. — Rev. 20. 12. I saw the Dead small and great stand before God, — and the Dead were judged

give all the ⁿ prophets witness, that through his name
 ' whosoever believeth in him, shall receive remission of
 sins. 44. ¶ While Peter yet spake these Words, the ^h holy
 Ghost fell on all them which heard the word. 45. And
 they of the Circumcision which believed, were astonished, as
 many as came with Peter, because that on the ⁿ Gentiles, al-
 so was poured out the gift of the holy Ghost. 46. For
 they heard them speak with tongues, and magnify God.
 Then answered Peter, 47. Can any man forbid water, that
 these should not be baptized, which have received the holy
 Ghost ⁿ as well as we? 48. And he ^o commanded them to
 be (1) baptized in the ⁿ name of the Lord. Then prayed
 they him to tarry certain days.

L 13

CHAP.

out of those things which were
 written in the Books, according to
 their Works.

ⁿ Isa. 59. 20. The Redeemer shall
 come to Zion, and unto them that
 turn from Transgression in Jacob;
 saith the Lord. Jer. 31. 34. — I
 will forgive their Iniquity, and I
 will remember their Sin no more.
 Dan. 9. 24. Seventy Weeks are de-
 termined upon thy People, and
 upon thy holy City, to finish the
 Transgression, and to make an end
 of Sins, and to make Reconciliation
 for Iniquity. — * Mic 7. 18. Who
 is a God like unto thee, that par-
 doneth Iniquity, and passeth by the
 Transgression of the Remnant of
 his Heritage? he retaineth not
 his Anger for ever, because he de-
 lighteth in Mercy. Zech. 13.
 1. In that Day there shall be a
 Fountain opened to the House of Da-
 vid, and to the Inhabitants of Je-
 rusalem, for Sin, and for Unclean-
 ness. Acts. 26. 27. — Saying

none other things than those which
 Moses and the Prophets did say
 should come.

Acts 15. 9. And put no dis-
 ference between us [Jews] and them
 [Gentiles], purifying their Hearts
 by Faith:

Mat. 26. 28. This is my Blood
 of the New-Testament, which is
 shed for many for the Remission of
 Sins.

Acts 4. 31. Acts 8. 15;
 16. See on Acts 5. 32.
 Acts 11. 3, 18.

Acts 2. 4. They were all fil-
 led with the holy Ghost, and began
 to speak with other Tongues, as
 the Spirit gave them utterance.

Acts 15. 8. God which knoweth
 the Hearts, bare them Witness,
 giving them the holy Ghost even as
 he did unto us.

1 Cor. 1. 17. Christ sent me
 not to baptize, but to preach the Go-
 spel, —

See the Note on Acts 2. 38.

(1) It is plain that these Persons had received the Gift of the holy Ghost,
 notwithstanding which, St. Peter commands them to be Baptized. Hence
 it appears how very much the People called Quakers are mistaken, who
 affirm that Baptism is not necessary for them, who have received the ho-
 ly Ghost. St. Peter thought their having been baptized with the holy
 Ghost, a good Reason why they should be baptized with Water.

C H A P. XI.

AND the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God. 2. And when Peter was come up to Jerusalem, they that were of the ^acircumcision contended with him, 3. Saying, ^bthou wentest in to men uncircumcised, and didst ^ceat with them. 4. But Peter rehearsed *the matter* from the beginning, and expounded it by ^dorder unto them, saying, 5. 'I was in the city of Joppa, praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me. 6. Upon the which when I had fastned mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7. And I heard a voice saying unto me, Arise, Peter; slay and eat. 8. But I said, Not so, Lord: for nothing common or unclean hath at any time entred into my mouth. 9. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. 10. And this was done three times: and all were drawn up again into heaven. 11. And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me. 12. And the ^eSpirit ^fbade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entred into the man's house; 13. And he shewed us how he had seen an angel in his house, which stood, and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter: 14. Who shall tell thee words whereby thou and ^gall thy house shall

^a † Acts 10. 45. Acts 15. 1. Certain Men which came down from Judea, taught the Brethren, and said, Except ye be *circumcised* after the manner of Moses, ye cannot be saved.

^b † Acts 10. 28.

^c † Gal. 2. 12. Before that certain came from James he did *eat* with the Gentiles: but when they were come, he withdrew, and separated himself, *fearing* them which were of the *Circumcision*.

^d † Luk. 1. 3. It seemed good to me also, —to write unto thee *in* 15

order, most excellent Theophilus.

^e † Acts 10. 9, &c.

^f † Acts 10. 19.

^g † Acts 15. 7. —Peter rose up, and said unto them, Men and Brethren, ye know how that a good while ago, God made *choice* among us, that the Gentiles by my Mouth should hear the Word of the Gospel, and believe.

^h Luk. 19. 9. Jesus said unto him, This Day is Salvation come to this House, forasmuch as he also is the Son of Abraham. Acts 16.

all be saved. 15. And as I began to speak, the holy Ghost fell on them, as on us at the beginning. 16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the holy Ghost. 17. Forasmuch then as God gave them the like gift as he did unto us, who believed in the Lord Jesus Christ, what was I that I could withstand God? 18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. 19. Now they which were scattered abroad upon the Persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21. And the hand of the Lord was with them: and a great number believed; and turned unto the Lord. 22.

¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the

L14

Lord.

31. Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.

1^a Acts 2. 4. See on Mar.

1. 8.

2^a Joh. 1. 26. † Acts 1. 5.

3^a Acts 19. 4. See on Mar. 3.

11.

1^a † Isa. 44. 3. † Joel 2. 28. See on Mar. 1. 8.

2^a See on Acts 5. 32.

3^a Acts 5. 39. If it be of God, ye cannot overthrow it; lest haply ye be found to fight against God.

4^a Acts 10. 47.

5^a Acts 8. 1. — At that Time there was a great Persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the Regions of Judea and Samaria, except the Apostles.

6^a Acts 10. 28.

7^a See on Acts 6. 1.

8^a Acts 10. 42.

9^a † Acts 2. 47. Praising God, and having Favour with all the People. And the Lord added to the Church daily such as should be saved [Or, the saved].

10^a Acts 9. 27. Barnabas took him, and brought him to the Apostles, and declared unto them how he [Saul] had seen the Lord. —

11^a † Acts 13. 43. When the Congregation was broken up, many of the Jews and religious Profelytes followed Paul and Barnabas; who speaking to them, persuaded them to continue in the Grace of God. † Acts 14. 22, Confirming them the Souls of the Disciples, and exhorting them to continue in the Faith. —

Lord. 24. For he was a good man, and * full of the holy Ghost, and of faith: and much people was added unto the Lord. 25. Then departed Barnabas to ^b Tarsus, for to seek Saul. 26. And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves * with the [Or, *in the*] church, and taught much people; and the disciples were called Christians first in Antioch. 27. ¶ And in these days came ^c prophets from Jerusalem unto Antioch. 28. And there stood up one of them named ^a Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. 29. Then the Disciples (1) every man according to his

* Acts 6. 5. — They chose Stephen, a Man full of Faith, and of the holy Ghost. —

^b † Acts 9. 30. Which when the Brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

^c Acts 2. 17. It shall come to pass in the last Days (saith God) I will pour out of my Spirit upon all Flesh: and your Sons and your Daughters shall Prophesie. — Acts

13. 1. Now there were in the Church which was at Antioch certain Prophets and Teachers; as Barnabas, and Simeon that was called Niger. — Acts 15. 32. And Judas and Silas being Prophets also themselves, exhorted the Brethren with many Words, and confirmed them.

Acts 21. 9. The same Man [Philip] had four Daughters, Virgins, which did Prophesie. 1 Cor. 12. 10,

28. To another, working of Miracles; to another, Prophecy — God hath set some in the Church, first Apostles, secondarily Prophets. —

1 Cor. 13. 2. Though I have the Gift of Prophecy, and understand all Mysteries; and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing. 1 Cor. 14. 1, 29, 31. Follow after Charity, and desire spiritual Gifts, but rather that ye may

Prophesie. Let the Prophets speak two or three, and let the other judge. For ye may all Prophesie one by one, that all may learn, and all may be comforted. Eph. 3. 5. Which in other Ages was not made known unto the Sons of Men, as it is now revealed unto his holy Apostles and Prophets by the Spirit. Eph. 3. 30. Are built upon the Foundation of the Apostles and Prophets. — Eph. 4. 12. He gave some Apostles: and some Prophets. —

† Acts 21. 10. — There came down from Judea a certain Prophet named Agabus.

(1) Relieving the Poor and Necessitous, is a Duty which all, in some Degree or other, are bound to practise, though the exact Proportion which every one must give is not any where set down in the New Testament; the Reason of which may probably be, that there might be room for Men to make a Free-will-Offering to God. The Rich should not exalt themselves on the Account of their Riches, but look upon themselves

his Ability, determined to send relief unto the brethren which

• Ezra 2. 69. They gave after their Ability, unto the Treasure of the Work.— Neh. 5. 8. We after our Ability, have redeemed our Brethren the Jews, which were sold unto the Heathen.— Ecclesiasticus 35. 10. Give unto the most High according as he hath enriched thee, and as thou hast gotten, give with a cheerful Eye. Tob. 4. 7, 8. Give Alms of thy Substance.—If thou hast Abundance, give Alms accordingly; if thou have but a little, be not afraid to give according to that little. 1 Cor. 16. 2. 15. Upon the first Day of the Week, let every one of you lay by him in Store as God hath prospered him, that there be no gathering when I come. † 2 Cor. 8. 3; 4. 12. For to 20 their Power (I bear record,) yea, and beyond their Power, they were willing of themselves. Praying us with much intreaty, that we would receive the Gift, and take upon us 25 the Fellowship of the Ministering to the Saints. If there be first a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not. 1 Pet. 4. 30 11.—If any Man minister, let him

do it as of the Ability which God giveth.—

† Acts 24. 17. After many years I came to bring Alms to my Nation, and Offerings. Rom. 15. 25; 26. I go unto Jerusalem to minister unto the Saints. For it hath pleased them of Macedonia, and Achaia, to make certain a Contribution for the poor Saints which are at Jerusalem. † 1 Cor. 16. 1. Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. 2 Cor. 9. 1, 2, 12. As touching the Ministering to the Saints, it is superfluous for me to write to you. For I know the forwardness of your Mind, for which I boast of you to them of Macedonia, that Achaia was ready a Year ago; and your Zeal hath provoked very many. For the Administration of this Service, not only supplieth the Want of the Saints, but is abundant also by many Thanksgivings unto God. Gal. 2. 10. They would that we should remember the Poor; the same which I also was forward to do. 1 Thes. 1. 3. Remembering—your Work

as Stewards, and think that God will hereafter call them to give an Account of their Stewardship. Those therefore who have hoarded up their Riches, and done little or no good with them, and those who have abused them by Riot and Excess, can never hope to escape Punishment; because they have both been unfaithful in the Management of the Trust committed to them. The Circumstances of People are so vastly different, that no general Rule can be laid down, as to the Measure of every Man's Charity. For what may be called Bounty and Liberality in one, may be truly said to be niggardly and stingy in another. It is plain from the References, that we are required to give according to our Ability, according as God hath prospered us, that is, enriched us, and enabled us to give; of this Ability we are made the Judges. I would not raise unreasonable Scruples in the Minds of sincere and honest Christians; but if any shall deceive themselves, and knowingly and wilfully mistake their Condition and Ability, the Judgment they pass will not be approved of at the Tribunal of Jesus Christ. It is safer to give too much, than too little; and when the Necessities of our Christian Brethren are urgent, we should go even beyond our Ability. What is given, should be done with a ready and cheerful Mind.

§18 *Tear of our Lord* 43. A'c t s XII.

which dwelt in Judea. 30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

C H A P. XII.

Year of our Lord 44.

NOW about that time Herod the king stretched forth his hands [Or, began] to vex certain of the church. 2. And he killed James the brother of John with the sword. 3. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending (1) after Easter to bring him forth to the people. 5. Peter therefore was kept in Prison; but prayer was made without ceasing [Or, instant and earnest prayer was made] of the church unto God for him. 6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. 7. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. 8. And the angel said unto him, Gird

Work of Faith, and labour of Love.—
Heb. 6. 10. God is not unrighteous, to forget your *Work and labour of Love*, which ye have shewed toward his Name, in that ye have ministered to the Saints, and do minister.

* † Acts 12. 25.

* † Philem. ver 9. See on 1 Tim. 5. 1.

* Mat. 21. 23. Ye [the Sons of Zebedee] shall drink indeed of my Cup, and be baptized with the Baptism that I am baptized with.—

* † Mat. 4. 21. —He saw other two Brethren, James, the Son of Zebedee, and John his brother, — and he called them.

* † Exod. 23. 15. Thou shalt

keep the *Feast of unleavened Bread*: thou shalt eat *unleavened Bread* seven Days, as I commanded thee, in the *Time appointed* of the Month 5 Abib: for in it thou camest out from Egypt.—

* See on Joh. 13. 36.

* Mat. 26. 5. They said, Not on the *Feast-Day*, lest there be an uproar among the People.

* See on Luk. 18. 1.

* Psal. 3. 5, 6. I laid me down and slept, I awaked, for the Lord sustained me: I will not be afraid of ten Thousands of People, that have set themselves against me round about.

* See on Acts 5. 19.

(1) That is, after the Feast of the Passover.

bind thy self, and bind on thy sandals: And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 9. And he went out, and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision. 10. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which ⁿ opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him. 11. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath ⁿ sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12. And when he had considered *the thing*, he came to the ^o house of Mary the mother of ^p John, whose surname was Mark, where many were gathered together, praying. 13. And as Peter knocked at the door of the gate, a damsel came ^{*} to hearken [Or, *to ask who was there*], named Rhoda. 14. And when she knew Peters voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. 15. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his ^q angel. 16. But Peter continued knocking: and when they opened *the door*, and saw him, they were astonished. 17. But he ^r beckning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, shew these things unto James, and to the brethren. And he departed, and went into another place.

18. Now

¹ Gen. 45. 26. — Jacobs Heart fainted, for he *believed them not*.
[†] Psal. 126. 1. When the Lord turned again the Captivity of Sion, we were *like them that dream*.
 Luk. 24. 11. Their Words seemed to them as idle Tales, and they *believed them not*.

^m [†] Acts 16. 26. Suddenly there was a great Earthquake, so that the Foundations of the Prison were shaken: and immediately all the Doors were opened, and every ones Bands were loosed.

ⁿ [†] Dan. 6. 22. My God hath *sent his Angel*, and hath shut the Lions Mouths that they have not hurt me. —

^o [†] Acts 4. 23. Being let go, they went to their *own Company*, and reported all that the chief Priests and Elders had said unto them.

^p [†] Acts 15. 37. Barnabas determined to take with them *John*, whose *surname* was Mark.

^q See on Mar. 18. 10.

^r [†] Acts 13. 16. Then Paul stood up, and *beckning* with his Hand, said, Men of Israel, and ye that fear God, give Audience. [†] Acts 19. 33. — And Alexander *beckned* with the Hand, and would have made his Defence unto the People. [†] Acts 21. 40. — Paul stood on the Stairs, and *beckned* with the Hand unto the People. —

18. Now as soon as it was day, there was no small moving the soldiers, what was become of Peter. 19. when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be to death. And he went down from Judea to Cesarea, where he abode. 20. ¶ And Herod * was highly displeased [Or, bare an hostile mind intending war] with them of Tyre and Sidon: but they came with one accord to him, and he made Blastus * the kings chamberlain [Gr. that was one of the king's bed-chamber] their friend, desired peace; because the country was * nourished by the kings country. 21. And on a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them. 22. And the people gave a shout, saying, It is the voice of a god, and not of a man. 23. And immediately the angel of the Lord smote him, because he ^b gave not God the glory: and he was cast down of worms, and gave up the ghost. 24. ¶ But the word of God grew and multiplied. 25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ^d * ministry [Or, charge], and took with them ^e John whose surname was Mark.

C H A P. XIII.

Year of our Lord 45.

NOW there were in the church that was at Antioch, certain * prophets and teachers; as Barnabas, and Simeon that was called Niger, and ^b Lucius of Cyrene, and Manaen, * which had been brought up with Herod [Herod's foster brother] the tetrarch, and Saul. 2. As they ministered to the Lord, and fasted, the holy Ghost

Serp

* † 1 King. 5. 9, 11. — Thou shalt accomplish my desire in giving Food for my Household. And Solomon gave Hiram twenty Thousand Measures of Wheat for Food for his Household, and twenty Measures of pure Oil. — † Ezek. 27. 17. Judah and the Land of Israel were thy Merchants: they traded in thy Market, Wheat of Minnith and Pannag, and Honey, and Oil, and Balm.

^b Ecclesiasticus 11. 4. Boast not of thy Cloathing and Raiment, and

enalt ^c sat thy self in the Day of ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

^c See on Acts 6. 7.

^d † Acts 11. 29, 30.

^e † Acts 13. 5, 13.

^f † Acts 14. 26.

^g See on Acts 11. 27.

^h Rom. 16. 21. Timothy

my Work-fellow, and Lucius, and Jason, and Sosipater my kindred, salute you.

1. Separate me Barnabas and Saul, for the ^k work whereunto I have called them. 3. And when they had fasted and prayed, and ^l laid their hands on them, they sent them away. 4. ¶ So they being sent forth by the holy Ghost, departed unto Seleucia; and from thence they sailed to ^m Cyprus. 5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also ⁿ John to their minister. 6. And when they had gone through the isle unto Paphos, they found a certain ^o forcerer, a false prophet, a Jew, whose name was Barjesus: 7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8. But ^p Elymas the forcerer (for so is his name by interpretation) ^q withstood them, seeking to turn away the deputy from the faith. 9. Then Saul (who also is called Paul) filled with the holy Ghost, set his eyes on him, 10. And said, O full of all subtilty and all mischief, thou ^r child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11. And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12. Then the deputy when he ^s saw what was done,

^l † Acts 22. 21. † Rom 1. 12

† Gal. 2. 9. See on Acts 9. 15.

^k † Mat. 9. 38. Pray ye therefore the Lord of the Harvest, that he will send forth Labourers into his Harvest. † Rom. 10. 15. How shall they Preach, except they be sent? as it is written, How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good things! † Heb. 5. 4. No Man taketh this honour unto himself, but he that is called of God, as was Aaron.

^l See the Note on Acts 6. 6.

^m Acts 4. 36. Joses, who by the Apostles was surnamed Barnabas, — a Levite, and of the Country of Cyprus.

ⁿ † Acts 12. 25. † Acts 15. 20. Barnabas determined to take with them John, whose surname

was Mark.

^o Acts 8. 9. There was a certain Man named Simon, which before time in the same City used Sorcery, and bewitched the People of Samaria. —

^p † Exod. 7. 11. Then Pharaoh also called the wise Men, and the Sorcerers: now the Magicians of Egypt, they also did in like manner with their Enchantments.

^q † 2 Tim. 3. 8. Now as Janies and Jambres withstood Moses, so do these also resist the Truth: Men of corrupt Minds, reprobate concerning the Faith.

^r † Joh. 8. 44. † 1 Joh. 3. 8. See on Mat. 13. 38.

^s Acts 9. 35. All that dwelt at Lydda and Saron, saw him, and turned to the Lord.

done, believed, being astonished at the doctrine of the Lord. 13. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphilia: and John departing from them, returned to Jerusalem. 14. ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the ^b synagogue on the sabbath-day, and sat down. 15. And ^c after the ^d reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of ^e Exhortation for the people, say on. 16. Then Paul stood up, and ^f beckening with his hand, said, Men of Israel, and ye that (1) fear God, give audience. 17. The God of this people of Israel ^h chose our fathers, and exalted the people ⁱ when they dwelt as strangers in the land of Egypt, and with an high

* † Acts 13. 38. Paul thought not good to take him [John] with them, who departed from them from Pamphilia, and went not with them to the Work.

^b Acts 16. 13. On the Sabbath we went out of the City by a River-side, where Prayer was wont to be made; and we sat down, and spake unto the Women which resorted thither. Acts 17. 2. Paul, as his manner was, went in [that is, into the Synagogue] unto them, and three Sabbath-days reasoned with them out of the Scriptures. Acts 18. 4. And he reasoned in the Synagogue every Sabbath, and persuaded the Jews and the Greeks.

^c Luk. 4. 16. He came to Na-

zareth, where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath-day, and stood up for to read.

^d † Ver. 27.

^e Heb. 13. 22. See on Ver.

43. † See on Acts 12. 17.

^g Ver. 42, 43.

^h Psal. 147. 19, 20. He sheweth his Word unto Jacob, his Statutes and Judgments unto Israel. He hath not dealt so with any Nation.—

ⁱ Exod. 1. 1. Now these are the Names of the Children of Israel, which came into Egypt, every Man and his Household came with Jacob.

(1) We meet with these Characters, a devout Man, a devout Greek, a religious Profelyte, a Man fearing God, in several Places of the History of the Acts; it may therefore be proper to observe, that by these Characters are described the Profelytes or Converts to the Jewish Religion. The Jews therefore are here distinguished by this Title, *Men of Israel*, and the Converts to their Religion, *Ye that fear God*. In the 26th Verse, the Jews are called *Children of the Stock of Abraham*, and the Profelytes, *Whosoever among you feareth God*. Of these Profelytes they reckoned two sorts. First, Those who believed in and worshipped the God of Israel, but were not circumcised. These they called *Profelytes of the Gate*; but notwithstanding they accounted them unclean: Such an one Cornelius seems to have been. Secondly, Those who embraced the whole Jewish Religion, and were circumcised, they called *Profelytes of the Covenant*, and of Righteousness. Some think the Hellenists or Greeks were of this sort.

high arm brought haithem out of it. 18. And about the time of forty years, (1) ^m suffered he their manners in the wilderness. 19. And when he had destroyed ⁷ seven nations in the land of Canaan, he ^o divided their land to them by (2) lot. 20. And after that he gave unto them judges;

* Exod. 6. 6. Say unto the Children of Israel, I am the Lord, and I will bring you out from under the Burdens of the Egyptians, and I will rid you out of their Bondage: and I will redeem you with a stretched out Arm, and with great Judgments. * Exod. 13. 24. — By strength of Arm the Lord brought us out from Egypt, from the House of Bondage.

† Exod. 16. 35. The Children of Israel did eat Manna forty years, until they came to a Land inhabited. — Numb. 14. 34. After the Number of the Days in which ye searched the Land, even forty Days (each Day for a Year) shall ye bear your Iniquities, even forty Years. —

† Psal. 95. 10. Forty Years long was I grieved with this Generation. —

^m Numb. 14. 22. All those Men which have seen my Glory, and my Miracles which I did in Egypt, and in the Wilderness, and have tempted me now these ten times, and have not hearkened to my Voice (shall not see the Land). Psal. 78. 38. He being full of Compassion, forgave their Iniquity, 30 and destroyed them not; yea, many

a time turned he his Anger away, and did not stir up all his Wrath. ⁿ Deut. 7. 1. When the Lord thy God shall bring thee into the Land whither thou goest to possess it, and hast cast out many Nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven Nations greater and mightier than thou.

^o Numb. 26. 54, 55, 56. To many thou shalt give the more Inheritance, and to few thou shalt give the less Inheritance: to every one shall his Inheritance be given, according to those that were numbered of him. Notwithstanding the Land shall be divided by Lot: according to the Names of the Tribes of their Fathers they shall inherit. According to the Lot shall the Possession thereof be divided between many and few.

* Josh. 14. 2. By Lot was their Inheritance, as the Lord commanded by the Hand of Moses. — Psal. 78. 55. He cast out the Heathen also before them, and divided them an Inheritance by Lot. —

(1) † Gr. *ἐτροφοῦσεν*, perhaps for *ἐτροφόσεν*, bore, or, fed them, as a Nurse beareth or feedeth her Child; Deut. 1. 13. 2 Mac. 7. 27. according to the Septuag. and so Chrysost.

(2) If it be asked, how is the Dividing of the Land of Canaan by Lot consistent with the Equality required, Numb. 26. 54. To many thou shalt give the more Inheritance, and to few thou shalt give the less Inheritance? I answer: The most likely account of this Matter seems to be this; The several Borders or Provinces of the whole Land were assigned to the several Tribes by Lot; and the general Division being thus made, the Extent of Ground each Tribe was to possess, was measured according to the Number of Persons it consisted of. And to this second Division the Psalmist may refer, Psal. 78. 55. He divided them an Inheritance by Lot.

judges, about the space of four hundred and fifty years; until Samuel the prophet. 21. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. 23. Of this man's seed hath God according to his promise raised unto Israel a Saviour Jesus: 24. When John had first preached before his coming, the baptism of repentance to all the people of Israel. 25. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. 26. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. 27. For they that dwell at Jerusalem, and their rulers, because

1. *Judg. 2. 16.* The Lord raised up Judges, which delivered them out of the Hand of them that spoiled them. 2. *Judg. 3. 9.* When the Children of Israel cried unto the Lord, the Lord raised up a Deliverer. 3. *1 Sam. 8. 5.* Behold thou art old, and thy Sons walk not in thy Ways: now make us a King to judge us like the Nations. 4. *1 Sam. 10. 1.* Samuel took a Vial of Oyl, and poured it upon his [Sauls] Head, and kissed him, and said, Is it not because the Lord hath anointed thee to be Captain over his Inheritance? 5. *Hos. 13. 11.* I gave thee a King in mine Anger, and took him away in my Wrath. 6. *1 Sam. 15. 28.* Samuel said unto him, The Lord hath rent the Kingdom of Israel from thee this Day, and hath given it to a Neighbour of thine, that is better than thou. 7. *1 Sam. 16. 13.* Then Samuel took the Horn of Oyl, and anointed him in the midst of his Brethren: and the Spirit of the Lord

came upon David, from that Day forward. 8. *Psal. 89. 20.* I have found David my Servant, with my holy Oyl have I anointed him. 9. *1 Sam. 19. 14.* The Lord hath sought a Man after his own Heart; and the Lord hath commanded him to be Captain over his People. 10. *See on Mat. 21. and Acts 1. 30.* 11. *See on Acts 2. 30. and Luk. 24. 47.* 12. *Mat. 3. 1.* See on Mar. 14. 13. *Mat. 3. 11.* He that cometh after me is mightier than I, whose Shoes I am not worthy to bear. 14. *Luk. 3. 16.* One mightier than I cometh, the Latchet of whose Shoes I am not worthy to unloose. 15. *Joh. 1. 20, 26, 27.* He confessed, and denied not; but confessed I am not the Christ. 16. I baptize with Water: but there standeth one among you, whom ye know not, he it is who cometh after me, is preferred before me, whose Shoes I latchet: I am not worthy to unloose. 17. *Mat. 10. 6. 18. Acts 26. See on ver. 46.*

7^m knew him not; nor yet the voices of the pro-
 ch are: ^a read every sabbath-day, they have ful-
 in condemning him. 28. And though they found
 of death in him; yet ^b desired they Pilate that he
 slain. 29. And when they had fulfilled all that
 en of him, they ^c took him down from the tree,
 him in a sepulchre. 30. But ^d God raised him from
 : 31. And he was ^e seen many days of them which
 with him from ^f Galilee to Jerusalem, who are his
 es unto the people. 32. And we declare unto you
 ngs, how that the ^g promise which was made un-
 athers, 33. God hath fulfilled the same unto us
 ildren, in that he hath raised up Jesus again;
 also written in the second Psalm, Thou art
 n, this day have I begotten thee. 34. And as
 Mm con-

Cor. 2. 8. See on Acts

Acts 15. 21. Moses of old
 th in every City them that
 m, being read in the Sy-
 every Sabbath-Day.

at. 27. 22. Pilate saith un-
 What shall I do then with
 which is called Christ?

say unto him, Let him be 10

† Mar. 15. 13. They eri-
 gain, Crucifie him. † Luk.

They cried, saying, Cruci-
 crucifie him. † Joh. 19. 6.

the chief Priest therefore 15

ficers saw him, they cried
 ying, Crucifie him, crucifie

Pilate saith unto them, Take
 n and crucifie him: for I

fault in him. Acts 3. 20

The God of our Father's hath
 ed his Son Jesus; whom ye

ed up, and denied him in the
 e of Pilate, when he was de-

ed to let him go. 25

Mat. 27. 59, 60. When Jo-
 nad taken the Body, he wrap-

in a clean linen Cloth, and
 t in his own new Tomb.—

15. 46. He [Joseph] bought
 linen, and took him down, and

ed him in the Linen, and
 him in a Sepulchre, which was

hewn out of a Rock, and rolled a
 Stone unto the Door of the Sepul-
 chre. † Luk. 23. 53. He took it

down and wrapped it in Linen,

and laid it in a Sepulchre that was
 hewn in Stone, wherein never

Man before was laid. † Joh. 19.

38. After this, Joseph of Arima-
 thea (being a Disciple of Jesus,

but secretly for fear of the Jews)
 besought Pilate that he might take

away the Body of Jesus: and Pilate
 gave him leave: He came there-

fore and took the Body of Jesus.
^a See on Acts 2. 24.

† Mar. 28. 16. † Acts 1. 3.

† 1 Cor. 15. 5, 6. See on Luk.

24. 34, 36.

^s Acts 1. 11. Ye Men of Gali-
 lee, why stand ye gazing up into

Heaven? this same Jesus which
 is taken up from you into Hea-

ven.—
^u See on Luk. 24. 48.

^a See on Luk. 24. 27. and Joh.

1. 45.

^b † Psal. 2. 7. I will declare the
 Decree: the Lord hath said unto

me, Thou art my Son, this Day
 have I begotten thee; † Heb. 1. 5.

Unto which of the Angels said he
 at any time, Thou art my Son, this
 Day

concerning that he raised him up from the dead, ^{not} no more to return to corruption, he said on this wise, I will * give you the (1) sure-(2) mercies of David. 35. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine holy One to ^{be} see corruption. 36. For David * after he had served his own generation by the will of God [Or, *after he had in his own Age served the will of God*], fell on ^{his} sleep, and was laid unto his fathers; and saw corruption: 37. But he whom God raised again, saw no corruption. 38. ¶ Be it known unto you therefore, men and brethren, that ^{all} through this man is preached unto you the forgive-
ness

Day have I begotten thee?—† Heb. 5. 5. So also Christ glorified not himself, to be made an high Priest; but he that said unto him, Thou art my Son, to Day have I begotten thee.

^a * Isa. 55. 3. Incline your Ear, and come unto me: hear and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David.

^b See on Joh. 20. 9.

^c * 1 King. 2. 10. See on Acts 2. 29.

^d Isa. 53. 12. —He bare the Sin of many, and made Intercession for the Transgressors. Isa. 59. 20. The Redeemer shall come to Zion, and unto them that turn from Transgression in Jacob. Jer. 31. 34. —I will forgive their Iniquity, and remember their Sin no more. Dan. 9. 24. Seventy Weeks are determined—to finish the Transgression, 25

and to make an end of Sins, and to make Reconciliation for Iniquity.

† Luk. 24. 47. That Repentance and remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem. Acts 2. 38. Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of Sins.—Acts 4. 12. Neither is there Salvation in any other: for there is no other Name under Heaven given among Men whereby we must be saved. Acts 5. 31. Him hath God exalted to be a Prince and a Saviour, for to give Repentance to Israel, and forgiveness of Sins. Acts 10. 43. To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of Sins. 2 Cor. 5. 19. God was in Christ, reconciling the World unto himself, not imputing their Trespases unto them—

(1) The sure Mercies of David, may signify the Mercies and Blessings promised to David, more especially that the Saviour and Redeemer of Mankind; as concerning the Flesh, should descend from his Loins. A more restrained Sense is, sometimes David stands for Christ, whose Son he was; as in Hosea 3. 5. and many other Places. And then, the words import, that God would give Christ. (who was the Son of David according to the Flesh) to be a Saviour and a King, who would confer upon his Subjects many invaluable Blessings, which should be sure, constant, and lasting.

(2) † Gr. *τὰ ὁσά, holy, or, just Things*; which Word the Septuagint both in the Place of Isa. 55. 3. and in many others, use for that which is in the Hebrew, *Mercies*.

ius: 39. And by him all that believe are justified in all things, from which ye could not be justified by the law of Moses. 40. Beware therefore lest that come upon you which is spoken of in the prophets, *Woe*; ye despisers, and wonder, and perish; for a work in your days, a work which you shall not believe, though a man declare it unto you.

Mm 2

42.

1 Tim. 2. 5. There is one between God and Men, *Christ Jesus*. † 1 Joh. 2. 1. Come unto you little Children: *because your Sins are forgiven for his Names sake*.

1301 3. If thou, Lord, *mark* Iniquities: O Lord, *how can I stand?* Psal. 143. 2. Enter into Judgment with thy *servant*. For in thy Sight shall no *man* be justified. † Rom. 3. 28. By the Deeds of the *Law* there shall no *Flesh* be justified in thy Sight: for by the *Law* is the knowledge of Sin. Being justified freely by his Grace, *through the Redemption* that is in Jesus Christ.

We conclude that a Man is justified by Faith without the *Law*. See the Note here.

2. If Abraham were justified by Works, he hath whereof to glory before God. † Rom. 4. 2. For what the *Law* could not do, because it was weak through the *Law*, God sending his own Son, in the Likeness of sinful *Flesh*, and condemned Sin in the *Flesh*.

3. 4. Christ is the End of the *Law*, for the Righteousness to every one that believeth. 1 Cor. 4. 4. I know myself by my self, yet am I not justified; but he that judgeth is the Lord. Gal. 2. 16.

35 We say that a Man is not justified by the Works of the *Law*, but by the Faith of Jesus Christ, even we are justified in Jesus Christ; that we might be justified by the Faith of Christ, and not by the Works of the *Law*; for by the Works of the *Law* shall no *Flesh* be justified. 11. That no Man is justified

by the *Law* in the Sight of God, it is evident: for, The just shall live by Faith. Gal. 3. 24. The *Law* was our Schoolmaster to bring us to Christ, that we might be justified by Faith. Eph. 2. 8. By Grace are ye saved, through Faith; and that not of your selves: it is the Gift of God. † Heb. 7. 18, 19. There is verily a *dissolving* of the *Commandment* going before, for the Weakness and unprofitableness thereof. For the *Law* made nothing perfect, but the bringing in of a better Hope did; by the which Hope we draw nigh unto God.

† Prov. 1. 30, 31. They would none of my Counsel: they despised all my Reproof. Therefore shall they eat of the Fruit of their own Way, and be filled with their own Devices. Prov. 13. 13. Whoso despiseth the Word shall be destroyed: but he that feareth the Commandment shall be rewarded. † Isa. 29. 14. Behold, I will proceed to do a marvellous Work amongst this People, even a marvellous Work and a Wonder: for the Wisdom of their wise Men shall perish, and the Understanding of their prudent Men shall be hid. † Hab. 1. 5. Behold ye among the Heathen, and regard and wonder marvellously: for I will work a Work in your Days which ye will not believe though it be told you. Luk. 10. 16. —He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. 1 Thes. 4. 8. He therefore that despiseth, despiseth not Man, but God.—

42. And when the Jews were gone out of the Synagogue, the Gentiles besought that these words might be preached to them * the next sabbath [Gr. *in the Week between, or, in the Sabbath between*]. 43. Now when the congregation was broken up, many of the Jews, and devout proselytes followed Paul and Barnabas: who spake to them, * perswaded them to continue in the grace of God. 44. ¶ And the next sabbath-day came almost the whole city together to hear the word of God. 45. But some of the Jews law the multitudes; they were filled with envy, and spake against those things which were spoken by Paul, and blasphemed.

* † Acts 11. 23. When he [Barnabas] came, and had seen the Grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. † Acts 14. 22. Confirming the souls of the Disciples, and exhorting them to continue in the Faith, and that we must through much Tribulation enter into the Kingdom of God. Acts 15. 32, 41. Judas and Silas being Prophets also themselves, exhorted the Brethren with many Words, and confirm'd them. He [Paul] went through Syria and Cilicia confirming the Churches. Acts 18. 23. He [Paul] departed, and went over all the Country of Galatia and Phrygia to order, strengthening all the Disciples. Acts 16. 5. So were the Churches established in the Faith, and increased in Number daily. Acts 13. 15. —The Rulers of the Synagogue sent unto them, saying, Ye Men and Brethren, If ye have any Word of Exhortation for the People, say on. Acts 20. 24. —To testify the Gospel of the Grace of God. Tit. 2. 11. The Grace of God that bringeth Salvation, hath appeared to all Men. Heb. 12. 15. Looking diligently, lest any Man fail of the Grace of God. — Heb. 13. 22. I beseech you, Brethren, suffer the Word of Exhortation. — 1 Pet. 5. 12. —I have written briefly, exhorting and testifying, that this is the true Grace of God wherein ye

stand. Ver. 50. Acts 14. 2, 19. unbelieving Jews stirred up the Gentiles, and made them evil-affected against the Brethren. There came thither certain from Antioch and Iconium, perswaded the People, and stoned Paul, drew him out of the City. — Acts 17. 5, 13. The Jews which believed not, moved envy, took unto them certain Jewd Fellows of the base sort, and gathered a Company, and all the City on an uproar, assailed the House of Jesus, sought to bring them out to the People. When the Jews of Thessalonica had knowledge that the Word of God was preached of Paul at Berea, they came thither and stirred up the People. 1 Th. 2. 15. Who both killed the Lord Jesus, and their own Prophets, and have persecuted us. — Tim. 3. 16, 17. Thou hast known my Doctrine, — Perfect Afflictions which came unto me at Antioch, at Iconium, at Lystra. — what Persecutions I endured. — † Acts 18. 6. They blasphemed themselves and blasphemed Jam. 2. 7. Do not they also that worthy Name by which they are called? 1 Pet. 2. 12. — Whom as they speak against you as evil-doers. — † 1 Pet. 4. 4. Speaking evil of you.

ing, and blaspheming. 46. Then Paul and Bar-
 ed bold, and said, It was necessary that the word
 ould first have been spoken to you: but seeing
 from you, and judge your selves unworthy of e-
 life; lo, we turn to the Gentiles: 47. For so
 Lord commanded us, saying, I have set thee to
 ight of the Gentiles, that thou shouldest be for sal-
 to the ends of the earth. 48. And when they
 heard this, they were glad, and glorified the
 the Lord; and as many as were (1) ordained to
 Mm 3 eternal

Acts 4. 29. hath glorified thee. Mat. 8. 12.
 4. 47. That Repentance The Children of the Kingdom shall
 tion of Sins should be be-cast into outer Darkness.—† Mat.
 in his Name among all, 21. 43. —The Kingdom of God
 beginning at Jerusalem. shall be taken from you, and given
 16. I am not ashamed of to a Nation bringing forth the
 el of Christ; for it is the Fruits thereof. Joh. 1. 11. He
 God unto Salvation, to came unto his own, and his own
 ne that believeth, to received him not. Acts 7. 51. Ye
 first, and also to the stiff-necked and uncircumcised in
 † Acts 3. 26. See on Mat. Heart and Ears; ye do always resist
 the holy Ghost: as your Fathers
 did, so do ye. † Rom. 10. 19:
 od. 32. 10. Let me alone, Did not Israel know? First, Mo-
 Wrath may wax hot against ses saith, I will provoke you to
 id that I may consume them: jealousy by them that are no People,
 ill make of thee a great, and by a foolish Nation I will an-
 † Isai. 55. 5. Behold, ger you.
 alt call a Nation that thou † Acts 18. 6. † Acts 28. 28.
 t not, and Nations that See on Acts 9. 15.
 e thee shall run unto thee, h * Isai. 49. 6. See on Luk. 22.
 of the Lord thy God; and 32.
 holy one of Israel; for he

To render these Words, *Ordained to eternal Life*, favours the No-
 those who fancy, That there is a certain fixed Number of Persons
 ly ordained by God to eternal Life. The Consequence of which
 on is, that the residue, which are the much greater Part of Man-
 are absolutely ordained to eternal Destruction. But is not this to
 the infinitely wise and good God the Author of the Misery of
 that perish? which therefore cannot be true; for the Scriptures
 expressly teach, that God desires not the Death of a Sinner, and that
 one's destruction is not of God, but from himself. On this Oc-
 I observe, that we may be certain, that every Interpretation of Scri-
 which makes God to be wanting to his Creatures, or to act inconsis-
 with those natural Notions he has impressed of himself upon our
 ds, is certainly false, whatever plausible Reasons may be offered to
 g over undiscerning People to the Belief of it; for no Sense of
 pure can be true, but that which is consistent with God's being a
 holy, just and good Being. I am therefore as certain that God hath

eternal life, believed. 49. And the word of the Lord published throughout all the region. 50. But the Jews red up the devout and honourable women, and the men of the city, and raised a persecution against Paul and Barnabas, and expelled them out of their coasts. 51. they shook off the dust of their feet against them, and came unto Iconium. 52. And the disciples were filled with joy, and with the holy Ghost.

C H A P. XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and spake, that a great multitude both of the Jews, and of the Greeks, believed. 2. But the unbelieving Jews red up the Gentiles, and made their minds evil-affected against the brethren. 3. Long time therefore abode he speaking boldly in the Lord, which gave testimony to the word of his grace, and granted signs and wonders

* See on Ver. 45.

† Acts 18. 6. See on Mat. 10. 14.

See on Acts 13. 45.

Jer. 26. 11. Then spake the Priests and the Prophets unto the Princes and all the People, saying, This Man is worthy to die, for he hath prophesied against this City all the Words that ye have heard. Amos 7. 11. Then Amaziah the Priest of Bethel, sent to Jereboam King of Israel, saying, Amos hath conspired against thee in the midst

of the House of Israel: the Lord is not able to bear all his words.

See on Acts 4. 29.

† Mar. 16. 20. They went forth and preached every where, the Lord working with them, confirming the Word with signs following. Acts 19. 11. God wrought special Miracles by the hands of Paul. † Heb. 2. 4. God abounding them with signs and Wonders, and with diversities of Gifts of the holy Ghost, according to his own Will.

not from all Eternity absolutely decreed the everlasting Destruction of the greatest Part of Mankind, without any regard to the Sins of Man. I am sure that God is a good and holy Being. No good Man would do so, much less would God, who is infinite Goodness.

It would be more agreeable to the Original, and to the Custom, to translate the Words, *disposed*, or *prepared* for Eternal Life, than to render them *ordained* to Eternal Life. For the Greek Word signifies not only to be disposed, but to *dispose* and *set in Order*, to place in Rank and File, as an Army is. So that the Meaning is, that such Jews as were well-disposed, and free from Prejudice, and such religious or worshipping Profelytes, who were as believed in God, and were candidates for Eternal Life, before their Minds were prepared, by improving the divine Grace that was vouchsafed them, they therefore joyfully received the Word of the Lord.

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their hands. 4. But the multi-
 was divided: and part held Year of our
 and part with the apostles, Lord 46

there was an assault made both
 and also of the Jews, with their rulers,
 hatefully, and to slay them, 6. They
 fled unto Lyttel and Thule, cities of
 the region that hath no cities:

reached the gospel, 2. 9. A. D. 46
 the, impotent in his feet, was a
 words, who saved his soul
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(1) we also are men of ^a like passions with you, and preach unto you, that ye should turn from these ^b vanities unto the ^c living god, which ^d made heaven, and earth, and the

^a † Jam. 5. 17. Elias was a Man subject to *like Passions* as we are.—

^b Deut. 32. 21. They have moved me to Jealousie with that which is not God; they have provoked me to anger with their *Vanities*.—

1 Sam. 12. 21. Turn ye not aside; for then should ye go after *vain Things*, which cannot profit nor deliver, for they are *vain*. 1 King.

16. 13. —Provoking the Lord God of Israel to anger with their *Vanities*.

Psal. 4. 2. O ye Sons of Men, —how long will ye love *Vanity*?

Psal. 31. 6. I have hated them that regard *lying Vanities*: but I trust

in the Lord. Isa. 41. 24. Behold, ye [Idols] are of *nothing*, and your

Work of nought: an abomination is he that chuseth you. Jer. 8. 19.

—Why have they provoked me to anger with their graven Images,

and with their *Vanities*? Jer. 10. 8. They are altogether brutish and foolish: the *Stock* is a *Doctrine*

of *Vanities*. Jer. 14. 22. Are there any among the *Vanities* of the Gen-

tiles that can cause Rain?—Rom. 1. 21. When they knew God, they glorified him not as God, neither

were pharisaical, but became *vain* in their Imaginations, and their foolish

Heart was darkened. 1 Cor. 8. 4. —We know that an *Idol* is *no*

thing in the World, and that there

is none other God but one. 1 Cor. 10. 19. What say I then? that the

Idol is any thing, or that which is offered in Sacrifice to Idols is any

thing? Eph. 4. 17. This I say therefore and testify in the Lord,

that ye henceforth walk not as other Gentiles walk, in the *Vanity*

of their *Mind*.

1 Thes. 1. 9. —Ye turned to God from Idols, to serve the

living and true God.

^d Gen. 1. 1. In the Beginning God created the Heaven and the

Earth. Neh. 9. 6. Thou, even thou art Lord alone, thou hast

made Heaven, the *Heaven* of Heavens, with all their Host, the Earth,

and all things that are therein, the Seas, and all that is therein, and

thou preservest them all, and the Host of Heaven worshippeth thee.

† Psal. 33. 6. By the Word of the Lord were the *Heavens* made: and

all the Host of them by the Breath of his Mouth. Psal. 124. 8. Our

help is in the Name of the Lord, who made Heaven and Earth.

* Psal. 146. 5, 6. Happy is he that hath the God of Jacob for his help,

whose hope is in the Lord his God: which made *Heaven* and *Earth*, the

Sea, and all that therein is.—Acts 17. 24. God that made the

World,

² (1) These Words have no relation to any good or bad Dispositions in Men; but they are an argument used by the Apostles to persuade the

Lycoulians to desist from their Intention to offer Sacrifices to them. The Meaning of them cannot be, we Apostles are as bad Men as you *Lycoulians* are; and therefore they cannot administer any Comfort to People who

indulge their sinful Lusts and corrupt Passions; and will not be prevailed with to forsake their Sins; but the Sense of them is this.

We are Men as ye are, subject to the same Afflictions, Sufferings, and even to Death it self, as ye are; and therefore it is absurd if you to

offer Sacrifice to us, or to give us that honour and Worship, which is only due to the living and true God, who made Heaven and Earth, and the

Sea, and all things that are therein.

he sea, and all things that are therein. 16. Who in times past suffered (1) all nations to walk in their own ways. 17. Nevertheless, he left not himself without witness, in that he did

World, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with Hands. Acts 4. 24. — They lift up their Voice to God with one accord, and said, Lord, Thou art God, which hast made Heaven and Earth, and the Sea, and all that in them is. Rev. 14. 7. — Worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters.

* Psal. 81. 12. So I gave them up to their own Hearts Lust: and they walked in their own Counsels. Psal. 147. 19, 20. He sheweth his Word unto Jacob, his Statutes and his Judgments unto Israel. He hath not dealt so with any Nation: and as for his Judgments, they have not known them. † Acts 17. 30. The Times of this Ignorance God winked at; but now commandeth all Men every where to repent. Rom. 1. 24. God also gave them up to Uncleaness, through

the Lusts of their own Hearts, to dishonour their own Bodies between themselves. Eph. 3. 5. Which in other Ages was not made known to the Sons of Men, as it is now revealed to his holy Apostles and Prophets by the Spirit. 1 Pet. 4. 3. The Time past of our Lives may suffice to have wrought the Will of the Gentiles, when we walked in Lechriousness, Lusts, excess of Wine, Revellings, Banquetings, and abominable Idolatries.

† Psal. 19. 1. The Heavens declare the Glory of God, and the Firmament sheweth his handy-work. Acts 17. 27. That they should seek the Lord, if haply they might feel after him, and find him, who he be not far from every one of us. † Rom. 1. 20. The invisible things of him from the Creation of the World are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead.—

(1) These Words do not imply that Almighty God approved of the Idolatry and Wickedness of the Heathen World, or that he did not afford them Knowledge and Assistance to enable them to do better than they did. The References here set down, suggest these two Interpretations; One is, that they refusing to follow the Light they had, and to make use of the Assistance offered to them, God, to punish their Disobedience, left them to themselves; the Consequence of which was, that they walked in their own Counsels, and followed their own Hearts Lust; which Sense is confirmed by what the Apostle says, Rom. 1. from the 20th Verse to the end of the Chapter. At the same time he winked at or overlooked their Ignorance, which was in some measure wilful, and did not so severely punish them as their Crimes deserved, which I take to be the Meaning of the Apostle; Acts 17. 30. The other Interpretation is, That tho' God did not leave himself without a Witness in any Nation, but gave them sufficient Proofs of his Being; and though they had, or might have had full and clear Convictions of the Duty he required of them, yet he did not send any extraordinary Prophets to them, nor give them any written Revelation of his Will, as he did to the Jews. And this Sense is expressed, Psal. 147. 19, 20, which is among the References.

^a did good, and gave us ^b rain from heaven, and (1) fruitful seasons,

^a *Psal. 36. 5, 6. Psal. 36. 6.—O Lord, thou preservest Man and Beast. Psal. 145. 9. The Lord is good to all; and his tender Mercies are over all his Works. Mat. 5. 45. That ye may be the Children of your Father which is in Heaven, for he maketh his Sun to rise on the evil and on the good, and sendeth Rain on the just and on the unjust.*

^b *Lev. 26. 34. If ye walk in my Statutes, and keep my Commandments and do them; then I will give you Rain in due Season, and the Land shall yield her increase, and the Trees of the Field shall yield their Fruit. Deut. 11. 13, 14. It shall come to pass, if you shall hearken diligently unto my Commandments, —to love the Lord your God, and to serve him with all your Heart, and with all your Souls, That I will give you the Rain of your Land in due Season, the first Rain and the latter Rain; that thou mayst gather in thy Corn, and thy Wine, and thy Oil. Deut. 28. 12. The Lord shall open unto thee his good Treasure, the Heaven to give the Rain unto thy Land in his Season, and to bless all the Work of thine Hand.— Job 5. 10. [God] who giveth Rain upon the Earth, and sendeth Waters upon the Fields. Psal. 65. 9, 10. Thou visitest the Earth, and*

waterest it. —Thou waterest the Ridges thereof abundantly: thou fillest the Furrows thereof: thou makest it soft with Showers, thou blessest the springing thereof. Psal. 68. 9. Thou, O God, didst send a plentiful Rain, whereby thou didst confirm thine Inheritance, when it was weary. Psal. 104. 13. He watereth the Hills from his Chambers: the Earth is satisfied with the Fruit of thy Works. Psal. 147. 8. Who covereth the Heaven with Clouds, who prepareth Rain for the Earth.— Jer. 5. 24. Neither say they in their Heart, Let us now fear the Lord our God that giveth Rain; both the former and the latter in his Season.— Jer. 3. 1, 3. —Thou hast played the Harlot with many Lovers; yet return again to me, saith the Lord. Therefore the Showers have been withholden, and there hath been no latter Rain.— Jer. 14. 22. Are there any among the Gentiles that can send Rain? or can the Heavens give Showers? Art not thou he, O Lord, our God? therefore we will wait upon thee: for thou hast made all these Things. Hof. 6. 3. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the Morning: and he shall come unto us as the Rain; as the latter and former

(1) Notwithstanding the many useful Discoveries in natural Philosophy, those who are best skilled therein, acknowledge that their Conjectures, with respect to a dry or a wet Season, to a fruitful or unfruitful one, are very imperfect. Among other Reasons hereof, this may be one, that Almighty God has reserved the Knowledge of these Things to himself, and dispenses them as Rewards or Punishments, or as the Effects of his meer Bounty and Goodness to Men. The Jews, whom God took under his more immediate Care and Protection were, among divers other Blessings, promised the former and the latter Rains in their Season, if they were obedient; and on the contrary, if they were disobedient, among other Judgments they were threatened, that their Heaven and Earth should be Iron and Brass, and their Rain Powder and Dust. See *Lev. 26. 19. and Deut. 28. 23. 24.*

seasons, filling our hearts with food and gladness. 18. And with these sayings, scarce restrained they the people, that they had not done sacrifice unto them. 19. ¶ And there came thither certain Jews from Antioch and Iconium, who perswaded the People, and having stoned Paul, drew him out of the city, supposing he had been dead. 20. Howbeit as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. 21. And when they had preached the gospel to that city, and had taught many, [Gr. *had made many disciples*] they returned again to Lystra, and to Iconium, and Antioch, 22. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom

former Rain unto the Earth. Joel 2. 23. Be glad then ye Children of Zion, and rejoice in the Lord your God: for he hath given you the former Rain moderately, and he will cause to come down for you the Rain, the former Rain, and the latter Rain, in the first Month. Zech. 10. 1. Ask ye of the Lord Rain in the Time of the latter Rain, so the Lord shall make bright Clouds, and give them Showers of Rain, to every one Grass in the Field. Baruch 6. 53. Neither can they [Idols] set up a King in the Land, nor give Rain unto Men:

* 2 Cor. 11. 25. Thrice was I beaten with Rods, once was I stoned.— † 2 Tim. 3. 11. Persecutions, Afflictions which came unto me at Antioch, at Iconium, at Lystra.—
d Mat. 28. 19. Go ye therefore and teach all Nations.—
e See on Acts 13. 43.

f Psal. 34. 19. Many are the Afflictions of the Righteous: but the Lord delivereth him out of them all. Mat. 16. 24. Then said Jesus to his Disciples, If any Man will come after me, let him deny himself, and take up his Cross, and follow me. † Luk. 22. 28, 29. Ye are they which have continued with me in my Temptations. And I appoint unto you a Kingdom, as my Father

hath appointed unto me. † Rom. 8. 17. If Children, then Heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. 2 Cor. 4. 10. Always bearing about in the Body the dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our Body. 1 Cor. 4. 9. I think that God hath set forth us the Apostles last, as it were appointed to Death.— Phil. 1. 28. In nothing terrified by your Adversaries: which is to them an evident Token of Perdition, but to you of Salvation, and that of God. 1 Thes. 3. 3. That no Man should be moved by these Afflictions: for your selves know, that we are appointed thereunto. † 2 Tim. 2. 11, 12. It is a faithful saying, For if we be dead with him, we shall also live with him; If we suffer, we shall also reign with him: If we deny him, he also will deny us. † 2 Tim. 3. 12. All that will live godly in Christ Jesus, shall suffer Persecution. 1 Pet. 2. 21. For even hereto were ye called: because Christ also suffered for us, leaving us an Example, that ye should follow his Steps. † 1 Pet. 4. 13. Rejoice, in as much as ye are Partakers of Christs Sufferings; that

dom of God. 23. And when they had ^aordained them elders in every Church; and had ^bprayed with fasting, they commended them to the Lord, on whom they believed. 24. And after they had passed throughout Pisidia, they came to Pamphylia. 25. And when they had preached the word in Perga, they went down into Attalia: 26. And thence sailed to Antioch, from whence they had been ^crecommended to the grace of God, for the work which they ^dfulfilled. 27. And when they were come and had gathered the church together, they ^erehearsed all that God had done with them, and how he had ^fopened the door of faith unto the Gentiles. 28. And there they abode long time with the disciples.

C H A P.

that when his *Glory* shall be revealed, ye may be *glad* also with exceeding joy. Rev. 1. 9. I John, who also am your Brother and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ.—

^a † Tit. 1. 5. See on 1 Tim.

^b Acts 6. 6. Whom they set before the Apostles: and when they had *prayed*, they laid their Hands on them. Acts 13. 3. When they had *fasted* and *prayed*, they laid their Hands on them and sent them ^cway. Acts 20. 32. And now, Brethren, I commend you to God.—

^c Namely, by Fasting and Prayer. See on Ver. 23.

^d Acts 11. 25. Barnabas and Saul returned ^efrom Jerusalem, when they had *fulfilled* their Ministry — Rom. 15. 19. — From Jerusalem, and round about unto Illyricum I have *fully preached* the Word of God. 1 Cor. 9. 16. — *Necessity* is laid upon me; yea, wo is unto me if I *preach* not the Gospel. Col. 1.

25. Whereof I am made a *Minister* according to the Dispensation of God, which is given to me for you to *fulfil* [or, *fully to preach*] the Word of God. Col. 4. 17. Take heed to the Ministry which thou hast received in the Lord, that thou *fulfil* it. 2 Tim. 4. 5, 17. — Make *full Proof* of [or, *fulfil*] thy Ministry. — The Lord stood with me and strengthened me; that by me the *Preaching* might be *fully known*, and that all the Gentiles might hear.—

^e † Acts 15. 4, 12. 1 Cor. 16. 9. A great *Door* and *effectual* is *opened* unto me, and there are many Adversaries. 2 Cor. 2. 12. — A *Door* was *opened* unto me of the Lord. Col. 4. 3. Watch, praying for us, that God would *open* to us a *Door* of Utterance. — Rev. 3. 8. Behold, I have set before thee an *open Door*, and no Man can shut it: for thou hast a little Strength, and hast kept my Word, and hast not denied my Name.

CHAP. XV.

Year of our Lord 51.

AND certain men which came down from Judea, taught the brethren, and said, * Except ye be circumcised ^h after the manner of Moses, ye cannot be saved. 2. When therefore Paul and Barnabas had no small dissention and disputation with them, they determined ⁱ that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders ^a about this question. 3. And being ^k brought on their way by the church, they passed through Phenice, and Samaria, ^l declaring the Conversion of the Gentiles: and they caused great joy unto all the brethren. 4. And when they were come to Jerusalem, they were received of the Church, and of the apostles and elders, and they ^m declared all things that God had done with them. 5. But there * rose up [Or, *rose up*, said they, *certain*] certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses. 6. ¶ And the apostles and elders came together for to consider of this matter. 7. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago, God ⁿ made choice among us, that the Gentiles

Year of our Lord 52.

by

* Gal. 5. 2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. † Philip. 3. 2. — Beware of the Circumcision. † Col. 2. 8, 11, 16. Beware lest any Man spoil you thro' Philosophy and vain deceit, after the Traditions of Men, after the Rulings of the World, and not after Christ. In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ. Let no Man therefore judge you in Meat, or in Drink, or in respect of an holy Day, or of the new Moon, or of the Sabbath-Days.

ⁿ † Gen. 17. 10. † Lev. 12. 3. See on Joh. 7. 22.

ⁱ † Gal. 2. 1. Fourteen Years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.

^k Rom 15. 24. — I trust to see you in my Journey, and to be brought on my Way thitherward by you. — 1 Cor. 16. 6. It may be that I will abide, yea, and Winter with you, that ye may bring me on my Journey whithersoever I go.

^l † Acts 14. 27.

^m † Ver. 12. Acts 14. 27.

ⁿ * Acts 10. 20. Arise therefore; and get thee down, and go with them, doubting nothing: for I have sent them. * Acts 11. 12. The Spirit bade me go with them nothing doubting. —

by my mouth should hear the word of the gospel, and believe. 8. And God which ^a knoweth the hearts, bare them witness, ^b giving them the holy Ghost, even as *he did* unto us: 9. And put no difference between us and them, ^c purifying their hearts by faith. 10. Now therefore why tempt ye God, to put a ^d yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11. But we believe that through the ^e grace of the Lord Jesus Christ, we shall be saved, even as they. 12. ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, ^f declaring what miracles and wonders God had wrought among the Gentiles by them. 13. ¶ And after they had held their peace, ^g James answered, saying, Men and Brethren; hearken unto me. 14. Simeon hath declared how God at the first did ^h visit the Gentiles, to take out of them a people for his name. 15. And to this agree the words of the prophets; as it is written, 16. ⁱ After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruines thereof

^a See on Acts 1. 24.

^b † Acts 10. 44. See on Acts 9. 32.

^c * Acts 10. 43. To him give all the Prophets witness, that thro' his Name whosoever believeth in him, shall receive remission of Sins.

^d 1 Cor. 1. 2. — To them that are sanctified in Christ Jesus. — † 1 Pet. 1. 22. Seeing ye have purified your Souls in obeying the Truth through the Spirit, unto unfeigned Love of the Brethren. —

^e * Mat 23. 4. They bind heavy Burthens and grievous to be born, and lay them on Mens Shoulders. — Gal. 2. 4. Because of false Brethren unawares brought in, who came in privily to spy out our Liberty, which we have in Christ Jesus, that they might bring us into bondage. † Gal. 5. 1. Stand fast therefore in the Liberty wherewith Christ hath made us free, and be not entangled again with the Yoke of Bondage.

^f † Eph. 2. 8. By Grace are ye saved, through Faith; and that not of your selves: it is the Gift of

God. † Tit. 3. 4, 5. After that the Kindness and Love of God our Saviour toward Man appeared, not by Works of Righteousness which we have done, but according to his Mercy he saved us: — 2 Tim. 1. 9. Who hath saved us, and called us with an holy Calling, not according to our Works, but according to his own purpose and grace which was given us in Christ Jesus. —

^g Acts 14. 27.

^h * Acts 12. 17. — Go shew these things to James, and to the Brethren.

ⁱ 1 Pet. 1. 1. Peter an Apostle of Jesus Christ, to the Strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythynia.

^j * Amos 9. 11, 12. In that day will I raise up the Tabernacle of David that is fallen, and close up the Breaches thereof, and I will raise up his Ruins, and I will build it as in the Days of old: That they may possess the remnant of Edom, and of all the Heathen which are called by my Name, saith the Lord that doth this.

thereof, and I will set it up: 17. That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, faith the Lord, who doth all these things. 18. Known unto God are all his works from the beginning of the World. 19. Wherefore ^k my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20. But that we write unto them, that they abstain from ^l Pollutions of idols, and from (1) fornication, and from things ^m strangled, and from blood.

^k † See Ver. 28.

^l † Exod. 20. 3. Thou shalt have no other Gods before me. Exod. 34. 15. Lest thou make a Covenant with the Inhabitants of the Land, and they go a whoring after their Gods, and do Sacrifice to their Gods, and one call thee, and thou eat of his Sacrifice. Dan. 1. 8. Daniel purposed in his Heart, that he would not defile himself with the Portion of the King's Meat, nor with the Wine which he drank. — † Acts 21. 25. As touching the Gentiles which believe, we have written and concluded that they observe no such Thing, save only that they keep themselves from things offered to Idols, and from Blood, and from strangled, and from Fornication. † 1 Cor. 8. 1, 9. Now, as touching things offered unto Idols, we know that we all have Knowledge. — Take heed lest by any Means this liberty of yours become a Stumbling-block to them

that are weak. † 1 Cor. 10. 19, 20. What say I then? that the Idol is any thing, or that which is offered in Sacrifice to Idols is any thing? But I say, that the things which the Gentiles Sacrifice, they Sacrifice to Devils, and not to God; and I would not that ye should have fellowship with Devils. Rev. 2. 20. I have a few things against thee, because thou sufferest that Woman Jezabel, which calleth her self a Prophetess, to teach, and to seduce my Servants to commit Fornication, and to eat things sacrificed to Idols.

^m † Gen. 9. 4. But Flesh with the Life thereof, which is the Blood thereof, shall you not eat. † Lev. 3. 17. It shall be a perpetual Statute, — that ye eat neither Fat nor Blood. 1 Sam. 14. 32. The People slew upon the Spoil, and took Sheep, and Oxen, and Calves, and slew them on the Ground: and the People did eat them with the Blood.

(1) What is generally understood by Fornication, is most expressly forbidden in the holy Scriptures. See the References under 1 Cor. 6. 18. Dr. Lightfoot is therefore of Opinion, that by Fornication here, is forbidden one or both these Things. First, Bigamy or Polygamy, that is, the having two or more Wives. For he observes, that, in Case of the Wife's Barrenness, it was a common thing among the Jews to take to them another or more Women for Propagation sake; and this is it which God brands with the reproachful Name of Whoredom, Hos. 4. 10. Whatever else, says he, is understood by this Word, I would certainly understand this, namely, That the Apostles prescribed against Polygamy, a thing esteemed indifferent amongst the Jews, (as Fornication was amongst the Gentiles) and therefore not unfitly mention'd here amongst things indifferent: See the Note on 1 Cor. 7. 3. Secondly, Marrying within the prohibited Degrees is here forbidden.

† blood. 21. For Moses of old time hath in every city them that preach him, being ^b read in the synagogues every sabbath-day. 22. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed ^c Barsabas, and Silas, chief men among the brethren: 23. And wrote letters by them after this manner, The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. 24. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye *must* be circumcised, and keep the law; to whom we gave no such Commandment: 25. It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul; 26. Men that have ^d hazarded their lives for the name of our Lord Jesus Christ. 27. We have sent therefore Judas and Silas, who shall also tell you the same things by *mouth [Gr. Word]. 28. For it seemed good to the holy Ghost, and to us, to lay upon you no greater burthen than these necessary things; 29. That ye ^e abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

* Lev. 7. 26. Ye shall eat no manner of Blood; whether it be of Fowl or of Beast, in all your Dwellings. † Lev. 17. 14. —Ye shall eat the Blood of no manner of Flesh: for the Life of all Flesh is the Blood thereof; whosoever eateth it shall be cut off. Lev. 19. 26. Ye shall not eat any thing with the Blood. — Deut. 12. 23. Only be sure that thou eat not the Blood: for the Blood is the Life, and thou mayst not eat the Life with the Flesh. Deut. 15. 23. Only thou shalt not eat the Blood thereof: thou shalt pour it upon the Ground as Water.

^b † Acts 13. 14, 15, 27: —And went into the Synagogue on the Sabbath-day, and sat down. And after the Reading of the Law and the 20

Prophets. —They that dwell at Jerusalem, and their Rulers, because they knew him not, nor yet the Voices of the Prophets which are read every Sabbath-day, they have fulfilled them in Condemning him.

^c † Acts 1. 23. They appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

^d † Acts 13. 50. The Jews stirred up the devout and honourable Women, and the chief Men of the City, and raised Persecution against Paul and Barnabas, and expelled them out of their Coasts. † Acts 14. 19.

^e See on Ver. 20.

31. Which when they had read, they rejoiced for solation [Or, exhortation]. 32. And Judas and Simeon Prophets also themselves, exhorted the brethren by words, and confirmed them. 33. And after they had there a space, they were letⁿ go in peace from brethren unto the apostles. 34. Notwithstanding it was Silas to abide there still. 35. Paul also and Barnabas abode in Antioch, teaching and preaching the word of God, with many others also. 36. ¶ And some time after, Paul said unto Barnabas, Let us go again, and visit our brethren, in every city (1) where we have preached the word of God, and see how they do. 37. And Barnabas determined to take with themⁿ John, whose surname was Mark. But Paul thought not good to take him with them, so he departed from them from Pamphylia, and went not with them to the work. 39. And the contention was so between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus. 40. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41. And he went through Syria and Cilicia, confirming the Churches.

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N n

CHAP.

on Acts 11. 27.

on Acts 13. 43.

1 Cor. 16. 11. Let no Man despise him: but conduct forth in Peace, that he may come unto me,— Heb. 11. 31. when she [Rahab] had received the spies with Peace.

1 Tim. 1. 11. I long to see you, that I may impart unto you some good Gift, to the end you may be established. 2 Cor. 11. 28. Because of those things that are without, which cometh upon me daily, of all the Churches.

Acts 12. 12, 25. He [Peter] came to the House of Mary the Mother of John, whose surname was Mark, where many were gathered together praying. Barnabas and I returned from Jerusalem,

when they had fulfilled their Ministry, and took with them John, whose surname was Mark. † Acts 13. 5. —They had also John to be their Minister. † Col 4. 10 —Marcus Sifters Son to Barnabas (touching whom ye received Commandments; if he come unto you receive him.) † 2 Tim. 4. 1. —Take Mark and bring him with thee: for he is profitable to me for the Ministry. † Philem. ver. 24 Marcus, Aristarcus, —my Fellow-labourers.

1 Pet. 5. 13. —Marcus my Son [salute]th you.] 15

1 Acts 13. 13. — John departing from them, returned to Jerusalem.

in Acts 14. 26.

See on Acts 13. 43.

) The Places where they had Preached were probably those mentioned, Acts 13. 4, 13. Acts 14. 1, 21, 24, 25.

C H A P. XVI.

THEN came he to ^a Derbe and Lystra: and behold, a certain disciple was there, named ^b Timotheus, the ^c son of a certain woman which was a Jewess, and believed; but his father ~~was~~ a Greek: 2. Which was ^d well reported of by the brethren that were at Lystra and Iconium. 3. Him would Paul have to go forth with him; and took and (1) circumcised him, ^e because of the Jews which were

^a † Acts 14. 6. They were ware of it, and fled unto *Lystra* and *Derbe*, Cities of *Lycaonia*, and unto the Region that lieth round about.

^b Acts 17. 14. — *Silas* and *Timotheus* abode there still. Acts 19. 22. He sent into *Macedonia* two of them that that ministred unto him, *Timotheus* and *Erastus*. — Acts 20. 4. There accompanied him into *Asia*, — *Gaius* of *Derbe*, and *Timotheus*. — ^c *Rhm.* 16. 21. *Timotheus* my Work-fellow, and *Lucius* — salute you. 1 Cor. 4. 17. For this cause have I sent unto you *Timotheus*, who is my beloved Son and faithful in the Lord. — † *Phil.* 2. 19, 20, 22. I trust in the Lord *Jesus* to send *Timotheus* shortly unto you — For I have no Man like-²⁰ minded, who will naturally care for your State. Ye know the Proof of him, that as a Son with the Father, he hath served with me in the Gospel. † 1 *Thef.* 3. 2. And ²⁵ sent *Timotheus* our Brother and Mi-

nister of God, and our Fellow labourer in the Gospel of Christ. — 1 *Tim.* 1. 2. Unto *Timothee* my own Son in the Faith — 2 *Tim.* 1. 2. To *Timothee*, my dearly beloved Son. —

^c † 2 *Tim.* 1. 5. When I call to remembrance the *assigned Faith* that is in thee, which dwelt first in thy *Grandmother Lois*, and thy *Mother Eunice*; and I am perswaded that in thee also.

^d † See on Acts 6. 3.

^e † 1 *Cor.* 9. 20. Unto the *Jews* I became as a *Jew*, that I might gain the *Jews*; to them that are under the Law, as under the Law, that I might gain them that are under the Law. † *Gal.* 2. 3. But neither *Titus*, who was with me *being a Greek*, was compelled to be circumcised. † See *Gal.* 5. 2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

(1) It is very plain from several Passages in the New Testament, particularly the *Epistle* to the *Galatians*, That the whole *Ceremonial Law* was abolished by the Coming and Death of Christ. But this notwithstanding, *St. Paul*, that he might gain the *Jews* to the Christian Religion, complied with them in some things. For this Reason he purified himself in the Temple, and circumcised *Timothee*; for he being a *Jew* by the Mother's side, it was not unlawful to do it. The Reason why he was not circumcised in his Childhood was, because his Father was a *Greek* or *Gentile*, and so probably would not consent thereunto. But when the *Persons* converted were *Gentiles*, the Apostles would not comply with the *Jews* in this matter, as is manifest from his refusing to circumcise *Titus*, *Gal.* 2. 3. and from his Declaration, *Gal.* 5. 2. that if they were circumcised, in order to their being justified and saved thereby, Christ would profit them nothing.

were in those quarters: for they knew all that his father was a Greek. 4. And as they went through the cities, they delivered them the ^f decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5. And so were the Churches ^e established in the faith, and increased in number daily. 6. Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia, 7. After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8. And they passing by Mysia, ^b came down to Troas. 9. And a vision appeared to Paul in the night: There stood a ¹ man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10. And after he had seen the vision, ^k immediately we endeavoured to go into ¹ Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. 11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12. And from thence to Philippi, which is ^{*} the chief [Or, *the first*] city of that part of Macedonia, and a colony: and we were in that city abiding certain days. 13. And on the ^{*} sabbath [Gr. *sabbath-day*] we went out of the city by a riverside, ^m where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*. 14. ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which (1) worshipped God heard ^{us}: whose ⁿ heart the Lord opened, that she attended unto the things which were spoken of Paul. 15. And when she was ^o baptiz-

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zed

^f † Acts 15, 28, 29.

^e See on Acts 13. 43.

^b † 2. Cor. 2. 12. When I came to Troas to preach the Gospel, and a *Door* was opened to me of the Lord.

ⁱ See on Acts 10. 30.

^k Psal. 119. 60. I made *hast* and *delayed* not to keep thy Commandments. Mar. 4. 20. They *straightway* left their Nets, and followed him. Acts 10. 28, 29.—God hath shewed me, that I should not call any Man common or unclean. Therefore am I come unto you without gainfaying, *as soon as* I was ¹⁵ sent for.— Acts 26. 19. Where-

upon, O King Agrippa, I was *not disobedient* to the *heavenly* Vision.

¹ 2 Cor. 2. 13. — Taking my leave of them, I went from thence *into Macedonia*.

^m See the Note on Luk. 6. 12.

ⁿ † Luk. 24. 45. Then *opened* he their *understanding*, that they might understand the Scriptures.

^o Acts 8. 12, 38. When they believed Philip, preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were *baptized* both Men and Women. He *baptized* him [the Eunuch.]

(1) She was a Profelyte. See the Note, Acts 13. 16.

zed and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she, ^a constrained us. 16. ¶ And it came to pass, as we went to prayer, a certain daniel ^b possessed with a spirit ^c of divination [Or, of *Pythian*] met us, which brought her masters ^c much gain by soothsaying: 17. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. 18. And this did he many days. But Paul ^d being grieved, turned and said to the spirit, I command thee in the ^e name of Jesus Christ to come out of her. And he came out the same hour. 19. ¶ And when her masters saw that the hope of their ^f gains was gone, they ^g caught Paul and Silas, and drew *them* into the ^h market-place [Or, *court*], unto the rulers. 20. And brought them to the Magistrates, saying, These men being Jews, do exceedingly ⁱ trouble our city. 21. And teach customs which are not lawful for us to receive, neither to observe, being Romans. 22. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded

^a † Gen. 19. 3. † Gen. 33. 11. † Judg. 19. 21. † Heb. 13. 2. See on Luk. 24. 29.
^b † Lev. 19. 26, 31. — Neither shall ye use *Incantment*, nor observe Times. Regard not them that have *familiar Spirits*, neither seek after *Wizards*, to be defiled by them. Lev. 20. 6, 27. The Soul that turneth after such as have *familiar Spirits*, and after *Wizards*, to go ^a whoring after them, I will even set my Face against that Soul; and will cut him off from among his People. A Man also or a Woman that hath a *familiar Spirit*, or *that* ^b is a *Wizard*, shall surely be put to Death. — Deut. 18. 10. There shall not be found among you any one, — that useth *Divination*, or an observer of Times, or an *Euchanner*, ^c or a *Witch*. † 1 Sam. 28. 7. Then said Saul unto his Servants, Seek me a *Woman* that hath a *familiar Spirit*, that I may go to her, and enquire of her. 11a. 8. 19. When ^d they shall say unto you, Seek unto them that have *familiar Spirits*, and unto *Wizards* that peep, and that

to
 matter: Should not a People seek unto their God? —

^e † Acts 19. 24. Demetrius a Silver-smith, which made Silver Shrines for Diana, brought *no small Gain* to the Crafts-men.

^f † See Mar. 1. 25. 34. Jesus rebuked him, saying, *Hold thy Peace*, and come out of him. [Jesus] — suffered not the Devils to *speak*, because they knew him.

^g See on Mar. 16. 17.

^h † Acts 19. 25, 26. — Sirs, ye know that by this *Craft* we have our *Wealth*: Moreover, ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much People, saying, that they be no Gods which are made with Hands.

ⁱ † 2 Cor. 6. 5. In Stripes; in Imprisonments, in Tumults: —

^a † 1 King. 18. 17. — Ahab said unto him [Elijah], Art thou he that troublest Israel? † Acts 17. 6. Acts 24. 5. We have found this Man

to beat them. 23. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely. 24. Who having received such a charge, thrust them into the inner-prison, and made their feet fast in the stocks. 25. ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. 26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every ones bands were loosed. 27. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28. But Paul cried with a loud voice, saying, Do thy self no harm: for we are all here. 29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; 30. And brought them out, and said, Sirs, what must I do to be saved? 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32. And they spake unto him the word of the Lord, and to all that were in his house. 33. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. 34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house. 35. And when it was day, the Magistrates sent the sergeants, saying, Let those men go. 36. And the keeper of the prison told this saying to Paul, The Magistrates have sent to let you go: now therefore depart, and go in peace. 37. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they

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Man a pestilent Fellow, and a mover of Seditions among all the Jews throughout the World, and a Ring-leader of the Sect of the Nazarenes. 2 Cor. 11:25. Thrice was I beaten with Rods. 1 Thes. 2:2. — Were blamefully entreated, as ye know at Philippi. —

See on Acts 5:41.

† Acts 4:31. See on Rev. 6:10.

See on Acts 5:19.

† Luk. 5:18. † Acts 9:8. See on Acts 2:37.

† Joh. 6:47. † Joh. 5:10. See on Joh. 3:16.

† Luk. 19:9. — This Day is Salvation come to this House. —

† Luk. 5:29. Levi made him a great Feast in his own House. —

† Luk. 19:6. He made haste, and came down, and received him joyfully.

Acts 22:29. As they bound him with Thongs, Paul said unto the Centurion that stood by, Is it lawful for you to scourge a Man that is a Roman, and uncondemned?

they thrust us out privily? nay, verily; but let them come themselves and fetch us out. 38. And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans. 39. And they came and besought them, and brought them out, and desired them to depart out of the city. 40. And they went out of the prison, and entred into the ^b house of Lydia: and when they had seen the brethren, they comforted them, and departed.

C H A P. XVII.

NOW when they had passed through Amphipolis, and Apollonia, they came to Thessalonica; where was a synagogue of the Jews. 2. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3. Opening and alleging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus, ^{*}whom I preach [Or, whom, I said he, I preach] unto you, is Christ. 4. And some of them believed, and consorted with Paul and ^b Silas: and of the devout Greeks a great multitude, and of the chief women not a few. 5. ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company; and set all the city on an uproar, and assaulted the house of ^b Jason, and sought to bring them

^a See on Mat. 8. 34.—

^b Ver. 15.

^c 1 Thes. 3. 2, 3. And sent Timothy—*to comfort you concerning your Faith; That no Man should be moved by these Afflictions: for your selves know that we are appointed therunto.*

^d Acts 16. 13. Ver. 10. Acts 9. 20. Straightway he preached Christ in the Synagogues.— Acts 13. 5, 14. When they were at Salamis, they preached the Word of God in the Synagogues of the Jews.— They came to Antioch in Pisidia, and went into the Synagogue on the Sabbath-day.— Acts 14. 1. It came to pass in Iconium that they went both together into the Synagogue of the Jews, and to speak, that a great multitude both of the

Jews, and also of the Greeks, believed. Acts 18. 4, 19. He reasoned in the Synagogue every Sabbath, — He himself entered into the Synagogue, and reasoned with the Jews. Acts 19. 8. He went into the Synagogue, and spake boldly for the Space of three Months.—

^e Luk. 4. 16. [Jesus] went into the Synagogue on the Sabbath-day, and stood up for to read.

^f See on Luk. 24. 26, 27.

^g † Acts 18. 24. Some believed the things which were spoken, and some believed not.

^h Acts 15. 40. Paul chose Silas, and departed.—

ⁱ See on Acts 13. 45.

^k Rom. 16. 21. — Jason and Sosipater my kinsmen salute you.

them out to the people. 6. And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down, are come hither also; 7. Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, That there is another king, *one* Jesus. 8. And they troubled the people, and the rulers of the city, when they heard these things. 9. And when they had taken security of Jason, and of the other, they let them go. 10. ¶ And the brethren immediately sent away Paul and Silas ⁿ by night unto Berea; who coming *thither*, went into the synagogue of the Jews. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and ^o searched the scriptures daily, whether those things were so. 12. Therefore many of them believed; also of honourable women which were Greeks, and of men not a few. 13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. 14. And then immediately the brethren ^p sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. 15. And they that conducted Paul, brought him unto Athens: and ^a receiving a commandment unto Silas and Timotheus, for to come to him with all speed, Year of our Lord 54. they departed. 16. ¶ Now while Paul waited for them at Athens, his spirit was stirred in

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him,

ⁱ See on Acts 16: 20.

^m † Luk. 23. 2. They began to accuse him, saying, We found this Fellow *perverting* the Nation, and forbidding to give Tribute to Cesar, saying, that he himself is Christ a King. † Joh. 19. 12. — If thou let this Man go, thou art not Cesar's Friend: whosoever maketh himself a King, speaketh against Cesar.

ⁿ † Acts 9. 25. Then the Disciples took him *by Night*, and let him down by the Wall in a Basket.

^o † Isa. 34. 16. † Joh. 5. 39. See 15 on Luk. 16. 29.

^p See on Mat. 10. 23.

^a † Acts 18. 27.

Exod. 32. 19. It came to pass to their unlawful Deeds.

as soon as he came nigh unto the Camp, that he saw the Calf and the Dancing: and Moses *Anger* waxed hot — Psal 119 136, 139. *Rivers of Water run down mine Eyes: because they keep not thy Law. My Zeal hath consumed me: because mine Enemies have forgotten thy Words.* Psal. 119 158. I beheld the Transgressors and was grieved: because they kept not thy Word. Ezek. 9. 4. — Set a Mark on the Foreheads of the Men that *fight* and cry for all the Abominations that be done in the midst thereof. 2 Pet. 2. 8. That righteous Man dwelling among them, in seeing and hearing, vexed his righteous Soul from Day to Day with

him, when he saw the city * wholly given to idolatry [Or, *full of Idols*]. 17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. 18. Then certain philosophers of the Epicureans, and of the Stoicks encountered him: and some said, What wilt this * babler say [Or, *base-fellow*]? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. 19. And they took him, and brought him unto (1) Aeropagus, saying, May we know what this new doctrine whereof thou speakest, is? 20. For thou bringest certain strange things to our ears: we would know therefore what these things mean. 21. (For all the Athenians and strangers which were there; spent there time in nothing else, but either to tell, or to hear some new thing.) 22. ¶ Then Paul stood in the mids of (2) Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. 23. For as I passed by and beheld your * devotions [Or, *gods that ye worship*], I found an altar with this inscription, TO THE UNKOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. 24. God that * made the world, and all things therein, seeing that he is Lord of heaven and earth, ^b dwelleth not in temples made with hands: 25. Neither is worshipped with mens hands, as though he ^c needed any thing, seeing he giveth to all ^d life, and breath, and all things; 25. And

* See on Acts 14. 15.

^b See on Acts 7. 48.

^c * Psal. 50. 8. I will not reprove thee for thy *Sacrifices*, or thy *burnt-offerings* to have been continually before me.

^d † Gen. 2. 7. The Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the *Breath* of Life; and Man became a *living Soul*. † Numb. 16. 22. — O God, the God of the *Spirits* of all Flesh. — † Numb. 27. 16. Let the Lord, the God of the *Spirits* of all Flesh, set a Man over the Congregation. Job 12. 10. In

whose Hand is the Soul of every living thing, and the *Breath* of all *Mankind*. Job 33. 4. The Spirit of God hath made me, and the *Breath* of the Almighty hath given me *Life*. † Eccli. 12. 7. — The Spirit shall return to God who gave it. Isa. 42. 5. Thus saith God the Lord; he that created the Heavens, and stretched them out, he that spread forth the Earth; and that which cometh forth out of it, he that *giveth Breath* to the People upon it, and *Spirit* to them that walk therein. † Isa. 57. 16. I will not

(1) † Or, *Mars-hill*. It was the highest Court in Athens.

(2) † Or, the Court of the *Aeropagites*.

made of one blood, all nations of men, for to dwell
face of the earth, and hath determined the
re appointed, and the bounds of their habitati-
That they should seek the Lord, if haply they
after him, and find him, though he be not far
one of us: 28. For in him we live, and move,
our being; as certain also of your own poets
For we are also his offspring. 29. Forasmuch
e are the offspring of God, we ought not to think
Godhead is like unto gold, or silver, or stone gra-
and mans device. 30. And the times of this ig-
od winked at; but now commandeth all men
ere to repent: 31. Because he hath appointed a
e which he will judge the world in righteousness,
man whom he hath ordained; whereof he hath
assurance [Or, offered faith] unto all men, in that he
ified him from the dead. 32. ¶ And when they
the resurrection of the dead, some mocked: and o-
d, We will hear thee again of this matter. 33. So
arted from among them. 34. Howbeit certain men
to him, and believed: among the which was Dio-
he Areopagite, and a woman named Damaris, and o-
th them.

CHAP.

for ever, neither will I be
Wroth: for the Spirit
il before me, and the Souls
have made. Zech. 12. 1.
formeth the Spirit of Man
aim. Heb. 12. 9. — Shall
much rather be in Subje-
the Father of Spirits, and

Deut. 32. 8. When the most
vided to the Nations their
ance, when he separated the
Adam, he set the Bounds of
ople, according to the Num-
the Children of Israel.

See on Acts 14. 17.
Col. 1. 17. He is before all
s, and by him all things con-
Heb. 1. 3. Being the bright-
of his Glory, and the express
e of his Person, and upholding
ing, by the Word of his Pow-

h † Tit. 1. 12. One of them-
selves, even a Prophet of their
own. —

† Isa. 40. 18. To whom will
ye liken God? Or what Likeness
will ye compare unto him?

† 1 Pet. 1. 14. As obedient Chis-
dren, not fashioning your selves
according to the former Lusts in
your ignorance. 1 Pet. 4. 3. The
time past of our Life may suffice us
to have wrought the Will of the
Gentiles. —

† Acts 14. 16. Who in times
past suffered all Nations to walk in
their own Ways. See the Note on
Acts 14. 16. † Rom 3. 25. — To
declare his Rightness for the
Remission of Sins that are past, thro'
the Forbearance of God.

m See on Mat. 4. 17.

n See on Acts 10. 42.

o See on Acts 2. 24.

C H A P. XVIII.

AFTER these things Paul departed from Athens, and came to Corinth; 2. And found a certain Jew named * Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome) and came unto them. 3. And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tent-makers.) 4. And he reasoned in the synagogue every sabbath, and persuaded the Jews, and the Greeks. 5. And when * Silas and Timotheus were come from Macedonia, Paul was ^a pressed in spirit, and testified to the Jews, that Jesus * was Christ [Or, *is the Christ*]. 6. And when they opposed themselves, and blasphemed, he * shook his raiment, and said unto them, Your ^b blood be upon your own heads; ^c I am clean: ^d from henceforth I will go unto the Gentiles. 7. ¶ And he departed thence, and entered into a certain mans house, named Justus, one that worshipped God, whose house joyned hard to the synagogue.

* Rom. 16. 3. Greet Priscilla and Aquila, my helpers in Christ Jesus. † 1 Cor. 16. 19. Aquila and Priscilla salute you much in the Lord.— 2 Tim. 4. 19. Salute Prisca and Aquila.—

* † Acts 20. 34. Yea, you yourselves know, that these Hands have ministered to my Necessities, and to them that were with me. † 1 Cor. 4. 12. And labour, *working* with our own Hands.— 2 Cor. 11. 9. When I was present with you and wanted, I was chargeable to no Man.— 2 Cor. 12. 13, 14. — I my self was not burdensome to you.— I will not be burdensome to you.— † 1 Thes. 2. 9. Ye remember, Brethren, our labour and travel: *labouring* night and day, because we would not be chargeable to any of you.— † 2 Thes. 3. 8. Neither did we eat any Mans Bread for nought; but brought with labour and travel night and day, that we might not be chargeable to any of you.

* † Acts 17. 14, 15.

* Job 32. 18. I am full of Mat-

ter, the Spirit within me constraineth me.

* † Neh. 5. 13. † Acts 13. 51. See on Mat. 10. 14.

* † 2 Sam. 1. 16. — Thy Blood be upon thy Head.— † Ezek. 18. 13. — He hath done all these Abominations, he shall surely die, his Blood shall be upon him.

* † Ezek. 3. 18, 19. When I say unto the Wicked, Thou shalt surely die; and thou givest him no warning, nor speakest to warn the Wicked from his wicked Way to save his Life: the same wicked Man shall die in his Iniquity, but his Blood will I require at thine Hand. Yet if thou warn the Wicked, and he turn not from his Wickedness, nor from his wicked Way, he shall die in his Iniquity; but thou hast delivered thy Soul. † Acts 20. 26. I take you to record this Day, that I am pure from the Blood of all Men.

* † Acts 13. 46. † Acts 18. 28. See on Acts 9. 15.

10. 8. And Crispus the chief ruler of the syna-
 believed on the Lord, with all his house: and ma-
 e Corinthians, ¹ hearing, believed and were baptized.
 1. I spake the Lord to Paul in the night by a ¹ vision, Be-
 raid, but speak, and hold not thy peace: 10. For I
 ith thee, and no man shall set on thee to hurt thee:
 ve ^o much people in this city. 11. And he ^{*} conti-
 re [Gr. *for there*] a year and six months,
 g the word of God among them. 12. Year of our
 when Gallio was the deputy of Achaia, Lord 55 end-
 s made insurrection with one accord against ing.
 nd brought him to the judgment-seat, 13. Saying,
 allow perswadeth men to worship God contrary to the
 14. And when Paul was now about to open his mouth,
 said unto the Jews, ² If it were a matter of wrong or
 l lewdness, O ye Jews, reason would that I should bear
 ou: 15. But if it be a question of words and names, and
 r law, look ye to it; for I will be no judge of such
 s. 16. And he drave them from the judgment-seat.
 hen all the Greeks took ³ Sosthenes, the chief ruler
 : synagogue, and beat him before the judgment-seat:
 Gallio cared for none of those things. 18. ¶ And
 Paul

Cor. 1. 14. I thank God, I
 d none of you but Crispus
 ius.

om. 10. 17. Faith cometh by
 , and hearing by the Word
 l.

Acts 23. 11. The Night fol-
 g the Lord stood by him, and
 le of good Cheer, Paul.—

er. 1. 17. —Arise, speak unto
 all that I command thee: be
 ismayed at their Faces, lest I
 und thee before them: Ezek.
 And thou, Son of Man, be
 raid of them, neither be afraid,
 ir Words, though Briars and
 ns be with thee, and thou
 dwell among Scorpions: be
 afraid of their Words, nor be
 ved at their Looks.—

Numb. 14. 9. —Their Defence
 parted from them, and the
 is with us.— 2 King. 6. 16.
 ar not, for they that be with
 re more than they that be with

them. Psal. 118. 6. The Lord is
 on my side, I will not fear what
 Man can do unto me. Mat. 28.
 20. —Lo, I am with you alway e-
 ven unto the End of the World.
 Rom. 8. 31. —If God be for us,
 who can be against us?

⁴ Joh. 10. 16. Other Sheep have I
 which are not of this Fold; them
 also I must bring, and they shall
 hear my Voice.—

⁵ Acts 23. 19. Whom I perceiv-
 ed to be accused of Questions of
 their Law, but to have nothing
 laid to his charge worthy of Death,
 or of Bonds. † Acts 25. 11. If I
 be an Offender, or have committed
 any thing worthy of Death, I refuse
 not to die: but if there be none
 of these things whereof they ac-
 cuse me, no Man may deliver me
 unto them. I appeal unto Cæsar.

⁶ † 1 Cor. 1. 1. —Sosthenes our
 Brother.

Paul *after this tarried there yet a good while, and then took* his leave of the brethren, and sailed thence into Syria, *and* with him Priscilla and Aquila: having *shorn his head in* Cenchrea: for *he had a vow.* 19. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. 20. When they desired him to tarry longer time with them, he consented not. 21. But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem: but I will return again unto you if God will. And he sailed from Ephesus. 22. And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch. 23. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. 24. ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. 25. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26. And he began to speak

* † Numb. 6. 18. The Nazarite shall *shave* the Head of his Separation.— † Acts 21. 24. They take, and purifie thy self with them, and be at charges with them, that they may *shave* their Heads.—

* Rom. 16. 1. I commend unto you Phebe our Sister, which is a Servant of the Church which is at Cenchrea.

* Acts 19. 21.

† Rom. 1. 10. Making request (if by any means now at length, I might have a prosperous Journey by the Will of God) to come unto you. † Rom. 15. 32. That I may come unto you with joy by the Will of God, and may with you be refreshed. * 1 Cor. 4. 19. But I will come to you shortly, if the Lord will. 1 Cor. 16. 7. — I trust to tarry a while with you, if the Lord permit. Phil. 2. 24. I trust in the Lord, that I also my self shall come shortly. * Jam. 4. 15. Ye ought to say, If the Lord will we shall live,

and do this, or that. † Heb. 6. 3. This will we do, if God permit.

* See on Acts 13. 43.

* 1 Cor. 1. 12. — Every one of you saith, I am of Paul, and I of Apollos. — 1 Cor. 3. 5. I have planted, Apollos watered. — Tit. 3. 13. Bring Zenas the Lawyer, and Apollos on their Journey. — Rom. 16. 10. Salute Apollos approved in Christ. —

* Col. 3. 16. Let the Word of Christ dwell in you richly in all Wisdom; teaching and admonishing one another. —

* Rom. 12. 11. Not slothful in Business: fervent in Spirit. — Rev. 3. 1. I know thy Works, that thou hast a Name that thou livest, and art dead. Gal. 6. 10. As we have therefore opportunity, let us do good unto all Men, especially unto them who are of the Household of Faith. — † Acts 19. 3. —

peak boldly in the synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. 27. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, ⁿ helped them much which had believed through grace. 28. For he mightily convinced the Jews, and that publickly, shewing by the Scriptures, that Jesus ^{*} was Christ [Or, is the Christ].

C H A P. XIX.

AND it came to pass, that while Apollos was at Corinth, Paul having passed through the ⁿ upper coasts, came to Ephesus: and finding certain disciples, 2. He said unto them, ^o Have ye received the holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be ^p any holy Ghost. 3. And he said unto them, Unto what then were ye baptized? And they said, ^q Unto Johns baptism. 4. Then said Paul, ^r John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus. 5. When they heard *this*, they were baptized in the ^t name of the Lord Jesus. 6. And when Paul had ^s laid his hands upon them, the holy Ghost came on them; and they ^u spake with tongues, and

^{*} See on Acts 4. 29.

¹ 1 Cor. 12. 24. The Eye cannot say unto the Hand, I have no need of thee: nor again the Head to the Feet, I have no need of you.

^m [†] 1 Cor. 3. 6. I have planted, Apollos watered: but God gave the Increase. 1 Cor. 15. 10. By the Grace of God, I am what I am: and his Grace which was bestowed upon me, was not in vain: but I laboured more abundantly than they all: yet not I, but the Grace of God which was with me.

ⁿ [†] 1 Mac. 3. 37. — He went through the high Countries. [†] 1 Mac. 6. 1. King Antiochus travelling through the high Countries.

^o Acts 16. 44, &c. While Peter spake these Words, the holy Ghost

fell on all them which heard the Word, &c. Joh. 7. 39. This spake he of the Spirit, which they that believe on him should receive: for the holy Ghost was not yet given, because Jesus was not yet glorified.

^p [†] Acts 8. 16. For as yet he was fallen upon none of them. — [†] See 1 Sam. 3. 7. Now Samuel did not yet know the Lord, neither was the Word of the Lord yet revealed unto him.

^q [†] Acts 18. 25. [†] Acts 1. 5. [†] Acts 11. 16. See on Mar. 3. 11.

^r See the Note on Acts 2. 38.

^s See the Note on Acts 6. 6.

^u Acts 2. 4. Acts 10. 46.

See on Mar. 16. 17.

and prophesied. 7. And all the men were about twelve. 8. And he went into the Synagogue, and spake boldly for the space of three months, disputing and ^apersuading the things ^bconcerning the kingdom of God. 9. ^cYear of our Lord 57. But when ^ddivers were hardened, and believed not, but spake evil of ^ethat way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10. And this ^fcontinued by the space of two years; so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks. 11. And God ^gwrought special miracles by the ^hhands of Paul. 12. ⁱSo that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, ^jYear of our Lord 58. and the evil spirits went out of them. 13. ¶ Then ^kcertain of the vagabond Jews, exorcists, ^ltook upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by

^a Acts 18. 4. Acts 28. 23. — To whom he expounded and testified the Kingdom of God, *persuading* them concerning Jesus. —

^b Acts 1. 3. — Being seen of them forty Days, and speaking of the things *pertaining* to the Kingdom of God.

^c † 2 Tim. 1. 15. — All they which are in Asia be *turned away* from me; of whom are Phygellus and Hermogenes.

^d † Ver. 23. Acts 18. 25. This Man [*Apollos*] was instructed in the Way of the Lord. — † See Acts 9. 15. [Saul] desired of him Letters to Damascus, — that if he found any of *this Way*. — Acts 16. 17. — These Men are Servants of the most high God, which shew unto us the Way of Salvation. Acts 22. 4. I persecuted *this Way* unto the Death. — † Acts 24. 14, 22, 24. This I confess unto thee, that after the Way which they call Heresie, so worship I the God of my Fathers. — Felix heard these things, having more perfect Knowledge of *that Way*. — He sent for Paul, and heard him concerning the Faith of

Christ. 2 Pet. 2. 2. Many shall follow their pernicious Ways, by reason of whom *the Way of Truth shall be evil spoken of*.

^e † See Acts 20. 31.

^f † Mar. 16. 20. See on Acts 14. 3.

^g Acts 13. 11. Behold the Hand of the Lord is upon thee, and thou shalt be blind, not seeing the Sun for a Season. And immediately there fell on him [Elimas] a Mist and a Darknes. Acts 14. 10. [Paul] said with a loud Voice, Stand up right on thy Feet: And he leaped and walked. Acts 16. 18: Paul being grieved, turned and said to the Spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same Hour.

^h † See 2 King. 4. 29. — Lay my Staff on the Face of the Child. See on Acts 5. 15.

ⁱ Mat. 12. 27. If I by Beelzebub cast out Devils, by whom do your Children cast them out? —

^k † Mar. 9. 38. See on Luk. 9. 49.

heard him concerning the Faith of 30

whom Paul preacheth. 14. And there were *sa-*
of one Sceva a Jew, and chief of the priests, which did
 And the evil spirit answered and said, 'Jesus I
 and Paul I know, but who are ye? 16. And the
 whom the evil spirit was, leapt on them, and over-
 ern, and prevailed against them, so that they fled
 that house naked and wounded. 17. And this was
 to all the Jews and Greeks also dwelling at Ephesus;
 fell on them all, and the name of the Lord Jesus
 gnified. 18. And many that believed came, and
 ed, and shewed their deeds. 19. Many also of them
 sed curious-arts, brought their books together, and
 hem before all men: and they counted the price of
 and found it fifty thousand *pieces* of silver. 20. So
 grew the word of God and prevail-
 ¶ After these things were ended, Paul Year of our
 sed in the spirit, when he had passed Lord 59.
 Macedonia, and Achaia, to go to Je-
 , saying, After I have been there, I must also see
 22. So he sent into Macedonia two of them that
 ed unto him, Timotheus and Erastus; but he him-
 yed in Asia for a season. 23. And the same time
 arose no small stir about that way. 24. For a cer-
 au named Demetrius a silver-smith, which made sil-
 ver

8. 29.—What have we to
 thee, Jesus thou Son of God?
 1 come hither to torment
 e the time?

16. 17. The same [Dam-
 fled] followed Paul, and us,
 d, saying, These Men are
 vants of the most high God,
 hew unto us the Way of
 in.

Mat 3. 6. And were bapti-
 sim in Jordan, confessing their

on Acts 6. 7.

Acts 20. 22.

Acts 18. 21. † Rom. 15. 25.
 to Jerusalem to minister un-
 Saints. † Gal. 2. 1. Four-
 years after I went up again
 salem.—

Acts 23. 11.—As thou hast te-
 of me in Jerusalem, so must

thou bear witness also at Rome.
 Acts 28. 16. When we came to,
 Rome,—Paul was suffered to dwell
 by himself with a Soldier that
 kept him.— Rom. 15. 24, 28.
 Whensoever I take my Journey
 into Spain, I will come to you:
 —I will come by you into Spain.

† Acts 13. 5. —They had also
 10 John to their Minister.

† Rom. 16. 23. —Erastus the
 Chamberlain of the City saluteth
 you.— † 2 Tim. 4. 20. Erastus a-
 bode at Corinth.—

15 † 2 Cor. 1. 8. We would not,
 Brethren, have you ignorant of
 our Trouble which came to us in
 Asia.— 1 Cor 15. 32. If after
 the manner of Men I have fought
 20 with Beasts at Ephesus.—

h See on ver. 9.

ver. shames for Diana, brought no small gain unto the craftsmen. 25. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. 26. Moreover, ye see and hear, that, not alone at Ephesus, but almost throughout all Asia, this Paul hath periwaded and turned away much people, saying, that they be no gods which are made with hands: 27. So that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipping. 28. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. 29. And the whole city was filled with confusion: and having caught ^c Gaius and ^d Aristarchus, men of macedonia, Pauls companions in travel, they rushed with one accord into the theatre. 30. And when Paul would have entred in unto the people, the disciples suffered him not. 31. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. 32. Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together. 33. And they drew ^e Alexander out of the multitude, the Jews putting him forward. And Alexander ^f beckened with the hand, and would have made his defence unto the people. 34. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of

^a † Acts 16. 16, 19. — A certain Damsel, possessed with a Spirit of Divination met us, which brought her Masters much gain by Sooth-saying. When her Masters saw that the Hope of their Gains was gone, they caught Paul and Silas, and drew them into the Market-place unto the Rulers;

^b † Psal. 115. 4. Their Idols are Silver and Gold; the Work of Mens Hands. † Jer. 10. 3. The Customs of the People are vain: for one cutteth a Tree out of the Forest, (the Work of the Hands of the Workman.) —

^c 1 Cor. 1. 14. I thank God that I baptized none of you but

Crispus and Gaius.

^d † Acts 20. 4. There accompanied him unto Asia, — *Aristarchus* and *Secundus*. — † Acts 27. 2. — *Aristarchus* a Macedonian, of Thessalonica, being with us. † Col. 4. 10. *Aristarchus* my fellow Prisoner saluteth you. — *Philem.* ver. 24. *Marcus, Aristarchus*, — my fellow-labourers

^e 1 Tim. 1. 19, 20. — {Some} concerning Faith, have made Shipwreck, Of whom is *Hymeneus* and *Alexander*. — 2 Tim. 4. 14. *Alexander* the Copper-smith did me much evil —

^f See on Acts 12. 17.

Epheſians. 35. And when the town-clerk had ap-
 pealed the people, he ſaid, Ye men of Ephesus, what man is
 it that knoweth not how that the city of the Ephesians
 is a ſhipper [Or, *the temple keeper*] of the great goddeſs
 and of the *image* which fell down from Jupiter? 36.
 Then that theſe things cannot be ſpoken againſt, ye
 ſhall be quiet, and to do nothing raſhly. 37. For ye
 brought hither theſe men, which are neither robbers of
 ſtore, nor yet blaſphemers of your goddeſs. 38. Where-
 fore Demetrius, and the craftſmen which are with him,
 ſet matter againſt any man, * the law is open [Or, *the
 laws are kept*], and there are deputies; let them implead
 themſelves. 39. But if ye enquire any thing concerning o-
 rdinances, it ſhall be determined in a * lawful [Gr. *ordi-
 nary*] aſſembly. 40. For we are in danger to be called in
 account for theſe days uprore, there being no cauſe whereby
 we ſhall give an account of this concourſe. 41. And when he
 had ſo ſpoken, he diſmiſſed the aſſembly.

C H A P. XX.

AN D after the uprore was ceaſed, Paul called unto
 him the diſciples, and embraced them, and * departed
 and went into Macedonia. 2. And when he had gone over
 parts, and had given them much exhor-
 tation, he came into Greece, 3. And there abode Year of our
 three months: and when the Jews laid Lord 60.
 ſnares for him, as he was about to ſail into Syria,
 he reſolved to return through Macedonia. 4. And there
 accompanied him into Aſia, Sopater of Berea; and of the
 Thelonians, ¹ Ariſtarchus and Secundus; and Gaius of
 Troas, and ² Timotheus; and of Aſia, ¹ Tychicus and
 Trophimus. 5. Theſe going before, tarried for us at Tro-
 as.

¹ Tim. 1. 3. As I beſought
 thee to abide ſtill at Ephesus, when
 I ſent thee into Macedonia.—
 ſee on Acts 13. 43.
 ſee on Acts 19. 29.
 ſee on Acts 16. 1.
 Eph. 6. 21. That ye alſo may
 know my Affairs, and how I do,
 Trophimus, a beloved Brother, and
 faithful Miniſter in the Lord, ſhall
 be known to you all things.
 ſ. 4. 7. All my ſtate ſhall Ty-

chicus declare unto you.— † 2
 Tim. 4. 12. Tychicus have I ſent to
 Ephesus. † Tit. 3. 12. When I
 ſhall ſend Artemas unto thee, or
 Tychicus, be diligent to come un-
 to me.—
 † Acts 21. 29. They had ſeen
 before with him in the City, Tro-
 phimus an Ephesian.— † 2 Tim. 4.
 10. 20. —Trophimus have I left at Mi-
 letum ſick.

as. 6. And we sailed away from Philippi; after the
of unleavened bread, and came unto them to ^a Tru
five days, where we abode seven days. 7. And upon
^a first Day of the week, when the disciples came together
^a break bread, Paul preached unto them, ready to depart
the morrow, and continued his speech until ^a mid
8. And there were many lights in the ^a upper chamber
where they were gathered together. 9. And there
a window a certain young man, named Eutychus,
fallen into a deep sleep: and as Paul was long preach
he sunk down with sleep, and fell down from the third
and was taken up dead. 10. And Paul went down, and
fell on him, and embracing him, said, ^a Trouble not
selves; for his life is in him. 11. When he therefore
come up again, and had broken bread, and eaten, and
a long while, even till break of day, so he departed.
And they brought the young man alive, and were not
tle comforted. 13. ¶ And we went before to ship,
sailed unto Assos, there intending to take in Paul: for
had he appointed, minding himself to go afoot. 14. And
when he met with us at Assos, we took him in, and
to Mitylene. 15. And we sailed thence, and came the
day over against Chios; and the next day we arrived at

^a Acts 16. 8. They passing by
Mysia, came down to ^a Tru.

† 1 Cor. 16. 2. Upon the first
Day of the Week, let every one of
you lay by him in store as God
hath prospered him.— † Rev. 1.
10. I was in the Spirit on the
Lord's day.— † Joh. 20. 26 After
eight Days, again his Disciples were
within, and Thomas with them: 10
then came Jesus, the Doors being
shut, and stood in the midst.—

^a Acts 2. 42, 46. They conti-
nued stedfastly in the Apostles Do-
ctrine and Fellowship, and in break-
ing of Bread, and in Prayers. They
continuing daily with one accord
in the Temple, and breaking Bread
from House to House, did eat
their Meat with gladness and sin-
gleness of Heart. † 1 Cor. 10. 16.
—The Bread which we break, is it
not the Communion of the Body
of Christ? † 1 Cor. 11. 20, &c.

When ye come together into
Place, this is not an ^a the
Supper, &c.

2 Tim. 4. 2. Preach the Word
5 be instant in Season, out of Season
^a See on Acts 1. 13. also
Note on Acts 2. 46.

† 1 King. 17. 21. He put
himself upon the Child three times
and cried unto the Lord, and
O Lord my God, I pray thee,
this Childs Soul come into him
again. † 2 King. 4. 34. He
up and lay upon the Child, and
his Mouth upon his Mouth,
his Eyes upon his Eyes, and
Hands upon his Hands, and
stretched himself upon the Child
and the Flesh of the Child was
warm.

† Mat. 9. 24. He said
them, Give place, for the Man
not dead, but sleepeth.

mos, and tarried at Trogyllum; and the next day we came to Miletus. 16. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he ⁿ hasted, if it were possible for him, to be at ⁱ Jerusalem the day of Pentecost. 17. ¶ And from Miletus he sent to Ephesus, and called the elders of the church. 18. And when they were come to him, he said unto them, ^k Ye know, ⁱ from the first day that I came into Asia, after what manner I have been with you ^m at all seasons, 19. Serving the Lord with all humility of mind, and with many tears and temptations which beset me by the lying in wait of the Jews: 20. And how I ⁿ kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, 21. Testifying both to the Jews, and also to the Greeks, ^o repentance toward God, and faith toward our Lord Jesus Christ. 22. And now behold, I go ⁿ bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23. Save that the ^a holy Ghost witnesseth in every city, saying, that bonds and afflictions ^a abide me [Or, wait for me]. 24. But none of these things ⁿ move me, neither count I my life dear unto my self, so that I might ⁿ finish my course with joy, and the

O O 2

ⁿ † Acts 21. 4, 12.
ⁱ Acts 19. 21. † Acts 24. 17.
 Now after many Years, I came to bring Alms to my Nation, and Offerings.
^k 1 Thes. 2. 1, 10. Your selves, Brethren, know our Entrance in unto you, that it was not in vain. Ye are Witnesses, and God also, how holily, and justly, and un- 10 blameably we behaved our selves among you that believe.
ⁱ Acts 18. 19. He came to Ephesus, and left them there: but he himself entred into the Synagogue, and reasoned with the Jews. † Acts 19. 1, 10. 1 Thes. 1. 5, 9. Our Gospel came not unto you in Word only, but also in Power, and in the holy Ghost, and in much Assurance, as ye know what manner 20 of Men we were among you for your sake. For they themselves shew of us, what manner of entering in we had unto you, and how ye 25

turned to God from Idols, to serve the living and true God.

^m 2 Tim. 4. 2. Preach the Word, be instant in Season, out of Season.

ⁿ † Ver. 27.

^o † Mar. 1. 15. † Luk. 24. 47. See on Mat. 4. 17.

^p † Acts 19. 21.

^q † Acts 21. 4, 11.

ⁱ † Acts 21. 13. Rom. 8. 35. Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? Phil. 4. 12. I know how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.

^a Joh. 17. 4. —I have finished the Work which thou gavest me to do. † 2 Tim. 4. 7. I have fought

the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. 26. Wherefore I take you to record this day, that I am pure from the blood of all men. 27. For I have not shunned to declare unto you all the counsel of God. 28. ¶ Take heed therefore unto yourselves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with

fought a good Fight, I have finished my Course.—

Acts 1. 17. See on Cok 1. 23.

† Gal. 1. 1. Paul, an Apostle, not of Men, neither by Man, but by Jesus Christ, and God the Father.— † Tit. 1. 3. [God] hath in due Times manifested his Word through preaching, which is committed unto me, according to the Commandment of God our Saviour.

† Ver. 38. Rom. 15. 23. But now having no more Place in these Parts.—

† Acts 18. 6. When they opposed themselves and blasphemed, he shook his Raiment, and said unto them, Your Blood be upon your own Heads; I am clean.— 2 Cor. 7. 2. Receive us; we have wronged no Man, we have corrupted no Man, we have defrauded no Man.

† Ver. 20.

† Luk. 7. 30. The Pharisees and Lawyers rejected the Counsel of God against themselves.— † Joh. 15. 15.—I have called you Friends; for all things that I have heard of my Father, I have made known unto you † Eph. 1. 11. In whom we also have obtain'd an Inheritance, being predestinated according to the purpose of him who worketh all things after the Counsel of his own Will.

† 1 Tim. 4. 16. Take heed unto thy self, and unto thy Doctrine;

continue in them: for in doing this thou shalt both save thy self and them that hear thee.

1 Cor. 9. 27. I keep under my Body, and bring it into subjection: least that by any means when I have preached to others, I myself should be a cast away.

Acts 13. 2. As they ministered unto the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul—

1 Cor. 12. 28. God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of Healings, Helps, Governments, Diversities of Tongues. 1 Tim. 3. 1, 2. This is a true saying. If a Man desire the Office of a Bishop, he desireth a good Work. A Bishop then must be blameless.— Phil. 1. 1. —To all the Saints in Christ Jesus, which are at Philippi, with the Bishops and Deacons.

1 Joh. 21. 15. Feed my Lambs. † 1 Pet. 5. 2. Feed the Flock of God which is among you, taking the Oversight thereof, not by constraint, but willingly; not for filthy Lucre, but of a ready Mind.

Isa. 53. 10. It pleased the Lord to bruise him, he hath put him to Grief: when thou shalt make his Soul an Offering for Sin.— 1 Cor. 6. 20. Ye are bought with a Price, therefore glorifie God in your Body, and in your Spirit, which are Gods. 1 Cor. 7. 23. Ye are bought with a Price, be not ye the Servants

with his own blood. 29. For I know this, that after my departing shall grievous Wolves enter in among you, not paring the flock. 30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31. Therefore watch, and remember that by the space of three years, I ceased not to warn every one (r) night and day with tears. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

OO 3

vants of Men. † Eph. 1. 7. Col. 1. 14. In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace. † 1 Pet. 1. 18, 19. Forasmuch as ye know, that ye were not redeemed with corruptible things, as Silver and Gold, from your vain Conversation, received by Tradition from your Fathers; but with the precious Blood of Christ, as of a Lamb without blemish, and without spot. † Heb. 9. 12, 14. Neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the holy Place, having obtained eternal Redemption for us. How much more shall the Blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your Conscience from dead Works to serve the living and true God? Heb. 10. 29. — Hath counted the Blood of the Covenant wherewith he was sanctified an unholy thing. — 1 Joh. 1. 7. If we walk in the Light, as he is in the Light, we have fellowship one with another, and the Blood of Jesus Christ his Son, cleanseth us from all

Sin. Rev. 1. 5. — Unto him that loved us, and washed us from our Sins in his own Blood. † Rev. 5. 9. Thou wast slain, and hast redeemed us to God by thy Blood. — Rev. 14. 4. — These were redeemed from among Men, being the First-fruits unto God, and to the Lamb.

Mat. 7. 15. Beware of false Prophets, which come to you in Sheeps clothing, but inwardly are ravening Wolves. † 2 Pet. 2. 1. There were false Prophets also among the People, even as there shall be false Teachers among you. — 1 Tim. 1. 19, 20. See on 2 Pet. 2. 1.

† Acts 19. 10. Heb. 13. 9. Be not carried about with divers and strange Doctrines: for it is a good thing that the Heart be established with Grace. —

† Acts 9. 31. Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified, walking in the Fear of the Lord, and in the Comfort of the holy Ghost, were multiplied.

Acts 26. 18. — That they may

(1) An Action or Thing is said to be done Night and Day, when it is performed as often as fit Occasions and Opportunities offer for the doing thereof. This Phrase bears the same Sense in divers other Places of the New-Testament. Hence Anna, Luk. 2. 37. and the twelve Tribes, Acts 26. 7. are said to serve God Night and Day. Hence the Widow indeed, 1 Tim. 5. 5. is said to continue in Prayers and Supplications Night and Day. In the same Sense is it used, 1 Thes. 2. 9. 1 Thes. 3. 10. 2 Thes. 3. 8. 2 Tim. 1. 3.

ed. 33. I have ^acoveted no mans silver, or gold, or apparel. 34. Yea, you your selves know, that ^bthese hands have ministred unto my necessities, and to them that were with me. 35. I have shewed you all things, ^chow that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. 36. ¶ And when he had thus spoken, he ^dkneeled down, and prayed with them all. 37. And they all ^ewept sore, and fell on Pauls neck, and kissed him. 38. Sorrowing most of all for the words ^fwhich he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAP.

may receive forgiveness of Sins, and *Inheritance* among them that are sanctified, by Faith that is in me. 2 Pet. 1. 3. — Through the Knowledge of him that hath called us to *Glory* and *Perseverance*. Rom. 8. 17. If Children, then Heirs, *Heirs* of God, and *Joint-heirs* with Christ. — † Eph. 1. 11, 18. In whom also we have obtained an *Inheritance*. — That ye may know what is the hope of his Calling, and what the Riches of the Glory of his *Inheritance* in the Saints, † Col. 1. 12. Giving Thanks unto the Father, ¹⁵ which hath made us meet to be partakers of the *Inheritance* of the Saints in Light. Col. 3. 24. Knowing that of the Lord ye shall receive the Reward of the *Inheritance*. — Heb. 9. 15. He is the Mediator of the New-Testament, that — they which are called might receive the Promise of *eternal Inheritance*. 1 Pet. 1. 4. To an *Inheritance* incorruptible, and undefiled, and that fadeth not away, reserved in *Heaven* for you. — † 1 Sam. 12. 3. Behold, here I am, witness against me before the Lord, and before his Anointed: whose Ox have I taken? or whose Ass have I taken? or whom have I

defrauded? — * 1 Cor. 9. 12. Nevertheless we have *not* used this Power; but suffer all things, lest we should hinder the Gospel of Christ. * 2 Cor. 7. 2. Receive us: we have *wronged* no Man; we have *corrupted* no Man; we have *defrauded* no Man. 2 Cor. 11. 9. When I was present with you and wanted, I was *chargeable* to no Man. — * 2 Cor. 12. 13, 17. What is it wherein ye were inferior to other Churches, except it be that I my self was not *burdensome* to you. — Did I make a *gain* of you by any of them I sent unto you? See on Mat. 10. 8. — * 1 Cor. 4. 12. * 1 Thes. 2. 9. * 2 Thes. 3. 8. See on Acts 18. 3. — * 1 Thes. 4. 11. That ye study to be quiet, and to do your own Business, and to *work* with your own Hands, as we commanded you. † 1 Cor. 9. 12. † 2 Cor. 11. 9. † 2 Cor. 12. 13. See on Ver. 33. — * See on Acts 7. 60. — * Gen. 45. 14. He *fell* upon his Brother Benjamins Neck and *wept*; and Benjamin *wept* upon his Neck. Gen. 46. 29. — He *fell* on his Neck, and *wept* on his Neck a good while. Ver. 35.

CHAP. XXI.

AND it came to pass, that after we were gotten from them, and had lunched, we came with a straight course into Coos, and the day following unto Rhodes, and from thence unto Patara. 2. And finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. 4. And finding disciples, we tarried there seven days: who said to Paul^s through the (1) Spirit, that he should not go up to Jerusalem. 5. And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and weⁿ kneeled down on the shore, and prayed. 6. And when we had taken our leave one of another, we took ship; and they returned home again. 7. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8. And the next day we that were of Pauls company, departed, and came unto Cesarea; and we entred into the house of Philip the^s Evangelist, (which was one of the seven) and abode with him. 9. And the same man had four daughters, virgins, which did^t prophesie. 10. And as we tarried there many days, there came down from Judea a certain prophet, namedⁿ A-

Qo 4

gabus.

^s Acts 20. 23.

^h See on Acts 7. 60.

ⁱ See on Acts 6. 5.

^k † Eph. 4. 11. He gave some, Apostles: and some, Prophets: and some, Evangelists:— † 2 Tim. 4.

5. Watch thou in all things, endure Afflictions, do the Work of an Evangelist; make full Proof of

thy Ministry.

^l † Acts 2. 17. See on Acts 11.

27.

^m † Acts 11. 28. There stood up one of them, named Agabus; and signified by the Spirit, that there should be great Dearth throughout all the World.—

(1) Had the Spirit here forbid the Apostle to go up to Jerusalem, we have no Reason to think he would have disobeyed him. The most probable Sense therefore, taking the whole Passage together, seems to be; That the Spirit foretold, how he should be treated by the Jews if he went up thither, leaving him to his own liberty to go, or not to go. Whereupon those with him, Ver. 12. dissuaded him from going. But such was the Zeal of the Apostle to propagate the Gospel of Christ, that even the certain Prospect of Sufferings did not deter him from going thither. To their Dissuasives therefore he thus answered, Ver. 13. What mean ye to weep? &c.

gabus. 11. And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem * bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. 12. And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem. 13. Then Paul answered, what mean ye to weep, and to break mine heart? for I am * ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14. And when he would not be perswaded, we ceased, saying, The * will of the Lord be done. 15. And after those days we took up our carriages, and went up to Jerusalem. 16. There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. 17. And when we were come to Jerusalem, the brethren received us gladly. 18. And the *day* following Paul went in with us unto ^d James; and all the elders were present. 19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20. And when they heard, ~~it~~ they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all * zealous of the law. 21. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise *their* children, neither to walk after the customs. 22. What is it therefore? the multitude must needs come

^a † Acts 20. 23. See on Acts 9. 16.

^b † Acts 20. 24.

^c 1 Sam. 3. 18 — It is the Lord: let him do what *seemeth* him good. Psal. 39. 9. I was Dumb, I opened *not* my Mouth; because thou didst it. † Mat. 6. 10. — Thy *Will* be done in Earth as it is in Heaven. † Luk. 22. 42. Father, if thou be *willing*, ¹⁰ remove this Cup from me: nevertheless, *not* my *Will*, but *thine* be done.

^d † Acts 15. 19. — James answered, saying, Men and Brethren, hearken unto me. † Gal. 1. 19. ¹⁵ Other of the Apostles saw I none, save James, the Lord's Brother.

^e Acts 22. 3. I am verily a Man which am a Jew, — and was *zealous* towards God, as ye all are this Day. † See Rom. 9. 31. Israel which *followed after* the Law of Righteousness, hath not attained to the Law of Righteousness. † Rom. 10. 2. I bear them record, that they have a Zeal of God, but not according to knowledge. † Gal. 1. 14. — Being more *encompassing* zealous of the Traditions of my Fathers. † Gal. 4. 17. They *zealously* affect you, but not well. — Acts 15. 1. Certain Men — taught the Brethren, and said, *Except ye be circumcised after the manner of Moses, ye cannot be saved.*

Come together: for they will hear that thou art come. 23. Do therefore this that we say to thee: we have four men which have a vow on them: 24. Them take, and purifie thy self with them, and be at charges with them, that they may ^s shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing, But *that* thou thy self also walkest orderly, and keepest the Law. 25. As touching the Gentiles which believe, we have ^w written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. 26. Then Paul took the men, and the next day purifying himself with them, ⁿ entred into the temple, to ⁱ signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. 27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and ^k laid hands on him, 28. Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, ⁱ brought Greeks also into the temple, and hath polluted this holy place. 29. (For they had seen before with him in the city, ^w Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) 30. And ^a all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. 31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uprore. 32. Who immediately took soldiers, and centurions, and ran down unto them: and when they saw the chief captain, and the soldiers, they left beating of Paul. 33. Then the chief captain

^f * Numb. 6. 18. See on Acts 18. 18.

^e See on Acts 15. 30.

ⁿ † Acts 24. 18. Certain Jews from Asia found me *purified* in the Temple, neither with Multitude, nor with Tumult.

ⁱ * Numb. 6. 13. This is the Law of the Nazarite: when the Days of his Separation are fulfilled, he shall be brought unto the Door of the Tabernacle of the Congrega-

tion.

^k * Acts 26. 21. For these Causes the Jews caught me in the Temple, and went about to kill me.

ⁱ † Acts 24. 6. Who also hath gone about to *profane* the Temple, whom we took, and would have judged according to our Law.

^w See on Acts 20. 4.

^a * Acts 26. 21. The Words under Ver. 27.

tain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34. And some cried one thing, some another among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35. And when he came up the stairs, so it was, that he was born of the soldiers, by the violence of the people. 36. For the multitude of people followed after, crying, ' Away with him. 37. As Paul was to be led into the castle, he said unto the captain, May I speak unto thee? Who said, Canst thou speak Greek? 38. ' Art not thou that (1) Egyptian which before these days madest an uprore, and leddest out into the wilderness four thousand men that were murderers. But Paul said, I am a man which am a Jew of ^a Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people. 40. And when he had given him license, Paul stood on the stairs, and ^c began with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

C H A P. XXII.

MEN, ^a brethren, and fathers, hear ye my defence, ^b which I make now unto you. 2. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) 3. I am verily a man which am a Jew, born in ^c Tarsus, a city in Cilicia, yet brought up in this city, at the ^d feet of ^e Gamaliel, and taught

^a See on Acts 9. 16.

^b † Joh. 19. 15. † Acts 22. 22. See on Luk. 23. 18.

^c ' Acts 5. 36. For before these Days rose up Theudas, boasting himself to be some Body, to whom a number of Men, about four hundred, joined themselves.—

^d See on Acts 9. 11.

^e See on Acts 12. 17.

^f † Acts 7. 2. Men, Brethren, and Fathers, hearken.—

^g See on Acts 9. 11.

^h † Deut. 33. 3. —They sat

down at thy feet; every one will receive of thy Words. — King.

4. 38. Elisha came again to Gilgal, and there was a Dearth in the Land, and the Sons of the Prophets were sitting before him— † Luk. 10. 39. She had a Sister called Mary, which also sat at Jesus Feet, and heard his Word.

10. † Acts 5. 34. Then stood up one in the Council, a Pharisee named Gamaliel, a Doctor of Law, had in Reputation among all the People.—

(1) † This Egyptian rose, Year of our Lord 55.

taught according to the perfect manner of the law of the fathers, and was ^r zealous towards God, as ye all are this day. 4. And I ^m persecuted this way unto the death, binding and delivering into prisons both men and women. 5. As also the high-priest doth bear me witness, and ⁿ all the estate of the elders: from whom also I received Letters unto the Brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished. 6. And it came to pass, that as I made my ^o journey, and was come nigh unto Damascus about noon, suddenly there shone from Heaven a great light round about me. 7. And I fell unto the ground; and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9. And ^p they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. 10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there shall it be told thee of all things which are appointed for thee to do. 11. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. 12. And one ^q Ananias, a devout man according to the law, ^r having a good report of all the ^s Jews which dwelt there, 13. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14. And he said, The God of our fathers hath ^t chosen thee, that thou shouldst know his will, and ^u see that Just

^r See on Acts 11. 20.

^s See on Acts 8. 3.

^m See on Acts 19. 9.

ⁿ Luk. 22. 66. As soon as it was Day, the Elders of the People, and the chief Priests, and the Scribes came together, and led him into their Council.

^o See on Acts 9. 3.

^p See on Acts 9. 7.

^q † Acts 9. 17. Ananias went his way, and, entred into the House; and putting his Hands on him, said, Brother Saul.—

^r Acts 10. 22. Cornelius the Centurion, a just Man, and one that feareth God, and of good report among all the Nation of the

Jews.—

^s 1 Tim. 3. 7. Moreover, he must have a good Report of them which are without.—

^t See on Acts 9. 15.

^u † 1 Cor. 9. 1.—Have I not seen Jesus Christ our Lord?—† 1 Cor. 15. 8. Last of all, he was seen of me also.—

^v Joh. 1. 2, 3. The Life was manifested, and we have seen it.— That which we have seen and heard declare we unto you.— † Acts 9. 17.—The Lord (even Jesus that appeared to thee in the Way as thou camest) hath sent me.— † Acts 23. 11. The Night following the Lord stood

* Just One, and shouldst hear the voice of his mouth. 15. For thou shalt be his witness unto all men, of what thou hast
 b seen and heard. 16. And now why tarriest thou? arise and be baptized, and c wash away thy sins, d calling on the name of the Lord. 17. And it came to pass, that when I was e come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18. And saw him saying unto me, f Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19. And I said, Lord, they know that I g imprisoned, and h beat in every synagogue them that believed on thee. 20. And i when the blood of thy Martyr Stephen was shed, I also was standing by, and k consenting unto his death, and kept the raiment of them that slew him. 21. And he said unto me, Depart: for I will send thee far hence unto the l Gentiles. 22. And they gave him audience unto this word, and then lift up their voices, and said, m Away with such a fellow from the earth: for it is not fit that he should n live. 23. And as they cried out, and cast off their cloathes, and threw dust into the air, 24. The chief captain commanded him to be brought into the castle, and bade that he should

stood by him, and said, Be of good Cheer. Paul.— Acts 16. 16.—I have appeared unto thee for this purpose, to make thee a Minister and a Witness both of these things which thou hast seen.—

a See on Acts 3. 14.

b See on Ver. 14.

c Acts 2. 38. Then Peter said unto them, Repent, and be bapti- 10 zed every one of you in the Name of Jesus Christ, for the remission of Sins.— Heb. 10. 22.—Having our Heart sprinkled from an evil Conscience, and our Bodies 15 washed with pure Water. See on Mat. 3. 11.

d See on Acts 7. 59.

e f Acts 9. 28. He was with them coming in, and going out at Je- 20 rusalem.

g h i Mat. 10. 14. Whosoever shall not receive you, nor hear your Words: when ye depart out of that House, or City, shake off 25 the Dust of your Feet.

k See on Acts 8. 3.

l m n Mat. 10. 17. See on Mat.

24. 9.

o See on Acts 7. 58.

p q r Luk. 11. 48. Truly ye bear witness that ye allow the Doeds of your Fathers: for they indeed killed them, and ye build their Sepulchres. s Acts 8. 1. Saul was consenting to his Death.— t Rom. 2. 32. Who knowing the Judgment of God, (that they which commit such things are worthy of Death) not only do the same, but 15 *boast* Pleasure in them that do them.

u v w x y z t Acts 13. 2. t Gal. 1. 15. t Gal. 2. 8. t Eph. 3. 8. t 1 Tim. 2. 7. t 2 Tim. 1. 11. See on Acts 9. 15.

aa See on Luk. 23. 18.

ab ac ad ae af ag ah ai aj ak al am an ao ap See on Acts 25. 24. —Ye see this Man, about whom the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

should be examined by scourging: that he might know wherefore they cried so against him. 25. And as they bound him with thongs, Paul said unto the centurion that stood by, is it lawful for you to scourge a man that is a ° Roman, and uncondemned. 26. When the centurion heard that, he went and told the chief captain, saying, Take heed what thou dost; for this man is a Roman. 27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free-born. 29. Then straightway they departed from him which should have * examined him [Or, *tortured him*]: and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him. 30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

C H A P. XXIII.

AND Paul earnestly beholding the council, said, Men *and* brethren, I have lived in all ° good conscience before God, until this day. 2. And the high priest Ananias

° † Acts 16. 37. Paul said unto them, They have beaten us openly and uncondemned, *being Romans*, and have cast us into Prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

† Acts 24. 16. Herein do I exercise my self to have always a *Conscience void of offence* toward God, and toward Man. Rom. 2. 15. — Their *Conscience* also bearing Witness, and their Thoughts the mean while accusing, or else excusing one another. Rom. 13. 5. Ye must needs be subje&, not only for Wrath, but also for *Conscience* sake. 1 Cor. 4. 4. I know *nothing by my self*, yet am I not hereby justified: but he that judgeth me is the Lord. 2 Cor. 1. 12. Our rejoicing is this, the *Testimony* of our

Conscience, that in simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World, and more abundantly to you-wards. 2 Cor. 4. 2. But have *renounced the hidden things of Dishonesty*, not walking in Craftiness, nor handling the Word of God deceitfully, but by manifestation of the Truth, commending our selves to every Mans *Conscience* in the sight of God. † 2 Tim. 1. 3. I thank God, whom I serve from my Fore fathers with *pure Conscience*. — Heb. 13. 18. — We trust we have a *good Conscience*, in all things willing to live honestly. 1 Pet. 2. 19. This is thank-worthy, if a Man for *Conscience* toward God endure Grief, suffering wrongfully.

Ananias commanded them that stood by him, to ^a smite him on the mouth. 3. Then said Paul unto him, God shall smite thee, thou ^b whited wall: for sittest thou to judge me after the law, and ^c commandest me to be smitten contrary to the law? 4. And they that stood by, said, Revi- lest thou Gods high priest? 5. Then said Paul, ^d I (1) will not, brethren, that he was the high priest: For it is writ- ten, ^e Thou shalt not speak evil of the ruler of thy people. 6. But when Paul perceived that the one part were Saddu- cees, and the other Pharisees, he cried out in the coun- cil, Men and Brethren, I am a ^f Pharisee, the son of a Pha- risee: of the ^g hope and resurrection of the dead, I am called

led

^a † 1 Kings 23. 24. † Jer. 20. 2.
See on Joh. 18. 22.

^b Mat. 23. 27. Wo unto you, Scribes and Pharisees, Hypocrites; for ye are like unto *whited Sepul- chres*.—

^c † Lev. 19. 35. Ye shall do no *unrighteousness in Judgment*.—† Deut. 25. 1, 2. If there be a Controver- sie between Men, and they come unto Judgment, that the Judges may judge them, then they shall *justify the Righteous*, and condemn the Wicked. And it shall be if the wicked Man be *worthy to be* ^d *beaten*, that the Judge shall cause him to lie down, and to be beaten before his Face, according to his *Fault*, by a certain number. See on Joh. 7. 51.

^e † Acts 24. 17. Now *after many Years* I came to bring Alms to my

Nation, and Offerings.

^f † Exod. 22. 28. Thou shalt not *revile the gods* [or, *Judges*], nor *curse the Ruler of thy People*.

^g † Acts 26. 5.—After the most *straitest* Sect of our Religion I lived a *Pharisee*.—† Phil. 3. 5. —As touching the Law, a *Pha- risee*.

^h † Acts 24. 15, 21. And have *Hope* towards God, which they themselves also allow, that *there shall be a Resurrection of the Dead*, both of the Just, and of the Un- just.—Touching the *Resurrection of the Dead*, I am called in question by you this Day. † Acts 26. 8. Why should it be thought a thing *incredible* with you that God should ⁱ *raise the Dead*? † Mat. 7. 9. Thou

like a Fury takest us out of this pre-

pre-

(1) A probable Sense of this Place may be. I know that God's *High-Priest* is not to be *reviled*; but I do not own him to whom I spake, to be the *High-Priest*, he having by *Corruption* and *Bribery* got into that Office. It was a *Doctrine* current among the Jewish *Doctors*, that such an one was neither a Judge, nor ought to be treated as such. The *Reference* here, suggests another *Sense* of this Place. Dr. Lightfoot renders the Words thus: *I knew not that there is a High-Priest*; which, says he, has warrant enough from the *original Greek*, and the thing it self. Did not the *High-Priest* die and cease, and was no more, when the *High-Priest* of Souls died, and by Death made *Expiation* for his People? If you allow the other *Priesthood*, and the Employment of it, to live still, after the Death of Christ, and his Sacrifice offered by the eternal Spirit, till the Fall of *Jerusalem*, and Dissolution of the Temple: yet can you find nothing that the *High-Priest* had then to do, that it should survive any longer, after Christ was sacrificed. See his Works, Vol. II. p. 1289.

led in question. 7. And when he had so said, there arose a dissention between the Pharisees and the Sadducees: and the multitude was divided. 8. For the Sadducees say that there is ^{no} resurrection, neither angel nor spirit; but the Pharisees confess both. 9. And there arose a great cry: and the Scribes ~~that were~~ of the Pharisees part arose, and strove, saying, We find ^{no} evil in this man: but if a ^{spirit} or an angel hath spoken to him, let us not ^{fight} against God. 10. And when there arose a great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. 11. And the night following, the Lord stood by him, and said, ^{Be} of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at ^{Rome}. 12. And when it was day, ^{certain} of the Jews ^{banded} together, and bound themselves ^{under} a ^{curse} [*Or, with an Oath of execration*], saying, that they would neither eat nor drink till they had killed Paul. 13. And they were more than forty which had made this conspiracy. 14. And they came to the chief priests and elders, and said, We have bound our selves under a great curse, that we will eat nothing until we have slain Paul. 15. Now therefore ye with the council signify to the chief captain, that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to ^{kill} him. 16. And when Pauls sisters son

heard

present Life, but the King of the World, shall raise us up, who have died for his Laws, unto everlasting Life. 2. Mac. 12. 43.— He [*Judas*] was mindful of the Resurrection.

[†] Mat. 22. 23. [†] Luk. 20. 27. See on Mar. 12. 18.

[†] Acts 25. 25. When I found that he had committed *nothing* worthy of Death.— [†] Acts 26. 31. ¹⁰—This Man doth *nothing* worthy of Death, or of Bonds.

^k [†] Acts 22. 7, 17, 19.

¹ See on Acts 5. 39.

^m [†] Acts 18. 9. Then spake the Lord to Paul in the Night by a Vision, Be not afraid, but speak, hold not thy Peace.

ⁿ Acts 19. 21. — Paul purposed

in the Spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see ^{Rome}.

^o [†] Ver. 21, 30.

^p Isa. 8. 9, 10. Associate your selves O ye People, and ye shall be broken in Pieces.— Take Counsel together, and it shall come to nought; speak the Word and it shall not stand: for God is with us.

^q Mat. 26. 74. Then began he to curse and to swear, saying, I know not the Man.—

^r Acts 25. 3. [The high Priest and chief of the Jews] desired Favour

heard of their lying in wait, he went and entred into the castle, and told Paul. 17. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. 18. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19. Then the chief captain took him by the hand, and went *with him* aside privately, and asked him, What is that thou hast to tell me? 20. And he said, The ^a Jews have agreed to desire thee, that thou wouldst bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. 21. But do not thou yield unto them for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. 22. So the chief captain then let the young man depart, and charged *him*, See thou tell no man that thou hast shewed these things to me. 23. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night. 24. And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governour. 25. And he wrote a letter after this manner: 26. Claudius Lyfias, unto the most excellent governour Felix, *sendeth* greeting. 27. ^b This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. 28. And when I would have known the cause wherefore they accused him, I brought him forth into their council: 29. Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30. And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewel. 31. Then the soldiers, as it was commanded

ed

your against him, that he would send for him to Jerusalem, *laying* wait in the Way to kill him.

^a † Ver. 12.

^b † Acts 21. 33. The chief Captain came near and took him, and commanded him to be bound with two Chains.—

and them, took Paul and brought him by night to Antipatris. 2. On the morrow they left the horsemen to go with him, and returned to the castle. 33. Who when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. 34. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; 35. I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herods judgment-hall.

C H A P. XXIV.

AND after five days, Ananias the high priest descended with the elders, and with a certain orator, named Tertullus, who informed the governor against Paul. 2. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, 3. We accept it always, and in all places, most noble Felix, with all thankfulness. 4. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. 5. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes: 6. Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. 7. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, 8. Commanding his accusers to come unto thee: by examining of whom, thy self mayst take knowledge of all these things, whereof we accuse him. 9. And the Jews also assented, saying, that these things were so. 10. Then Paul, after that the governor had

Pp

Acts 24. 1. Acts 25. 16. It is not the manner of the Romans to deliver any Man to die, before that he which is accused, have the Accusers Face to Face, and have License to answer for himself concerning the Crime laid against him.

Acts 21. 27. When the seven Days were almost ended, the Jews, which were of Asia, when they saw him in the Temple, stirred up all the People; and laid

Hands on him:

† Acts 23. 1.

† Acts 21. 28. This is the Man that brought Greeks also into the Temple, and hath polluted this holy Place.

John. 10. 7. The Jews answered him, We have a Law, and by our Law he ought to die, because he made himself the Son of God.

Acts 23. 3. See on Acts 23.

35.

had beckned unto him to speak, answered, Forasmuch as I know that thou hast been of (1) many years a Judge unto this nation, I do the more cheerfully answer for my self: 11. Because that thou mayst understand, that there are yet but twelve days, since I went up to Jerusalem for to worship. 12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13. Neither can they prove the things whereof they now accuse me. 14. But this I confess unto thee, that after the way which they call here, so worship I the God of my fathers, believing all things which are written in the law and the prophets. 15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 16. And herein do I exercise my self to have always a conscience void of offence toward God and toward men. 17. Now after many years, I came to bring alms to my nation, and offerings: 18. Whereupon certain Jews from Asia found me purified in the temple, neither with multi-

* Acts 21. 26. Then Paul took the Men, and the next Day purifying himself with them; entred into the Temple.—

* Acts 6. 13. And set up false Witnesses, which said, This Man [Stephen] ceaseth not to speak blasphemous Words against Moses and against God. † Acts 25. 8. —Neither against the Law of the Jews, neither against the Temple, nor yet against Cesar, have I offended any thing at all. † Acts 28. 17. —Though I have committed nothing against the People or Customs of our

Bathers, yet was I delivered Prisoner from Jerusalem into the Hands of the Romans.

See on Acts 19. 9.
2 Tim. 1. 3. I thank God, whom I serve from my Forefathers with pure Conscience.— See on Mat. 22. 32.

* Acts 26. 21. —Saying none other things than those which the Prophets and Moses did say should

come. * Acts 28. 21. —Persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets.—

Dan. 12. 2. Many that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting contempt.

† Joh. 5. 28, 29. —The Hour is coming, in the which all that are in the Graves shall hear his Voice, and shall come forth, they that have done good, to the Resurrection of Life; and they that have done evil,

unto the Resurrection of Damnation.

† 2 Tim. 1. 3. Heb. 13.

18. See on Acts 23. 1.

* Acts 29. 16. —He [Paul] hastened, if it were possible for him, to be at Jerusalem at the Day of Pentecost.

† Rom. 15. 23. † Gal. 1. 10. See on Acts 11. 29.

* Acts 21. 26, 27. Then Paul took the Men, and the next day purifying

(1) † Felix was made Procurator over Judea in the Year of our Lord 53.

, nor with tumult. 19. Who ought to have been
e thee, and object, if they had ought against me.
se, let these same here say, if they have found any
in me, while I stood before the council. 21. Ex-
for this one voice, that I cried standing among
ouching the resurrection of the dead, I am called
on by you this day. 22. And when Felix heard
ings, having more perfect knowledge of that way, he
them, and said, When Lysias the chief captain shall
wn, I will know the uttermost of your matter. 23.
commanded a centurion to keep Paul, and to let him
erty, and that he should forbid none of his acquaint-
minister or come unto him. 24. And after certain
en Felix came with his wife Drusilla, which was a
he sent for Paul, and heard him concerning the
Christ. 25. And as he reasoned of righteousness,
nce, and judgment to come, Felix trembled, and an-
Gothy way for this time; when I have a conveni-
on, I will call for thee. 26. He hoped also that
should have been given him of Paul, that he
loose him: wherefore he sent for him the oft-
d communed with him. 27. But af-
o years, Porcius Festus came into Fe- Year of our
om: and Felix willing to shew the Lord 62.
a pleasure, left Paul bound.

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CHAP.

himself with them, en-
the Temple, to signifie, the
shment of the Days of Puri-
until that an Offering should
d for every one of them.
en the seven Days were al-
dded, the Jews which were
when they saw him in the
e, stirred up all the People,
1 Hands on him.

Acts 23. 6. † Acts 28. 20.
the Hope of Israel I am bound
his Chain.

Acts 27. 3. Julius courteously
red Paul, and gave him li-15

erty to go unto his Friends to re-
fresh himself. † Acts 28. 16. →
Paul was suffered to dwell by him-
self, with a soldier that kept him.
§ * Job 15. 34. → Fire shall con-
sume the Tabernacles of Bribery.
Psal. 26. 10. → Their right Hand
is full of Bribes. 1 Tim. 6. 10.
The Love of Money is the Root of
all Evil.

u † Acts 25. 9, 14. Acts 12. 3.
Because he [Herod] saw it pleased
the Jews, he proceeded further to
take Peter also.

C H A P. XXV.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. 1. Then the high priest, and the chief of the Jews informed him against Paul, and besought him, 3. And desired favour against him, that he would send for him to Jerusalem laying wait in the way to kill him. 4. But Festus answered that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*. 5. Let them therefore, he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. 6. And when he had tarried among them (1) more than ten days, he went down unto Cesarea, and the next day sitting in the judgment-seat, commanded Paul to be brought. 7. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove; 8. While he answered for himself, 4. Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all. 9. But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up a Jerusalem, and there be judged of these things before me? 10. Then said Paul, I stand at Cesars judgment-seat, where I ought to be judged: to the Jews have I done no wrong; as thou very well knowest. 11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar. 12. Then Festus when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go. 13. And after certain days, king Agrippa and Bernice came unto Cesarea to salute Festus. 14. And when they had been there many days, Festus declared Pauls cause unto the king, saying, There is a certain man left in bonds by Felix: 15. About whom, when I was at Jerusalem,

^a Acts 6. 13. † 28. 17. See on Acts 24. 12.

^b See on Acts 24. 27.

^c † Acts 18. 14. —Gallio said unto the Jews, If it were a matter

of Wrong, or misdeed, Lordship, Or Jews, reason would that I should bear with you.

^d Acts 26. 32.

^e Acts 24. 27.

(1) † Or, as some Copies read, no more than eight or ten Days.

the chief priests and the elders of the Jews informed me, desiring to have judgment against him. 16. To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused, have the accusers face to face, and have license to answer for himself concerning the crime laid against him. 17. Therefore when they were come hither, without any delay on the morrow I sat on the judgment-seat, and I commanded the man to be brought forth. 18. Against whom when the accusers stood up, they brought none accusation of such things as I supposed. 19. But had certain * questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. 20. And because * I doubted of such manner of questions [Or, I was doubtful how to enquire hereof], I asked him whether he would go to Jerusalem, and there be judged of these matters. 21. But when Paul had appealed to be reserved unto the * hearing [Or, judgment] of Augustus, I commanded him to be kept till I might send him to Cæsar. 22. Then * Agrippa said unto Festus, I would also hear the man my self. To morrow, said he, thou shalt hear him. 23. And on the morrow when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus commandment Paul was brought forth. 24. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. 25. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. 26. Of whom I have no certain thing to write unto my lord. Wherefore, I have brought him forth before you, and * specially before thee, O king Agrippa, that after examination had, I might have some-

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* Acts 18. 15. If it be a *Question of Words or Names*, and of your Law, took ye to it; for I will be no judge of such Matters. Acts 23. 29. Whom I perceived to be accused of *Questions* of their Law, but to have nothing laid to his charge worthy of Death or of Bonds.

chosen Vessel unto me, to bear my Name before the Gentiles, and Kings, and the Children of Israel.

Acts 22. 12. —Away with such a Fellow from the earth: for it is not fit that he should live.

Acts 24. 5.

See on Acts 23. 9.

Acts 26. 3.

* See Acts 9. 15. —He is a

somewhat to write. 27. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crime laid against him.

C H A P. XXVI

THEN Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretched forth hand, and answered for himself. 2. I think my self happy king Agrippa, because I shall answer for my self this before thee, touching all the things whereof I am accused of the Jews: 3. Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently: 4. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews. 5. Which knew me from the beginning, (if they would testify) after the most straitest sect of our religion, I lived a Pharisee. 6. And now I stand and am judged for the hope of the promise made of God unto our fathers: 7. To which promise our (1) twelve tribes instantly serving day and night [*Gr. night and day*], hope to come: which hopes sake, king Agrippa, I am accused of the Jews. 8. Why should it be thought a thing incredible with you, that God should raise the dead? 9. I verily thought against my self, that I ought to do many things contrary to the name of Jesus of Nazareth. 10. Which thing I alie-

* See on Acts 23. 6.

40. See on Luk. 24. 27. and

† Gen. 3. 15. † Gen. 22. 18.

3. 48.

† Gen. 26. 4. † Gen. 49. 16.

* See the Note on Acts 10.

† Deut. 18. 15. † 2 Sam. 7. 21.

Joh. 16. 2. — The Time

† Psal. 132. 18. † Isa. 4. 2. † Isa.

eth. that whosoever killeth you

7. 14. † Isa. 9. 6. † Isa. 40. 10.

I think that he doth God service.

† Jer. 23. 5. † Jer. 32. 14. † Ez. 34. 23.

* See on Acts 8. 3.

† Ez. 37. 24. † Dan. 9. 24. † Mic. 7.

(1) The Apostle here speaks of the Twelve Tribes as present, and James, Chap. 1. 1. directs his Epistle to the Twelve Tribes. If therefore be asked how this could be, since but two of them returned from Babylonish Captivity? It may be answered, that though the much greater Part of the Israelites were carried into Babylon, yet some, and the poorest of every Tribe, were left behind to be Vine-dressers and Husbandmen: See 2 Kings 24. 14. 17. and 2 Kings 25. 12. And many came back with the two Tribes, we may collect from the Suffering which was made at the Dedication of the Temple, Ezra 6. 17. viz. Twelve He-goats, according to the Number of the Tribes of Israel.

in Jerusalem: and many of the Saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11. And I punished them oft in every synagogue; and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. 12. Whereupon as I went to Damascus, with authority and commission from the chief priests; 13. At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. 14. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. 15. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee. 18. To open their eyes, and to turn them from darkness to light,

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and

* See on Acts 2. 3.

* See on Acts 9. 3.

* Tim. 4. 12, 18. Notwithstanding, the Lord stood with me and strengthened me; that by me the Preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the Mouth of the Lion. And the Lord shall deliver me from every evil Work, and will preserve me unto his heavenly kingdom.—

† Isa. 35. 5. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped. † Isa. 42. 6, 7. I the Lord have called thee in Righteousness, and give thee for a Covenant to the People, for Light of the Gentiles. To open the blind Eyes.— Luk. 1. 79. To give Light to them that sit in Darkness.— Luk. 4. 18. The Spirit of the Lord is upon me, because—he hath sent me to

heal the broken-hearted—and recovering Sight to the Blind.— Joh. 9. 5. —I am the Light of the World. 2 Cor. 4. 4. The God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them. † Eph. 1. 18. The Eyes of your Understanding being enlightened; that ye may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints. 2 Tim. 1. 10. —Our Saviour Jesus Christ, who hath abolished Death, and hath brought Life and Immortality to Light through the Gospel.

* 2 Cor. 6. 14. —What Communion hath Light with Darkness? Eph. 1. 8. Ye were sometimes Darkness, but now are ye Light in the Lord: walk as Children of Light.

and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 19. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision. 20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea; and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21. For these causes the Jews caught me in the temple, and went about to kill me. 22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23. That Christ should suffer, and that

Light. † Col. 1. 13. Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son. † 1 Pet. 2. 9, 25. — That ye should shew forth the Praises of him who hath called you out of Darkness into his marvellous Light. For ye were as Sheep going astray; but are now returned unto the Shepherd and Bishop of your Souls.

† Eph. 1. 11. † Col. 1. 13. See on Acts 20. 32.

Gal. 1. 25, 26. When it pleased God, — To reveal his Son in me, that I might preach him among the Heathen; immediately I conferred not with flesh and blood.

† Acts 9. 19, 20, 22. — Then was Saul certain Days with the Disciples which were at Damascus. And straightway he preached Christ in the Synagogues, that he is the Son of God. Saul increased the more in Strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. † Acts 13 and 14. Chapters. Acts 18. 4 [Paul] reasoned in the Synagogue every Sabbath, and persuaded the Jews and the Greeks. † Acts 22. 17, 21. — It came to pass that when I was come again to Jerusalem, I was in a Trance; And

he said unto me, Depart: for I will send thee far hence to the Gentiles.

° See on Mat. 4. 17.

† Acts 21. 30. All the City was moved, and the People ran together, and they sought Paul, and drew him out of the Temple. —

† Acts 20. 23. — To whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from Morning till Evening. Rom. 3. 21. The Righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets.

† Joh. 5. 46. Had ye believed Moses, ye would have believed me: for he wrote of me. See on Luk. 24. 27, and on Joh. 1. 45.

† Psal. 22. 6, 7, 15, 16. I am a Worm, and no Man; a reproach of Men, and despised of the People. All they that see me laugh me to scorn; they shake out the Lip, they shake the Head. — Thou hast brought me into the Dust of Death. They pierced my Hands and my Feet. Ill. 53. 3, &c. He is despised and rejected of Men; a Man of Sorrows, and acquainted with Grief, &c. He was wounded for our Transgressions.

But not that he should be crucified.

that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. 24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thy self: much learning doth make thee mad. 25. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27. King Agrippa, believest thou the prophets? I know that thou believest. 28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. 29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. 30. And when he had thus spoken, the king rose up, and the governour, and Bernice, and they that sat with them. 31. And when they were gone aside, they talked between themselves, saying, This man doth nothing worthy of death, or of Bonds. 32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAPTER.

us, he was bruised for our Iniquities.— The Lord hath laid on him the Iniquity of us all. Dan. 9. 26. After threescore and two Weeks shall Messiah be cut off, but not for himself.— Zech. 12. 10. —They shall look on me whom they have pierced.— Luk. 24. 26. Ought not Christ to have suffered these things, and to enter into his Glory? 1 Pet. 1. 11. [The Prophets] searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the Sufferings of Christ, and the Glory that should follow. 1 Pet. 2. 24. Who his own self bare our Sins in his own Body on the

Tree.—

† 1 Cor. 15. 20. † Col. 1.
18. † Rev. 1. 5. See on Rom.
8. 20.

^b See on Luk. 2. 32.

c. 2 King. 9. 11. —Wherefore came this *mad Fellow* to thee? He said unto them, Ye know the Man and his Communication. Joh. 10. 20. Many of them said, He hath a Devil, and is *Mad*.— Acts 17. 18. —What will this *Babler* say?— 1 Cor. 4. 10. We are *Fools* for Christ's sake.—

† 1 Cor. 7. 7. I would that all Men were even as I my self.—

See on Acts 23. 9.

Acts 25. 11.

G. H. A. P. XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul, and certain other Prisoners, unto one named Julius, a centurion of Augustus band. 2. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Arillareus a Macedonian, of Thessalonica, being with us. 3. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. 4. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. 5. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. 6. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete [Or, Candy], overagainst Salmone: 8. And hardly passing it, came unto a place which is called the fair havens, nigh whereunto was the city of Lasea. 9. Now when much time was spent, and when sailing was now dangerous, because the (1) fast was now already past, Paul admonished them, 10. And said unto them, Sirs, I perceive that this voyage will be with hurt [Or, injury] and much damage, not only of the lading and ship, but also of our lives. 11. Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. 12. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south-west and north-west. 13. And when the south-wind blew softly, supposing that they had obtained their purpose, looking thence, they

* † Acts 15. 12. Festus, when he had conferred with the Council, answered, Hast thou appealed unto Cesar? Unto Cesar shalt

thou go.
* See on Acts 19. 29.
* See on Acts 24. 23.

(1) † This Fast was on the tenth Day of the seventh Month, Lev. 23. 27, 29.

and close by Crete. 14. But not long after there
[Or, bear] against it a tempestuous wind, called
on. 15. And when the ship was caught, and
to bear up into the wind, we let her drive. 16.
coming under a certain Island, which is called
we had much work to come by the boat: 17.
when they had taken up, they used helps, un-
g the ship; and fearing lest they should fall in-
quicksands, struck sail, and so were driven. 18.
being exceedingly tossed with a tempest, the
they lightened the ship; 19. And the third day
ft out with our own hands the tackling of the
o. And when neither sun nor stars in many days
l, and no small tempest lay on us, all hope that we
be saved, was then taken away. 21. But after
stinence, Paul stood forth in the midst of them, and
rs, ye should have hearkned unto me, and not
osed from Crete, and to have gained this harm
ls. 22. And now I exhort you to be of good
for there shall be no loss of *any mans* life among
it of the ship. 23. For there stood by me this
he angel of God, whose I am, and whom I serve.
ring, Fear not, Paul; thou must be brought be-
safar: and lo, God hath ² given thee all them that
th thee. 25. Wherefore, sirs, be of good cheer:
believe God, that it shall be even as it was told
6. Howbeit we must be cast upon a ² certain island.
it when the fourteenth night was come, as we
were

nah 1. 5. The Mariners—

sephs sake.—

the Waves that were in
p into the Sea, to lighten it

* Luk. 1. 45. Blessed is she that
believed: for there shall be a Per-
formance of those things which

m. 1. 9. God is my witness,
I serve with my Spirit in
pel of his Son. — 2 Tim.

5 were told her from the Lord.

thank God, whom I serve
my forefathers with a pure
ence. —

Rom. 4. 20. He staggered not at the
Promise of God through unbelief;
but was strong in Faith, giving
Glory to God. Joh. 4. 50. The

m. 18. 36. If I find in So-

10 Man believed the Word that Je-
sus had spoken unto him. —

ity Righteous within the Ci-

2 Tim. 1. 22. — I know whom I
have believed, and I am persuaded

in I will spare all the Place
for sakes, Gen. 30. 27. — I
found by Experience, that

that he is able to keep that which
I have committed to him against
that Day.

Gen. 39. 5. — The Lord
the Egyptians House for 70

² Acts 28. 1.

were driven up and down in Adria, about midnight, shipmen deemed that they drew near to some coast. 28. And founded, and found it twenty fathoms: when they had gone a little further, they sounded again, and found it fifteen fathoms. 29. Then fearing they should have fallen upon rocks, they cast four chors out of the stern, and wished for the day. And as the shipmen were about to flee out of the when they had let down the boat into the sea, colour as though they would have cast anchors out of foreship, 31. Paul said unto the Centurion, and to soldiers, Except these abide in the ship, ye cannot be saved. 32. Then the soldiers cut off the ropes of boat, and let her fall off. 33. And while the day coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued (1) fasting, having taken nothing. Wherefore I pray you to take *some* meat; for it is for your health: for there shall not an hair fall from the head of any of you. 35. And when he had spoken, he took Bread, and gave thanks to God in the presence of them all, and when he had broken it, he began to eat. 36. Then were they all of good cheer, and they also took *some* meat. 37. And we were in the ship, two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship and cast out the wheat into the sea. 39. And when it was day, they knew not the land: but they discovered a certain Creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they

† 1 Kings 1. 32. See on Mat. * † 1 Sam. 9. 13. † Joh. 6. 10. 30. † 1 Tim. 4. 4. See on Mat. 14.

(1) The Sense of this Place seems to be, that during this time we were oblig'd to great *abstinence*, not that, *strictly* speaking, they had taken *nothing* at all; for we cannot suppose this, without supposing to have been miraculously supported, which does not appear. had been so busily employed to save themselves from being cast, that they had not time for their ordinary meals, but took a little now and then, as they could have it. And Men that use much *abstinence*, are not to eat and drink. Thus John Baptist, Mat. 11. 18. is said to *neither eat nor drinking*; not that he did not eat at all, but that he did not live as other Men do, but practised much Fasting and abstinence.

themselves unto the sea [Or, cut the Anchors, they left the sea], and loosed the rudder-bands, and hoisted main-sail to the wind, and made toward the shore. 1 falling into a place where two seas met, they ran aground; and the forepart stuck fast, and remained moveable, but the hinderpart was broken with the violence of the waves. 42. And the soldiers counsel was to kill the prisoners, lest any of them should swim out, and escape. 43. But the centurion willing to save Paul, kept him from their purpose, and commanded that they which swim, should cast themselves first into the sea, and get land. 44. And the rest, some on boards, and some on pieces of the ship: And so it came to pass, that they escaped all safe to land.

C H A P. XXVIII.

AND when they were escaped, then they knew that the island was called Melita. 2. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and cause of the cold. 3. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastned on his hand. 4. And when the others saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, though he hath escaped the sea, yet vengeance suffereth him not to live. 5. And he shook off the beast into the fire, felt no harm. 6. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. 7. The same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us.

2 Cor. 11. 25. — Thrice I suffered shipwreck. —

Acts 23. 10. — The chief Captain fearing lest Paul should have pulled in pieces of them, commanded the Soldiers to go down, to take him by force from among them, and to bring him into the Castle.

† Acts 27. 26.

Luk. 12. 2, 3. — Suppose ye that

these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay:

† Mar. 16. 18. See on Luk. 10. 19.

5 † Acts 14. 11. When the People saw what Paul had done, they lift up their Voices, saying in this Speech of Lycaonia, the Gods are come down to us in the likeness of

10 Men.

lodged us three days courteously. 8. And it came to pass that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entred in, and prayed, and laid his hands on him, and healed him. 9. So when this was done, others also which had diseases in the island, came and were healed: 10. Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. 11. And after three days we departed in a ship of Alexandria, which had wintered in the Isle, whose Sign was Castor and Pollux. 12. And landing at Puteoli, we tarried there three days. 13. And from thence we set a compass, and came to Rhegium: and after the day the south-wind blew, and we came the next day to Puteoli: 14. Where we found brethren, and desired to tarry with them seven days: and so we went toward Rome. 15. And from thence when the brethren heard of us, they came to meet us as far as the Forum, and the three Taverns: whom when Paul saw, he thanked God, and took courage. 16. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him. 17. And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were gathered together, he said unto them, Men and brethren, I have committed nothing against the people or customs

* 1 King. 17. 21. [Elijah] stretched himself upon the Child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this Childs Soul come into him again. † Jam. 5. 13, 14, 15. Is any among you afflicted? let him pray. Is any merry? let him sing Psalms. Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with Oil in the Name of the Lord: and the Prayer of Faith shall save the Sick, and the Lord shall raise him up.—

* See the Note on Acts 6. 6.

* Mat. 15. 5, 6. But ye say, Whosoever shall say to his Father or his Mother, It is a Gift by what-

soever thou mightest be bound by me, And he that so binds his Father or his Mother, he shall be cursed. * 1 Tim. 5. 17. Let the Elders that rule well be counted worthy of double Honour, especially they who labour in the Word and Doctrine.

* Heb. 23. 3. Remember them that are in Bonds, as bound with you; and them that suffer adversity, as being your fellowes in the Body.

* 1 Cor. 12. 21. The Eye cannot say to the Hand, I have need of thee: nor again the Head to the Feet, I have need of you.

* See on Acts 24. 23.

fathers, yet was I delivered, a prisoner from Jerusalem into the hands of the Romans. 18. Who when examined me, would have let me go, because was no cause of death in me. 19. But when the pake against us, I was constrained to appeal unto not that I had ought to accuse my nation of, for this cause therefore have I called for you, to see and to speak with you: because that for the hope of I am bound with this chain. 21. And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came, nor spake any harm of thee. 22. But we desire to hear of thee what thou thinkest: for as concerning us, we know that every where it is spoken against. 23. And when they had appointed him a day, came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Acts 21. 33. The chief Captain came near, and took him, and commanded him to be bound with two chains.

Acts 21. 34. The chief Captain bade that he should be examined by scourging.

Acts 21. 35. Then Paul after that he had been bound, answered him, Neither can I prove the things whereof they accuse me.

Acts 21. 38. I answered for myself, Neither against the Law of the Jews, nor against the Temple, nor against Cesar, have I offended any thing at all. Acts 26. 31. When they were gone aside, they differed between themselves, saying, Man doth nothing worthy of death, or of Bonds.

Acts 25. 11. If I be an offender, or have committed any thing worthy of Death, I refuse to die: but if there be none of these things whereof these accuse me, no Man may deliver me to them. I appeal unto Cesar.

Acts 26. 6, 7. Now I stand

and am judged for the Hope of the Promise made of God unto our Fathers: Unto which Promise our Twelve Tribes instantly serving God Day and Night hope to come; for which hope sake, King Agrippa, I am accused of the Jews.

Acts 26. 19. Eph. 6. 18. 2 Tim. 1. 16. See on Acts 9. 16.

Luk. 11. 34. This Child is set for a Sign which shall be spoken against. Acts 24. 5, 14. — A Ringleader of the Sect of the Nazarenes. This I confess unto thee, that after the Way which they call Heresy, so worship I the God of my Fathers. Heb. 12. 3. Consider him that endured such Contradiction of Sinners against himself.

Acts 26. 6, 22. Now I stand and am judged for the Hope of the Promise made of God unto our Fathers. — Witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come. See on Luk. 24. 47. and Joh. 1. 45.

ing. 24. And some believed the things which were spoken, and some believed not. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the prophet unto our fathers, 26. Saying, f Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. 27. The heart of this people is waxed gross, and their ears dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. 28. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it. 29. And when he had said these words, the Jews departed, and had great reasoning among themselves.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him. 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

* Acts 14. 4. The Multitude of the City was divided: and part held with the Jews, and part with the Apostles. † Acts 17. 4. Some of them believed, and comforted with Paul and Silas. → Acts 19. 9. When divers were hardened, and believed not; but spake evil of that Way before the Multitude, he de-

parted from them; and separated the Disciples, disputing daily in the School of one Tyrannus.

* Isa. 6. 9. * Mar. 4. 12. * Luk. 10. 10. * Rom. 11. 8.

58. 10. * Joh. 12. 40. * Rom. 11. 8.

8. See on Mat. 13. 14.

* † Acts 13. 46. † Acts 18. 6.

See on Acts 9. 15.

* See on Acts 4. 19.

The End of the first Volume.



